



Religious Values Internalization of Indonesian and Malaysian Literary Novels as Educational Media to Strengthen Local Culture for Culture-Community (A Sociological Literature Studies)

Haris Supratno^(✉), Darni, and Resdianto Permata Raharjo

Pendidikan Bahasa dan Sastra Indonesia, FBS, Universitas Negeri Surabaya, Surabaya, Indonesia

harissupratno@unesa.ic.id

Abstract. Indonesian and Malaysian literary novels contain many religious values that can be used as media for moral education for the community, especially the millennial generation whose attitudes, behavior, and speech are currently irrelevant with religious values and morals. So that, their attitudes and behavior are mostly breaking the ethics, morals and religious values. Furthermore, their behaviour is no longer obey the cultural values of Indonesian nation, which is well-known as a nation that is polite, friendly, humble, respectful, and full of tolerance, so that they can live side by side, safely and peacefully. In Indonesian and Malaysian literary novels, there are many fictional characters whose attitudes, behavior, and speech can be used as role model or *uswatun hasanah* for the Indonesian people in general, and particularly for the millennial generation. So that, they can live in society, nation, state, and religion in a safe and peaceful manner that is based on good morals, such as honesty, helping each other, being kind to everyone, and putting others before oneself. If these religious values have been internalized in people's daily lives, it will be able to strengthen local culture, both in Indonesia and in Malaysia.

Keywords: values internalization · religion · moral education · society · local culture

1 Introduction

Indonesia and Malaysia are two allied countries whose majority of the population are Moslem. The two countries have established friendships between the two neighboring countries for a long time. The relationship between these two countries is very good because they have the same ties to the Malay family and are both countries where the majority of the population embraces the religion of Islam. Even, Indonesia becomes the largest Muslim population in the world. As a society that adheres to Islam, all of its people's behavior are related to the characters of Islamic religion, such as their worship,

© The Author(s) 2023

R. Harold Elby Sendouw et al. (Eds.): UNICSSH 2022, ASSEHR 698, pp. 819–832, 2023.

https://doi.org/10.2991/978-2-494069-35-0_100

relationships, dress code, and language used for speech. All of them have been regulated in Islamic law, even though Indonesia is not an Islamic country. Even the culture of the two countries also has many Islamic nuances. Indonesian and Malaysian literary novels are such type of cultural product of the Indonesian and Malaysian society. In Indonesian and Malaysian literary novels, there is one genre of novel, namely religious novels. Religious novels talk a lot about issues related to Islamic teachings, such as issues of *iman*, Islam, sincerity, *akhlaq*, and *muamalah*. Many of the novels published in the 2000s, which discussed issues related to Islamic teachings which were reflected in the attitudes, behavior, and speech of the characters created.

Indonesian and Malaysian literary novels are one of the most interesting genres in literature because they are able to reflect various phenomena of Indonesian and Malaysian society. In the development of Indonesian and Malaysian literary novels, each decade has a different characteristic in each era according to the development of society. Indonesian literary religious novels reflect a lot of Islamic teachings, such as *iman*, Islam, *ihsan*, *akhlaq*, and *muamalah* which have been implemented in everyday life by the characters in literary works. So, it can become a model for people's behavior in everyday life. Indonesian literary novels in the 2000s did not only contain religious issues, but also moral messages, the spirit of nationalism, patriotism, multiculturalism, role-model, sacrifice, and compassion [1]. In Malaysian literary novels, there are also many religious novels that discuss issues related to religious issues related to *akhlaq* and *muamalah* such as loyalty, tenderness, politeness, and the spirit of life, and compassion.

Indonesian and Malaysian literary novels are very interesting novels that have similarities and differences. The religious novels from the two countries share the same basic theme through the theme of love between two handsome and beautiful teenagers who fall in love each other. However, through the characters, behavior, attitudes and speech, they reflect the teachings of Islam. Islamic teachings are packaged in every behavior in everyday life through characters whose names also have Islamic nuances.

Indonesian and Malaysian literary novels in the 2000s are also a medium for authors to express various problems faced by society. Literature as a cultural product can be used as a medium for criticizing the community, making people aware, being able to play a role as a media for public education through the behavior of its characters so that they can take examples of the behavior and attitudes of leaders in dealing with various life problems in society [2].

Literary work is the result of the expression of experiences, feelings, and various events or social phenomena experienced by an author. The existence of literary works cannot be separated from the author as the creator of literary works, various social events, or phenomena that occur in society. Authors as members of society cannot be separated from the various events that occur in society, whether those occurred in the past, present or in the future, so that the various problems that exist in literary works basically cannot be separated from various problems or phenomena existing in society [3, 4].

In the 2000s, Indonesian literary novels reflect a lot of religious aspects. Literary works as product of culture and society, are able to provide meaning and role models for people's lives, make people aware of the meaning of life, and improve the quality of people's lives. Indonesian literary novels in the 2000s contain many religious aspects, related to *iman*, Islam, *Ihsan*, *akhlaq*, and *muamalah*.

Iman is a person's believe in Allah SWT, which is spoken verbally, recited in the heart, and practiced in everyday life actions. Islam is the religion of Allah SWT which was given to the Prophet Muhammad SAW. People must carry out the pillars of Islam. The five pillars consist of reading the sahadat, praying, paying zakat, fasting and doing the pilgrimage for those who can afford it. The people who believe in Allah SWT always close and remember Allah SWT. So that, all of his actions feel that Allah SWT always knows. Morals are human character that leads to goodness. *Muamalah* is a relationship between people in society that is related to daily life in a society's relationship, social, economic, political and cultural issues.

2 Research Method

This study used qualitative research methods. Qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The use of this qualitative method is based on a consideration that (1) the source of data and research data is a reasonable situation, namely religiosity in Indonesian and Malaysian literary novels, (2) researchers as the main research instrument, (3) the data collected are descriptive data, (4) this research prioritizes process and product, (5) this research prioritizes descriptive data from Indonesian and Malaysian literary novels and (6) this study prioritizes emic views [5, 6].

According to Valentine, the qualitative method is an alternative research technique whose data collection uses interviews, participant observation, and is focused on groups. Qualitative research is also often called descriptive research and ethnographic research. Qualitative research has characteristics including relativistic, holistic, inductive, ideographic, descriptive, grounded, and flexible [7, 8].

The object of this research is Indonesian and Malaysian religious literary novels. The method of collecting data in this study used the library or document method. The library or document method is a data collection technique in the form of written documents in the form of Indonesian and Malaysian literary novels published and emerged in the 2000s.

The data analysis technique of this research used descriptive analysis techniques and content analysis. Descriptive analysis technique is an analytical technique to describe the meaning of the data so that it creates clarity and is easily understood by the reader. The content analysis technique is a data analysis technique that emphasizes more on taking the meaning of the data, namely the meaning of data on religiosity which includes *iman*, Islam, *ihsan*, *akhlaq*, and *muamalah* reflected in Indonesian and Malaysian literary novels in the 2000s [9, 10]. The data analysis procedure in qualitative research includes several stages, namely the data reduction stage, data display, conclusion drawing, and verification. [11].

3 Result and Discussion

3.1 *Iman* Values

In the novel entitled *Cinta in 99 Your Names*, it tells of a beautiful girl named Arum, who always remembers Allah and always mentions His name in every of her opportunity.

Her parent gave her freedom in association with anyone, the important thing is always remembering to Allah. She always mentions the 99 names of Allah, which is better known as *Asmaul Khusna* such as *Ar-Rahman*, *Allah Al-Baqā' Al-Hayyu ... The Eternal. The Living One*. People who always remember and mention the name of Allah as a reflection of one's *iman*. This can be seen in the following data:

“Anak Ibu boleh berteman dengan siapa saja. Selama jangan jauh-jauh dari *Ar-Rahman*”. Kata Ibu, bersamaan dengan teman, juga orang tua, ada umurnya.

“Cuma Al-Malik yang abadi. Cuma Dia yang akan selalu menemani.”

Menjelang kepergian perempuan dengan binar mata yang selalu menetralkan kalimat senada kian sering diulang.

Allah Al-Baqā' Al-Hayyu ...

Yang Mahakekal. Yang Mahahidup.

(Nadia, 2018: 9) [12].

“Your child can be friends with anyone. As long as you don't stay away from *Ar-Rahman*.” Mother said, along with friends, as well as parents, there was an age.

“Only Al-Malik is immortal. Only He will always accompany you.”

Towards the departure of women with twinkling eyes who always reassure the same sentence is repeated more and more often.

Allah Al-Baqā' Al-Hayyu...

The Eternal. The Most Living.

(Nadia, 2018: 9)[12].

The data illustrates that the figure of Arum who always remembers Allah and mentions the name of Allah, totaling 99, is known as *Asmaul Khusna*. People who always remember and mention the name of Allah as a sign that the person is a strong believer or person who strongly has *iman*. People who have *iman* will always believe in Allah, the Most Rich, the Most Sustainer, so that they have a sincere sense of wanting to give or charity to others who need it. People who give charities to others who are in terrible need, if it is intended to be a *sodaqoh* and based on sincerity of belief, then it will get an abundant reward from Allah. For example, people who give a hundred thousand rupiahs, who are worshiped for the sake of Allah and based on sincerity will receive a double reward. Allah will multiply it to 700 times.

People who have *iman* will believe that if charity will not result in poverty. On the other hand, Allah will multiply his sustenance. People who maintain their wealth, for example a hundred thousand rupiahs, will also not make that person rich. This is described in the data as follows:

Tak apa.

Allah Ar-Rozaq.

Dia Maha Pemberi Rezeki.

Tidak miskin seseorang karena merelakan beberapa ratus ribu. Seperti juga seseorang tidak lantas menjadi kaya dengan menahan beberapa ratus ribu di tangannya.

Apa yang diberikan kepada yang membutuhkan, justru menjadi bekal yang menemani seseorang ketika kehidupan di dunia berakhir. Sesuatu yang sejak lama diyakini gadis berusia dua puluh tiga tahun itu.

(Nadia, 2018: 19).[12].

No problem.

Allah Ar-Rozaq.

He is the giver of sustenance.

No one is poor for giving up a few hundred thousand. Just as one does not necessarily become rich by holding several hundred thousand in his hands.

What is given to the needy becomes a provision that accompanies a person when life in this world ends. Something that twenty-three year old girl believed for a long time.

(Nadia, 2018: 19).[12].

Based on these data, it can be concluded that if someone gives charity or money to people based on the intention of worship and based on sincerity, Allah will multiply his sustenance. On the other hand, those who disbelieve in Allah's favor will be cursed by Allah. People who give charity, will be multiplied their sustenance. People who give charity will not lead to poverty. On the other hand, people who only maintain their wealth will not make that person rich.

These religious values can be used as educational media for the community, especially the Islamic community to always mention the name of Allah wherever and whenever they are. So that they always remember and be close to Allah. In addition, Muslims should be willing to donate some of our wealth to those who are in need. People who give charity will not experience poverty, however, Allah will multiply their sustenance to his servants who like to give charity. These religious values can be cultivated in everyday life so that it will strengthen the local cultural values of the Indonesian people. If this religious culture has become a daily culture, then people will get accustomed to giving charity to help others in need so that there are no longer poor people in Indonesian or Malaysia.

This novel also describes a husband who works as a prison guard who has the power of *iman*. He was not influenced by his wife's insistence to get a lot of money. He still behaves honestly according to his profession and sticks to his oath. If he wants to get rich, it's actually easy, he can allow criminals to use cellphones or allow prisoners to go to the mall with their families. However, he did not want to do that. He remained honest, true to his profession and his oath. It can be seen in the following data:

“Ya, kalau mau nggak jujur gampang. Izinkan napi pakai handphone di dalam lapas, biarkan sel mereka seperti kamar hotel bintang empat, atau perbolehkan keluar sebentar untuk menikmati suasana mal bersama keluarga.

Tapi, hal itu melanggar profesi dan sumpah jabatan.”

(Nadia, 2018: 25).[12].

“Yes, if you want to be dishonest, it’s easy. Allow prisoners to use cellphones in prison, leave their cells like a four-star hotel room, or allow them to go out for a while to enjoy the atmosphere of the mall with their family.

But, it violates the profession and the oath of office.”

(Nadia, 2018: 25).[12].

These data provide an example for us that we must be honest in our work and keep their oath professionally. He is also not influenced by his wife’s insistence on getting more income, because it is taken by violating the rules. The issue of religious values regarding honesty can also be used as an educational medium for the community, especially the millennial generation. So that, they have an honest nature and are not influenced by the environment or other people’s provocation, including the agitation of his wife to get a lot of income, but taken in mistaken, unlawful and violates religious values.

The strength of Arum’s *iman*, who always remembers and mentions the name of Allah, known as *Asmaul Khusna*, such as Allah, Al-Waakil... The Most Preservative, Ar-Rao’uuf... The Most Caring, admired by her friend named Tantri who could not do as Arum did. Tantri also wants to be like Arum who always remembers and mentions the name of Allah on every opportunity. The picture of the strength of Arum’s *iman* can be seen in the data as follows:

Allah, Al-Waakil ... Yang Maha Memelihara.

Ar-Rao’uuf ... Maha Pengasuh.

Sebenarnya yang dilakukan setiap hamba hanya meneruskan semangat di balik setiap nama-Nya.

Tantri menghela nafas.

“Kapan aku bisa meniru kamu, ya?”

(Nadia, 2018: 33).[13].

Allah, Al-Waakil... The Sustainer.

Ar-Rao’uuf ... The Most Nurturing.

Actually, what every servant does is only to carry on the spirit behind each of His names.

Tantri sighed.

“When can I imitate you, huh?”

(Nadia, 2018: 33).[13].

The data illustrates the strength of Arum character who has the power of *iman* and always remembers and mentions Allah in every opportunity. The strength of Arum’s *iman* is admired by his best friend, Tantri, who also wants to be like Arum who always remembers and mentions Allah. These religious values can be used as a medium for moral education to the community, especially the millennial generation so that they are always patient and should not give up when they get a test from God. To face the prosecutions of Allah, human can be overcome with patience and prayer. If these religious values

have been implemented in everyday life society, they will strengthen the local culture of a society, both Indonesian and Malaysian people.

3.2 Islam Values

In *Tetamu Tuhan 50 Hari* novel written by Hilal Asyraf, telling a character named Wasim. He is a Muslim, but he has three bad things, (1) every morning prayer is late, (2) he never goes to the mosque, and (3) he smokes heavily. His heart is always in chaos because he lives in average life. One day, his parents came from Johor with good news that he had received a call for a pilgrimage or *hajj*. He was shocked because he had never registered for *Hajj* or pilgrimage and had no plans to go on a trip. He also never put money aside for the journey. His mother told him that he and his younger siblings had been enrolled for *hajj* since they were children. His parents have arranged everything; all he needs to do now is depart for *Hajj*. However, he had no intention of performing *Hajj* and was unaware of the experience of making a trip to Mecca. This image may be seen in the following data quote:

Setiap hari, Wasim akan lewat menunaikan solat Subuh. Itu antara kelemahannya yang terbesar. Antara kekurangan diri diri yang lain ialah dia langsung tidak pernah ke masjid. Selain malas, dia sendiri tidak gemar bergaul dengan ramai orang. Hatta dengan Jiran sebelah pun dia tidak pernah berbual. Kelemahan ketiga Wasim ialah merokok, dis ketagihan rokok. Sehari hampir tiga kotak dihisapnya. Banyak.

(Asyraf, 2021: 15). [13]

.....

“Ah ...” Hilman seperti mula memahami.

“haji memang antara ibadah yang aku sebenarnya fikir aku tak akan buat”.

“ Kerana Haji perlukan kita berurus dengan ramai orang, di tanah yang asing. Keluar daripada zon keselesaan diri.” Hilman menyambung, seperti dapat membaca bicara hati Wasim.

Wasi tersngguk-sngguk. “Aku pun tak sangka terpilih. Aku tdak rancang pun nak pergi. Aku tak kumpul duit pun.

Kedua-dua kening Hilman terangkat. “Wah, benarkah?”

“Aku ‘ter’ berada di sini semuanya kerana Mak Aku.”

(Asyraf, 2021: 12).[13].

Every day, Wasim would pass the Fajr prayer. That’s one of his biggest weaknesses. One of his other shortcomings is that he never goes to the mosque. Besides being lazy, he does not like to hang out with many people. Even with the neighbor next door he never talks

(Asyraf, 2021: 15).

.....

“Ah...” Hilman seemed to understand.

“*Hajj* is indeed one of the acts of worship that I actually thought I would not do.”

“Because *Hajj* requires us to deal with many people, in a foreign land. Get out of your comfort zone.” Hilman continued, as if he could read Wasim’s heart.

Wasi nodded. “I didn’t even think I was elected. I didn’t even plan to go. I didn’t collect any money.

Hilman’s brows rose. “Wow, really?”

“I’m ‘forced’ to be here all because of my mother.”

(Asyraf, 2021: 15).

The data illustrates that Wasim’s character does not have the intention of *hajj* and never saves money for the pilgrimage, but he gets a call for pilgrimage, so he feels surprised. He went on a pilgrimage because his mother had registered his children, including him for the pilgrimage since childhood. He is a Muslim, but does not pray on time, never goes to the mosque, and becomes a heavy smoker. He also does not understand religious knowledge. He went on a pilgrimage not because of the intention of *Hajj* for the sake of Allah, but the encouragement of his parents. A practice without prior intention, then the practice will not be accepted by Allah. The Messenger of Allah said that all deeds depend on the intention.

These religious values can be used as media of education to the community, especially people who are Muslim. They must obey the teachings of Islam, pray five times on time and perform Friday prayers because Friday prayers are obligatory for male Muslims who are not sick or traveling. If Muslim wants to do *Hajj*, it must be based on intention because of Allah, not because of intimidation from anywhere, including from parents. If these religious values have been implemented in daily life, they will be able to strengthen the local culture of the Indonesian and Malaysian so that people are accustomed to worshipping in accordance with Islamic law.

3.3 *Ihsan* Values

In the novel entitled *Cinta Dalam 99 Nama-Mu* by Asma Nadia, Arum is described as having reached the level of *Ihsan*. A person who has reached the *Ihsan* level will always remember and mention the name of Allah because she is very close to Allah as if Allah has always seen her so that she does not dare to do bad deed or violate Allah’s commands. In any situation, she always remembers and mentions the name of Allah. Especially, in a state of danger that can threaten her life, she will get closer and always remember and mention the name of Allah. The description of *Ihsan*’s level of Arum’s character can be seen in the data as follows:

Lelaki yang duduk di belakang meraih tangan Arum secara paksa. Lalu mengamati jemari kurus panjang yang tak dilingkari sebetuk cicin pun. Tak lama ia menarik napas lemas, menghentakkan jari-jari gadis.

“Payah!”

As-Syahiid ... Maha Menyaksikan.

Arum terus mengulang nama-nama Allah yang mampu diingatnya. Al-Qawiyuu Yang Maha Kuat. Lindungilah hamba dari segala sisi.

(Nadia, 2018: 25).[13].

The man sitting at the back grabbed Arum's hand forcibly. Then she looked at the long thin fingers that were not wrapped in a ring. Soon she took a breath, stomping the girl's fingers.

“Shit!”

As-Shahid ... The Witness.

Arum kept repeating the names of Allah that she could remember. Al-Qawiyu the Most Powerful. Protect me from all sides.

(Nadia, 2018: 14).

The data above illustrates that the Arum character has reached the *Ihsan* level, so she always remembers and mentions Allah in any situation. Especially in emergencies that can threaten her life, she will be closer to Allah and will always remember and mention the 99 beautiful names of Allah known as *Asmaul Husna*, for example “*Rabb, Al-Matiin...* The Most Sturdy. Arum figure's image of *Ihsan* appears in the data quotation as follows:

Arum puas. Mengangguk. Dua bola matanya menatap mereka takut-takut. Tapi diberanikan juga berbicara.

“Tadi, kan saya sudah bilang, nggak banyak.”

“Rabb, Al-Matiin... Yang Maha Kokok. Peetebal keberanian hamba, kuatkan keyakinan hambba bahwa pertolongan-Mu teramat dekat.”

(Nadia, 2018: 206).[12].

Arum is satisfied. Nod. His two eyeballs stared at them timidly. But also dared to speak.

“Earlier, I told you, not much.”

“Rabb, Al-Matiin... The Most Sturdy. Strengthen my courage, strengthen my belief that Your help is very close.

(Nadia, 2018: 206).

The data illustrates that someone who has reached the level of *Ihsan*, she is not afraid in facing of any danger because she feels that she is always with Allah and will receive protection from Allah. So that, she always remembers and mentions Allah's name such as “*Rabb, Al-Matiin... The Almighty*”. Someone who has reached the level of *Ihsan*, when faced with disturbances, he/she will not feel hopeless. He/she will always remember and mention the name of Allah. He/she will be closer to Allah while whispering the name of Allah as what is done by the character of Arum. When the character of Arum gets disturbed by criminals, he becomes more aware and always mentions the name of Allah, such as *Ya Mu'min...* The Most Giver of Security, *The Maani...* The Most Preventer, *Yad Dhaar...* The Giver of Harassment.

These religious values can be used as educational media for the community, especially the millennial generation so that they always remember God everywhere. If we always remember Allah, Allah will help us in a dangerous situation that threaten us.

People who have reached the level of *Ihsan*, will not feel afraid because they feel that they are always in the protection of Allah. If these religious values have been internalized in people's daily lives, they will be able to strengthen local culture, both in Indonesia and in Malaysia.

In the novel *Tetamu Tuhan 50 Hari* written by Hilal Asyraf, it tells the story of *Ihsan* of the pilgrims. They sat cross-legged and raised their hands, praying to Allah SWT. Their tears rolled down their cheeks clinging to their forehead before falling into their laps and soaking the *ihram* cloth they were wearing. Both of them wept and read prayers to Allah, the Most Gracious, the Merciful, the All-Hearing God. The All-Seeing God. We have come to perform the pilgrimage to fulfill Your call, O Allah. Accept our practice and forgive all our sins. Make our children become pious and sincere children. We are worried that our children will not become Your pious and sincere servants. We have tried to educate them. However, to You all, we surrender, pray, and hope. This illustration of *ihsan* can be seen in the data quote as follows:

Lelaki dan wanita yang jelas sudah berumur kelihatan seperti baru selesai menunaikan qiamullail. Mereka sedang bersimpuh dan mengangkat tangan berdoa. Kelihatan jelas juraian air mata, mengalir membasahi pipi, bergayutan pada dagu sebeum jatuh ke pangkuan mereka lalu membasahi kain ihram masing-masing. Keduanya tersedu membaca doa. Ya Allah, Tuhan Yang Maha Pengasih, TuhanYangMaha Penyayang, Tuhan Yang Maha Mendengar, Tuhan Yang Maha Melihat. Kami datang menunaikan Haji dengan penuh susah payah, membanting tulang dan tenaga, memenuhi panggilan-Mu, ya Allah. Terimalah amalan kami, dan terimalah doa-doa kami. Kami sangat berharap Engkau membantu anak-anak kami. Mereka sudah dewasa Kami risau jika keturunan kami tidak menjadi hamba-Mu yang saleh. Kami telah berusaha sebaik mungkin mendidik mereka. Tetapi kepada Engkau jualah kami berdoa dan berharap.

(Asyraf, 2021: 238—239). [14].

Men and women who appear to be elderly appear to have recently completed *qiamullail*. They were on their knees, lifting their hands in prayer. Tears streamed down their cheeks and clung to their chins before falling into their laps and soaking their individual *ihram* robes. They both wept as they read the prayer. O Allah, Most Gracious God, Most Merciful God, All-Hearing God, All-Seeing God. We have come to fulfill Your command, O Allah, to undertake *Hajj* with much effort, toil, and exertion. Accept our practice, as well as our prayers. We sincerely hope you will assist our youngsters. They are grown-ups.... We are concerned that our generations will not become Your obedient slaves. We have made every effort to educate them. But to you we pray and hope.

(Asyraf, 2021: 238—239).

The data shows *Ihsan* pilgrims who pray passionately, kneel down and raise their hands to pray to Allah SWT while shedding tears falling on his lap and wetting his *ihram* cloth. They are praying to Allah, asking his children to be godly servants of Allah. These religious values can be used as an educational medium for the Indonesian people in general and the millennial generation. So that, when they have time to perform

the pilgrimage, they always pray and ask forgiveness from Allah and pray in order their children will become pious and sincere children. If this religious value is internalized in people's lives, it will be able to strengthen the local culture of Indonesian and the Malaysian people. So that, every parent always prays for their children to become pious and sincere children. This prayer can be done at the end of every prayer, both obligatory prayers and sunnah prayers, especially after night prayers.

3.4 *Akhlaq* Values

Asma Nadia's novel *Cinta Dalam 99 Nama-Mu* highlights the character of Arum, who has strong values. As the daughter of a wealthy individual and the only child, she differs from the other daughter of a wealthy parent, who spends much of her time exploiting her parents' fortune. She has high values and cares about those who are destitute and in need of her assistance. She made many sacrifices for those in need. Her care for individuals in need is amazing. The data quotation contains the following description of Arum's good character:

Tantri melihat perubahan besar pada sahabatnya yang sempat dikira cuma sosok manja, seperti umumnya anak semata wayang. Ternyata gadis yang dikenal cerdas itu berbeda dari sebagian orang yang gemar memanfaatkan keberlimpahan harta orangtua. Pada momen-momen tertentu, apalagi sekarang, ia justru lebih banyak berkorban, terutama saat melihat mereka yang teramat sangat membutuhkan bantuan.

Perhatiannya luar biasa terhadap mereka yang susah.

(Nadia, 2018: 30).[13].

Tantri saw a big change in her best friend who was thought to be just a spoiled figure, like an only child in general. It turns out that the girl who is known to be intelligent is different from some people who like to take advantage of the abundance of parental wealth. At certain moments, especially now, she actually sacrifices more, especially when she sees those who really need help.

She gives great attention to those who are in trouble.

(Nadia, 2018: 30).

The data illustrates that Arum character has good morals, has concern for people who are in need. She is willing to sacrifice for people who really need help. Her concern for the underprivileged is extraordinary. She also has a high concern for underprivileged children. She also has a willing to rent a big house for a halfway house, to please her adoptive children, she buys special food, though not every day. She is committed to make sacrifices to help other people who are not able according to her limits. She is willing to sacrifice like a candle that wants to sacrifice to shine around her. The best people are those who are useful to others. The description of Arum's character can be seen in the following data quotes:

Dan hari ini, Arum ingin memberi kejutan kepada sosok-sosok mungil di rumah singgahnya dengan membelikan mereka makanan special—yang meski

terjangkau, namun tidak setiap hari mampu mereka santap. Sebulan sekali pun belum tentu Arum sanggup membelikannya.

“Uangnya cukup?”

Tanya Tantri.

“Insya Allah.”

.....
“Mau sampai kapan mengurus anak-anak?”

Pertanyaan sahabatnya persis keluhan Mama.

“Insya Allah selama aku bisa. Banyak banget yang bisa kita perbuat untuk mereka.”

“Sampai energi ia habis? Kayak lilin begitu?”

Arum terseyum.

“Lilin yang habis setelah memberi cahaya jauh lebih baik dari yang utuh sebab tak pernah dinyalakan.”

Bahagia ada dengan berbagi. Anak-anak memberinya energy, semangat hidup.

(Nadia, 2018: 32—33).[12].

And today, Arum wants to surprise the tiny figures in his halfway house by buying them special food—which, although affordable, they can’t eat every day. Even once a month, Arum is not necessarily able to buy it.

“Enough money?”

Ask Tantri.

“Insya Allah.”

.....
“How long do you want to take care of the children?”

Her best friend’s question was exactly what Mama complained about.

“Insya Allah, as long as I can. There’s so much we can do for them.”

“Until his energy runs out? Like candles?”

Arum smiled.

“A candle that runs out after giving light is much better than one that is intact because it is never lit.”

Happiness exists by sharing. Children give him energy, enthusiasm for life.

(Nadia, 2018: 32—33).[12].

The data provides an overview of Arum’s character who has good morals. She is willing to sacrifice for others who really need it. She also has a concern for underprivileged children, thus establishing a halfway house to accommodate them. She is willing to sacrifice for others who are unable and those in need. She is willing to sacrifice like a shattered candle to shine around her. The best people are those who are useful to others.

People with good morals, will be intended to sacrifice for others as well as to share for others. Happiness does not appear in a person, but happiness will appear in a person if they are willing to sacrifice for others. Although Arum’s character likes to do sacrifices

for others who really need it, she is still humble, not arrogant, not showing off. She felt that what she had done was not much, but still very small. However, even though it's small, doing good to others who really need it. Not everyone can do it because they don't know and have never felt that people who like to help others will actually bring happiness in someone. The description of the good character of Arum's character can be seen in the data as follows:

“Kalau mau membuka mata, yang aku perbuat belum ada apa-apanya,” ujar Arum sambil melangkah ke luar, “ini Cuma bagian kecil.”

“Meski kecil nggak semua orang mau melakukannya.”

“Bukan nggak mau, sering kali mereka belum tahu nikmatnya berbagi.”

Tantri mengedikkan bahu. Tidak beraapa lama sepasang matanya terperanjat.

(Nadia, 2018: 33—34). [12].

“If you want to open your eyes, what I have done is nothing,” said Arum as she stepped outside, “this is only a small part.”

“Even though it's small, not everyone wants to do it.”

“It's not that they don't want to, often they don't know the joy of sharing.”

Tantri shrugged. It didn't take long for a pair of eyes to startle.

(Nadia, 2018: 33—34).

The data illustrates that happiness in a person will appear when someone is willing to share and sacrifice for others. People tend to ignorant and have no intention to sacrifice for other people because they have never known and felt that happiness or pleasure actually arises in a person when they want to share and sacrifice for others, especially those who really need it.

These religious values can be used as educational media for Indonesian people, especially the millennial generation so that someone who lives in society wants to help others in need. A person's true happiness lies when they want to help or share some of their wealth for others. Rich people who are stingy will not be happy and will not find true happiness in their lives. If these religious values are internalized in the lives of Indonesian and Malaysian people, they will be able to strengthen local culture in both countries.

4 Conclusion and Suggestion

Based on the description above, it can be concluded that Indonesian and Malaysian literary novels contain many good religious aspects including *iman*, Islam, *akhlaq*, and *muamalah* which can be used as educational media to educate the community, especially the millennial generation so that they do good to others, helping people in need, intending to put the interests of others before themselves, educating their children well, carrying out Islamic law according to Islamic teachings, being honest and not easily influenced by others, while they are living in this world. When religious values are internalized in their lives, Indonesian and Malaysians people, they will be able to strengthen the local culture of the Indonesian Malaysian.

References

1. Supratno, Haris. 2022. Perbandingan Novel Sastra Indonesia dan Novel Sastra Malaysia. (Sosio Religi). Perkumpulan Rumah Cemerlang Indonesia.
2. Raharjo, Resdianto Permata. 2020. "Social Culture In The Story Of Tengger Masks ". *PalArch's Journal of Archaeology of Egypt/Egyptology*. Vol 15 no 4.
3. Al-Maruf, Ai Imron. 2011. "Peran Sastra Multikultural Sebagai Media Komunikasi Antar-bangsa". *Ejurnal Unej*. Volume 1.No.1, Juni. hlm 31–42 (<http://ejurnal.unej.ac.id>, 5 April 2016).
4. Supratno, Haris . 2015. *Konstruksi Ajaran Islam dalam Novel Religi Sastra Indonesia Tahun 2000-an (Kajian Sosiologi Sastra)*. Surabaya: Unesa University Press.
5. Creswell, John W. 2015. *Research Design Pendekatan Kualitatif, Kuantitatif dan MIXED*. Yogyakarta. Pustaka Pelajar.
6. Moleong, Lexy J. 2004. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
7. Supratno, Haris. 2010. *Sosiologi Seni, Wayang Sasak Lakon Dewi Rengganis dalam Konteks Perubahan Masyarakat di Lombok*. Surabaya: University Press.
8. Limb, Melanie and Claire Dwyer. 2001. *Qualitative Methodologies for Geographers*. New York: Arnold.
9. Thomas, R. Murray. 2003. *Blending Qualitatif dan Quantitatif Research Methods in Thesis and Dissertations*.
10. Bailey, Kenneth D. 1987. *Methods of Social Research*. New York: The Free Press.
11. Miles, Matthew B. 1994. *Qualitatif Data Analysis*. London: Sage Publication.
12. Nadia, Asma . 2012. *Cinta dalam 99 Nama-Mu*. Jakarta: Republika Penerbit.
13. Asyraf, Hilal . 2021. *Tetamu Tuhan 50 Hari*: Firdaus Pres Sdn. Bhd.
14. Nadia, Asma . 2012. *Antara Cinta & Ridha Ummi Man yang Kau Pilih?* .Jakarta: Republika Penerbit.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

