



# Values in Religious Novelletes Indonesian Literature as a Media for Student Character Education (Study of Sociology in Literature)

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**Abstract.** This study aims at finding and describing the problem of values reflected in the latest Indonesian literary religious novels which include values related to individual values, social values, and religious values as a medium for student character education. The results of this study are expected to contribute to the development of literature in general and the sociology of literature in particular. This research method uses qualitative methods and the data source for this research is the latest Indonesian literary religious novels. The data collection technique uses library techniques or documents in the form of the latest Indonesian literary religious novels. Whereas data analysis techniques use descriptive analysis techniques and content analysis. The results of this study are that the latest Indonesian literary religious novels contain a lot of educational values, both education related to humans as individuals, educational values related to humans as social beings, and educational values related to humans as religious beings.

**Keywords:** Values, Social Values, Religious Values, Current Indonesian Literature, Character.

## 1 Introduction

Recent Indonesian literary religious novels are a type of Indonesian literary work that has developed very rapidly when compared to other types, such as short stories, poetry, and drama. The novel can reflect various social phenomena of Indonesian society, especially urban communities, so that Indonesian literary novels are often called urban literature [1].

The novel contains many values related to individuals, such as the value of courage, chastity, honesty, patience, and being willing to give in. Related to social values, the value of willingness to sacrifice, helping others, and prioritizing the interests of others rather than self-interest. Religious values, such as sincerity, Islamic, *muamalah*, and moral values.

The various values reflected in the novel could function as the channel for character education for students so that they are not only smart, but also have good character. Students who are intelligent and have good character will be able to become leaders of the Indonesian nation in the future so that they can continue

and realize the aspirations of the nation's educators to create a just and prosperous Indonesian society.

The latest Indonesian literary religious novels are very interesting because they reflect various religious values and knowledge conveyed by the author not only in the form of doctrine or cognitive knowledge, but through the attitudes, behavior, and speech of the characters which can be applied in society.

The latest Indonesian literary religious novels are very interesting since they bring related issues that are very close to Indonesian people in real life. In every era, Indonesian literary novels are able to frame distinctive aspects of life [2]. An example of a life aspect discussed in Indonesian literary religious novels is of course Islamic teachings which have been applied regularly by characters in literary works and become such pictures of what people do in real life [3]. Besides religious issues, these religious novels also explore moral values, nationalism spirit, multiculturalism, role models, sacrifice, and compassion [4].

The latest Indonesian literary religious novel is a way to deliver several issues in society. Through the behavior of its characters, literature as a cultural product can be used as a tool for social critique, societal awareness raising, and public education. This allows readers to learn from the characters' actions and attitudes as they deal with various social problems. In addition, as a product of expressing experiences, emotions, and multiple events or common phenomena experienced by the writer, literary works are inseparable from the writers. As members of society, writers also represent the society itself therefore the stories they made are very close and inseparable from real cases in society [5, 6].

Recent Indonesian literary religious novels reflect a lot on educational values related to human beings as individuals, educational values related to humans as social human beings, and educational values as religious human beings. Literary works manage to create meaning and role models for the readers by leading them to realize the meaning of life as well as upgrading the quality of people's lives. This educational value research is part of the study of the sociology of literature.

Literary sociology is one of the multidisciplinary disciplines because it is a combination of two disciplines: sociology and literature. Sociology as a scientific discipline is also a very broad discipline covering social sciences, education, education, and religion.

## 2 Methods

The method used in this research is qualitative. A qualitative method is a process of collecting written and/or spoken data from people and perceptible behavior. According to Valentine [11], interviews, participant monitoring and detailed attention to groups are the data collected in the qualitative research method. This method is also called descriptive and ethnographic research [12] whose elements are realistic, holistic, inductive, ideographic, descriptive, grounded, and flexible [13]

The objects of this research are the latest Indonesian literary religious novels (1) *Kau Pertemuan Aku dengan Tuhanku* by Bamton, (2) *Juragan Haji* by Helvy Tiana Rosa, (3) *Merhaba, Aisyah* by Diana Febi, (4) *Merindu Baginda Nabi* by

Habiburrahman El Shirazy, and (5) *Tuhan Maha Asyik* by Sujiwo Tejo and Dr. Muhammad Nursamad Kamba. These novels are used as the object of this research because they contain many values related to individuals, social values, and religious values.

Library or document method is used for this research data collection. It is known as a data collection technique in the form of written documents, as in Indonesian and Malaysian literary novels published around the 21<sup>st</sup> century. Meanwhile, data analysis techniques in this study used descriptive analysis techniques and content analysis. It is used to describe the meaning of data to avoid vagueness so that it is easily understood by readers. It is also known to place more emphasis on extracting the meaning of data. [14, 15].

### 3 Results and Discussion

Recent Indonesian literary religious novels contain a lot of educational values related to humans as individual beings, educational values related to humans as social beings, and educational values related to humans as religious beings.

#### 3.1 Educational Value Associated with Humans as Individual Beings

The latest Indonesian literary religious novel entitled *Cinta dalam 99 Nama-Mu* by Asma Nadia, tells of the character Arum who has good character, even though he is the son of a rich man, he does not like to take advantage of wealth or even boasts about the wealth and position of his parents. He also has an independent spirit. He did not get attention and affection from his parents because both parents were busy with their respective jobs. However, he was not frustrated and did not hate his parents. Instead, he did self-reflection, realizing that he did not receive attention from his parents, he actually lived independently and even liked to help others in need. He has felt that as a child he did not receive attention and affection from his parents, so he has an independent nature and always wants to help other people, especially children. This description appears in the data as follows:

Tantri noticed a significant change in her best friend whom she had formerly dismissed as being the other common only child—a spoilt kid. The girl who is famous for being brilliant turns out to be unlike the others who like making the most of their parents' abundant fortune. He actually makes greater sacrifices at particular times, notably right now, especially when he sees people in genuine need. His compassion for those who are struggling is tremendous [16].

The data contains educational value for students in particular and the younger generation in general. If a child has rich parents, he should not like to take advantage of and even boast about the wealth and position of both parents. Nowadays, a child who likes to take advantage of wealth, boast and praise the wealth and position of his parents might harm himself and their parents.

The novel also gives an illustration that a person who has good character or good morals will feel happy if he can help others, even if it is a small good deed such as caring for a suffering child who receives less attention from both parents.

Arum's good character can be seen in the data as follows:

"If you want to open your eyes, what I did was nothing," said Arum as he 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."

Tantra shrugged. It didn't take long for his eyes to startle [16].

The data is a description of someone who has good character as an individual human being. He realized that what he did was small, but it was a pleasure for him if he could help others in need. Not everyone can do even the slightest good, it is not like he does not want to, it is still because he does not know how happy it is when someone can help someone else who really needs it even though the deed is very small and does not even mean anything to him, but the poor really needs it.

The character of Arum contains an educational value for students in particular and society in general, that if you can give or help others in need, you will be able to make yourself happy and it is proof that this person has good character. Therefore, let us increase our concern so that we like to help others in need because this is a reflection of good character and can make someone happy if we can help others. The best person is someone who wants to help others, even though the deed is small, it may contain good meaning for other people in need.

The novel *Cinta dalam 99 Nama-Mu* by Asma Nadia describes a child who has a good character respects and obeys his parents. Every time he meets his mother, he shakes hands with his parents while bowing his head and kissing the hands of his parents. This is the culture of the *pesantren* and proof that the child has good character. A child must be filial to both parents. A pious and *solihah* child is an asset for both parents, who will pray for both parents even though both parents have died, pray for both parents to be forgiven for all their sins and accepted for all their good deeds and worship. A pious and *solihah* child is one of the provisions for both parents after death in addition to *sodakoh*, *jariyah* and useful knowledge.

"Kissing parents' hands is not an exaggeration," said Alif's mother, who, although she is of old Betawi descent, has experienced the world of Islamic boarding schools in the East Java region.

Alif, who at that time was still in elementary school, asked critically why a child his age had to kiss an adult's hand [16].

The data contains an educational value for students in general and the younger generation in general so that every child is devoted to both parents because children should serve both parents.

### 3.2 Educational Values Related To Humans as Social Beings

In the novel entitled *Cinta dalam 99 Nama-Mu* by Asma Nadia, Arum describes a character who has a social spirit and likes to help others in need. He is very concerned about the fate of children who receive less attention from both parents.

He is the son of a rich man, but has an independent spirit and does not like to take advantage of wealth and boast of his parents' position. This description appears in the data as follows:

Tantri noticed a significant change in her best friend whom she had formerly dismissed as being the other common only child—a spoilt kid. The girl who is famous for being brilliant turns out to be unlike the others who like making the most of their parents' abundant fortune. He actually makes greater sacrifices at particular times, notably right now, especially when he sees people in genuine need. His compassion for those who are struggling is tremendous

His concern is extraordinary for those who are in trouble [16].

The data contains the value of religious education for students in particular and the younger generation in general so that they have a social spirit and like to help others, especially children who receive less attention from their parents so that they do not like to squander the wealth and power of his parents. The description of Arum's character who really shows care and willingness to sacrifice for children can be seen in the following data:

One day, Arum wants to surprise random people on his way to his house by giving food for free for them—which, although thought to be affordable, they cannot afford to eat every day.

"Enough money?"

Ask Tantri.

*"InshaAllah."*

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

His friend's question was exactly Mama's complaint.

*"InshaAllah,* as long as I can. There's so much we can do for them."

"Until his energy runs out? Like a candle like that?"

Arum smiled.

"A candle that is used up after giving light is much better than one that is intact because it was never lit."

Happiness is by sharing. Children give him energy, zest for life.

[16].

The data contains educational value related to humans as social beings and contains educational value for students in particular and the younger generation in general so that they have concern for other people in need, especially children who receive less attention from both parents. The image of someone who really cares and is willing to make sacrifices for these children can be seen in the following data:

"If you want to open your eyes, what I did was nothing," said

Arum as he 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."

Tantra shrugged. It didn't take long for his eyes to startle [16].

The data contains educational value related to humans as social beings so that everyone wants to care for and help others even though the value is small, but for those who need it contains a very meaningful value for people who do not have it. The image of someone who is willing to make sacrifices and cares for children can be seen in the following data quote:

Arum did not force it. The girl called the children to gather at the dining table. It did not take long for small steps to circle around the long, white-clothed table in the living room. Finding crispy fried chicken, along with rice, potatoes, and cold drinks makes the children's eyes shrouded in joy [16].

The data contains educational value related to humans as social beings, so that students in particular and society in general have a social spirit and are willing to sacrifice and help children who receive less attention from both parents, by providing moderate food. Feeding others is very important and the reward is great. Wealth in the form of food that is donated to others sincerely will receive an abundant reward from Allah SWT and this treasure will not be passed down later in the afterlife.

### 3.3 Educational Value Related to Humans as Religious Beings

In the novel entitled *Cinta dalam 99 Nama-Mu* by Asma Nadia, she describes a religious child who always remembers Allah SWT everywhere, both in joy and in sorrow. Especially when faced with situations that could endanger him. In general, someone just remembers Allah SWT when they experience sadness or are in a state of danger. When Arum faced danger, suddenly his hand was forcefully and hard held by a man, he didn't feel the least bit afraid. He constantly thinks of Allah SWT and invokes His name, "*As-Syahiid* (The Witness), *Al-Qawiyyu* (The Most Powerful), please bless me with Your protection from everything." The picture is shown in the data as follows:

The man sitting behind took Arum's hand by force. Then he turned to look at the long, thin fingers that were not wearing rings. He soon exhaled sluggishly while stamping the girl's fingers.

"suck!"

*As-Syahiid* ... The Witness.

The names of Allah that Arum could recall were repeated over and over. *Al-Qawiyyu*, The Greatest. Keep me safe from all sides [16].

The data contains an educational value for students in particular and the younger generation in general so that wherever they are, in joy or sorrow, they always remember Allah SWT. When in a state of danger, always remember and pray to Allah SWT, because only Allah SWT determines life and death, so humans must always try and surrender or trust Allah SWT. If someone's faith is strong, they must

have reached the level of *ihsan* where they do not feel afraid of anyone, they only fear Allah SWT.

This picture can be seen in the character Arum who is not afraid of anyone even though he meets criminals because he has surrendered himself to Allah SWT. This description appears in the data as follows:

Arum pias. Nod. His two eyes gave them a wary look.  
 However, ventured to speak.  
 "Earlier, I already told you, not much."  
 "*Rabb, Al-Matiin...* The Most Crowing. Boost my confidence  
 and aid me to see how close Your assistance is." [16].

The data contains educational values related to religious values and serves as an example for students in particular and society in general so they do not feel afraid of anyone, except only fear Allah SWT. Muslims also should not feel hopeless when faced with trials or tests from Allah SWT. Allah SWT determines everything about human destiny. This description appears in the data as follows:

Is this the end of my life?

No. He can't give up. In his heart, Arum strengthened his prayer, including the names he liked.

*Yaa Mu'min...* The Most Giver of Security

*The MAANI ...* The Supreme Preventer

*Yad Dhaar...* The Giver of Harm

Avoid me from harm, from evil, lower the sense of security with Your permission, O Lord [16].

The data contains the value of religious education to students in particular and society in general so that when facing tests or trials from Allah SWT, they do not feel hopeless but remember a lot and pray for help from Allah SWT, only Allah SWT is a place of refuge and asking for help.

## 4 Conclusion

Conclusion is drawn from the explanation above that the latest Indonesian literary religious novels contain a lot of educational values related to human beings as individual beings, educational values related to social beings, and educational values related to humans as religious beings. These educational values can be used as a medium for character education for students in particular and the younger generation and society in general, so that students have good character or morals, are obedient and devoted to their parents, also do not like to take advantage of and boast about wealth and parents' power, like to help others in need, care for children who do not get enough attention from their parents.

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