

**ISLAMIC EDUCATIONAL VALUES IN THE NOVEL *KETIKA CAHAYA BERPIJAR* BY ARIF YOSODIPURO**



**THESIS**

**Submitted to Faculty of Tarbiya and Teacher Training State Islamic University of Profesor Kiai Haji Saifuddin Zuhri Purwokerto as a Partial Fulfillment of Requirements for Undergraduate Degree in Islamic Education (S.Pd.)**

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Purwokerto, June 2022

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*Assalamu'alaikum wr.wb.*

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*Wassalamu'alaikum wr.wb*

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**ISLAMIC EDUCATIONAL VALUES IN THE NOVEL *KETIKA CAHAYA  
BERPIJAR* BY ARIF YOSODIPURO**

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**ABSTRACT**

This research is motivated by the current phenomenon, namely the development of globalization, which has reduced many young people's knowledge about their own religion. With such conditions affects them in the world of education, especially Islamic education during pandemic Covid-19. education is obtained not only through formal institutions but education can be obtained through other means, one of which is through literary works in the form of novels, for example the *Ketika Cahaya Berpijar* by Arif Yosodipuro which will be discussed and studied in this study. This study aims to examine in depth the values of Islamic education contained in the novel *When the Light is incandescent* and how these values are conveyed by the author with several existing theories then used to analyze the content of the novel. The approach used in this study is a qualitative approach. While the type of research is included in the research (library research). By using primary sources and secondary sources as sources of analysis studied, data collection was carried out using methods, interviews and documentation to collect related data. Furthermore, to conduct analysis on the content of the novel using content analysis (content analysis). Based on the results of library research conducted by the author in writing the thesis, the results of research on the novel *Ketika Cahaya Berpijar* that the novel contains four values of Islamic education the first is the value of *aqidah* such as faith in Allah, faith in Prophets and Messenger, faith in angels and Faith in the last day and faith in qoda and qodar. The value of *ibadah* such as *shalat Fardu*, *taharah*, studying, praying and da'wa Moral values are divided into two scopes, namely commendable morals such as manners, honesty, humility, respect for parents. and despicable morals such as pride, slander, malicious intentions, *khamer* and adultery. Social values such as devotion, help, kinship, care, loyalty, a sense of fulfillment, and empathy.

Keyword : Islamic Education Values, Novel *Ketika Cahaya Berpijar*

## MOTTO

*“Bahkan sebutir debu pun sudah ditentukan dimana ia akan berlabuh”*



## **DEDICATION**

**I dedicate this thesis to my father and mother, my brother, my friends and all my family**



## ARABIC-LATIN TRANSLITERATION GUIDELINES

The transliteration of arabic words used in the preparataion of this thesis is guided by a joint decree of the minister of religion and minister of education and culture of the republic of Indonesia Number : 158/1987 and 0543b/U/1987.

### A. Single Consonant

Arabic Letters	Name	Latin Letters	Information
ا	Alif	Not denoted	Not denoted
ب	Bā'	b	be
ت	Tā'	t	te
ث	Šā'	š	es (with a dot above)
ج	Jīm	j	je
ح	Hā'	ḥ	ha (with a dot below)
خ	Khā'	kh	ka and ha
د	Dāl	d	de
ذ	Žāl	ž	zet (with a dot above)
ر	Rā'	r	er
ز	zai	z	zet
س	sīn	s	es
ش	syīn	sy	es dan ye
ص	šād	š	es (with a dot below)
ض	ḍād	ḍ	de (with a dot below)
ط	ṭā'	ṭ	te (with a dot below)
ظ	ẓā'	ẓ	zet (with a dot below)
ع	'ain	‘	inverted comma above
غ	gain	g	ge
ف	fā'	f	ef

ق	qāf	q	qi
ك	kāf	k	ka
ل	lām	l	el
م	mīm	m	em
ن	nūn	n	en
و	wāw	w	w
هـ	hā'	h	ha
ء	hamzah	`	apostrof
ي	yā'	Y	Ye

**B. The Double Consonant because *Syaddah* is written**

متعددة عدة	Written Written	<i>Muta'addidah</i> 'iddah
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**C. *Tā' marbūṭah***

All tā' marbūṭahs are written with h, either at the end of a single word or in the middle of a word merge (a word followed by the word "al"). This provision is not necessary for Arabic words that have been absorbed in Indonesian, such as prayer, zakat, and so on unless the original word is desired.

حكمة عنة كرامة الأولياء	Written Written Written	<i>ḥikmah</i> 'illah <i>karāmah al-aulyā'</i>
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**D. Short Vowels and their Application**

-----َ-----	Fathah	Written	A
-----ِ-----	Kasrah	Written	i
-----ُ-----	Dammah	Written	u

فَعَلَ	Fathah	Written	<i>fa'ala</i>
ذُكِرَ	Kasrah	Written	<i>zūkira</i>
يَذْهَبُ	Ḍammah	Written	<i>yażhabu</i>

### E. Long Vocal

1. fathah + alif جَاهِلِيَّة	Written	<i>Ā</i> <i>jāhiliyyah</i>
2. fathah + ya' mati تَنْسَى	Written	<i>ā</i> <i>tansā</i>
3. Kasrah + ya' mati كَرِيم	Written	<i>ī</i> <i>karīm</i>
4. Dammah + wawu mati فُرُوض	Written	<i>ū</i> <i>furūd</i>

### F. Double Vocal

1. fathah + ya' mati بَيْنَكُمْ	Written	<i>Ai</i> <i>bainakum</i>
2. fathah + wawu mati قَوْل	Written	<i>au</i> <i>qaul</i>

### G. Short, Sequential Vowels in One Word Separated by an Apostrophe

أَنْتُمْ	Written	<i>A'antum</i>
أَعَدَّتْ	Written	<i>U'iddat</i>
لَنْشُكْرْتُمْ	Written	<i>La'in syakartum</i>

### H. Kata Sandang Alif + Lam

1. When followed by the letter Qamariyyah, it is written using the initial letter "al"

القرآن	Written	<i>Al-Qur'ān</i>
القياس	Written	<i>Al-Qiyās</i>

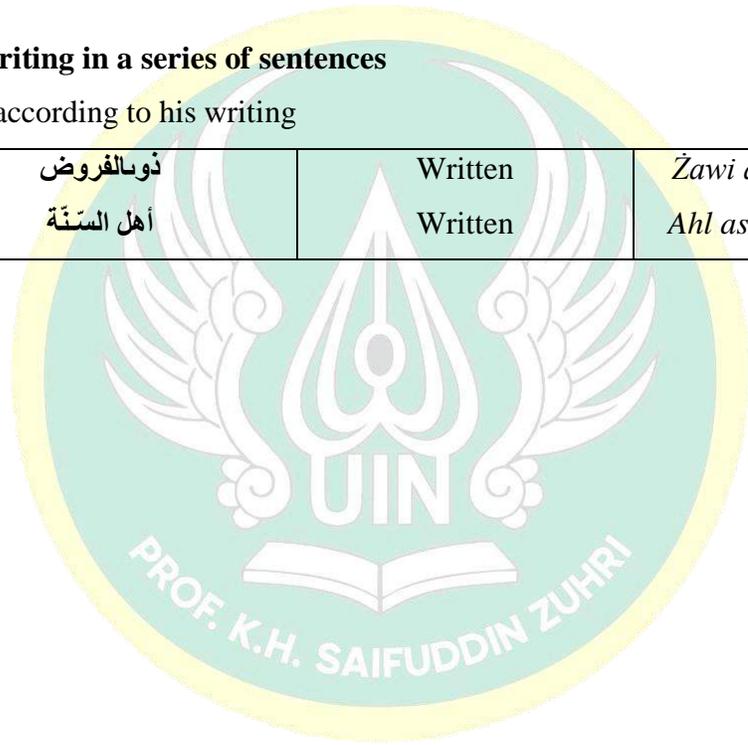
2. When followed by the letter Syamsiyyah written according to the first letter of the Shamsiyyah

السَّمَاء	Written	<i>As-Samā'</i>
الشَّمْس	Written	<i>Asy-Syams</i>

**I. Word writing in a series of sentences**

Written according to his writing

ذوالفروض	Written	<i>Žawi al-furūd</i>
أهل السنّة	Written	<i>Ahl as-sunnah</i>



## ACKNOWLEDGEMENT

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18. Pai'C classmates class of 2017, may they always be given success
19. And All those who have assisted the author in completing this thesis that the author cannot mention one by one except to present prayers to all of them and

expect to get a reply from Allah Swt for their good. So that researchers are able to complete this thesis smoothly.

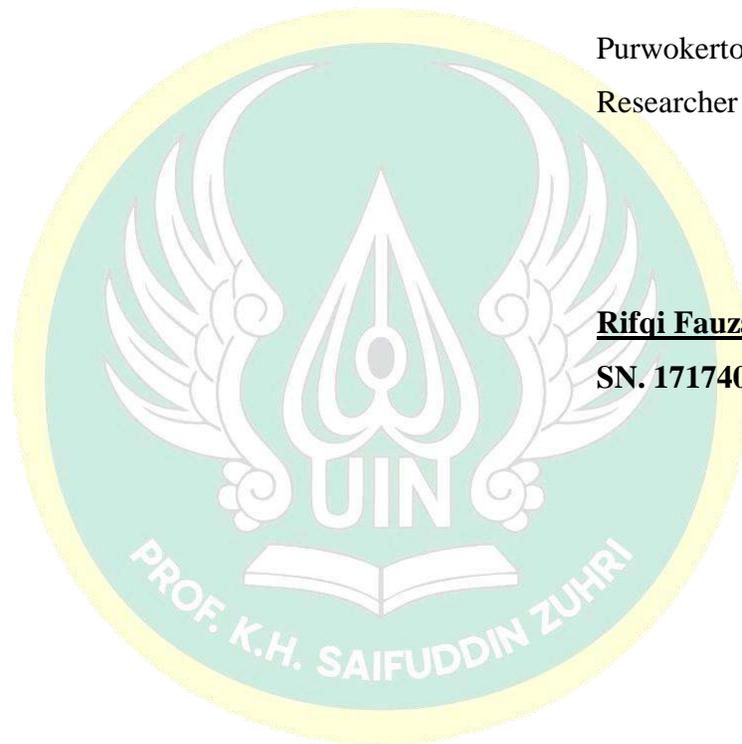
There is no worth word to convey gratitude, except prayer that May Allah always bless us and keep us on the right path. The writer realizes that this thesis is still many mistakes. The writer, hoped suggestion and criticism of this thesis. Hopefully this thesis can provide benefits for writer in particular and for readers in general.

Purwokerto, June 2022

Researcher

**Rifqi Fauzan**

**SN. 1717402118**



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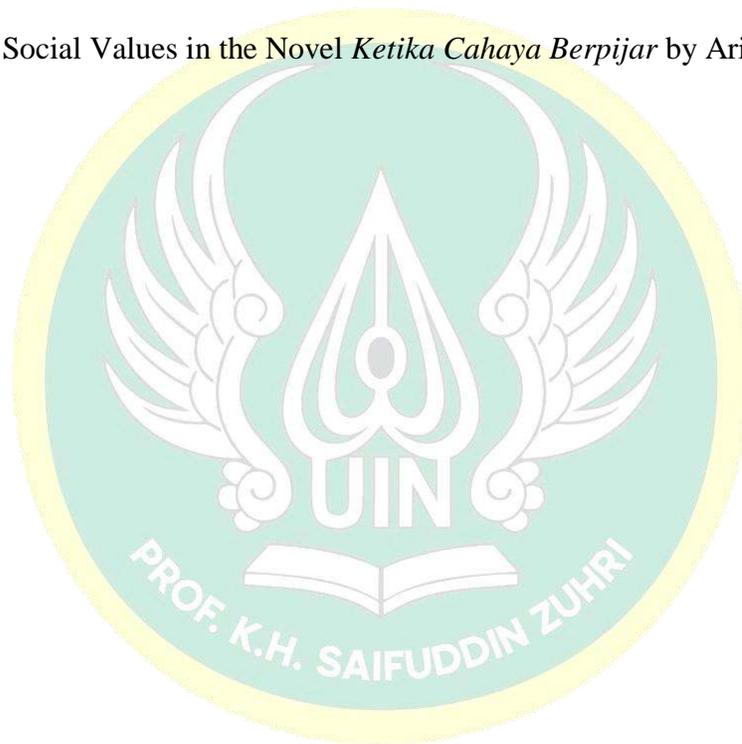
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## CHAPTER I INTRODUCTION

### A. Background of Problem

The rapid development of today's times makes many aspects undergo significant changes, one of which is the educational aspect. Through these changes, Education has a big impact on technological advances and has a big influence on human life. Education is a process that happens every day in human life. Education is a process that occurs every day in human life. In our daily, we will meet the various shape of education that can exchange ourself to be better. Education can increase the mindset, common sense, and intelligence that humans have and also increase their social levels.

According to Jhon S. Brubacher in the book *Dasar-Dasar Ilmu Pendidikan*, education is the process of developing the potential, ability, and capacity of human beings who are easily influenced by habits, then perfected with good habits, supported by tools (media) arranged in such a way, so that education can be used to help others themselves in achieving the goals that have been set.<sup>1</sup> The definition explains the need to develop the potential that exists in a person through good habits that can develop abilities and behaviors of positive value in a person into something valuable in his life to achieve goals.

The potential developed by human beings is inseparable from educational process. Education has a big influence on the progress of a country. Therefore, each country has a different strategy for the advancement of its nation. Just like Indonesia in Law No. 20/2003 on The National Education System which covers three main potentials that must be developed

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<sup>1</sup> Wiji Suwarno, *Dasar-dasar Ilmu Pendidikan*, Yogyakarta, AR-RUZZ MEDI, 2006, page 20.

for the needs of themselves, society, nation, and country. These potentials include religious spirituality, self-control, personality, intelligence, noble morals, as well as skills.<sup>2</sup> In this case, Islamic education has a great influence in realizing national education.

Islam views education as very essential. The position of education in Islam is an obligation for man in his duties as *Khalifah* (leader) on Earth. Man in living his life must obtain knowledge to develop the potential that exists in man, namely the mind to form his goodness as well as fulfill his *fitrah* as a *Khalifah* on earth. and who distinguish between good and bad. If without knowledge, the mind gifted by Allah will become a boomerang for himself. Therefore, Islamic education can play an important and strategic role during the challenges of today's globalization era.<sup>3</sup>

The development of globalization will undoubtedly affect the position of Islamic education. On this, inevitably Islamic education must accept the development of an era that is mostly dominated by western countries, such as the rise of smartphones or gadgets that now seem to be the primary needs of human beings. Through this phenomenon, Islamic education can not be separated from the current globalization, because Islamic education can't use only classical means in the form of lectures in conveying its teachings. But Islamic education is expected to have innovations in learning or presentation of materials that are adapted to the development of the times.

Regarding this, Muslims should be able to maintain the nature of Islamic education itself. If it is not done then there will most likely be a misappropriation of Islamic education from the teachings conveyed by the Prophet Muhammad SAW. As has often happened in our environment both

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<sup>2</sup> Sisdiknas Law number 20 of 2003 about basics, functions and objectives of national education.

<sup>3</sup> Nur Latifah, *Pendidikan Islam Di Era Globalisasi*, Jurnal Studi Keislaman dan Ilmu Pendidikan. Vol. 5, No. 1, Mei 2017;p-ISSN2338-2325;e-ISSN2540-9697, Sekolah Tinggi Ilmu Dakwah Mustafa Ibrahim (STID Islahuddiny ) Kediri West Lombok.

directly and through social media. Many cases occur that are a negative impact of globalization. These cases are carried out by many students, including theft, drug use, free sex, fighting, ingesting, and many more, which leads to a decrease in one's spirituality.

From this phenomenon, Islamic education must have a positive role, one of which is by providing an effort to instill and maintain the values of Islamic education with the aim that Islamic education, especially in Indonesia with the development of technology that is growing rapidly today but still coats itself with religious awareness so that there is no split personality by the penetration of global development that begins to infiltrate the entire space of human life.<sup>4</sup> Especially to the students who are the next generation of the nation.

There are two values in Islamic teachings, namely *Ilahiyah* values and *Insaniyah* values. *Ilahiyah* values are a value that is closely related to. While the *Insaniyah* values are related to humanity. Both are related to human behavior. Through Education and Islamic teachings, both values can be instilled, namely the value of obedience to Allah SWT (*Ilahiyah*) and the value that regulates human relations (*Insaniyah*). As for the implementation of *Ilahiyah* values and *Insaniyah* values are *aqidah* values, *ibadah* values, *akhlak* values, and social values.<sup>5</sup> *Aqidah* values are a value that serves as the foundation of someone in remembering the challenge of His creator. *Ibadah* value is a reflection of the value of *aqidah*, if a strong person believes in his creator then the higher the fear of a servant to his creator. Next, *akhlak* (moral) values, that is the nature that grows from within the soul, then turns into behavior that move it to do something good. while the social value is the

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<sup>4</sup> Laelatus Safitri, *Nilai-nilai Pendidikan Islam dalam Novel Trilogi Negeri 5 Menara Karya Ahmad Fuadi*, Thesis of IAIN Purwokerto, 2015, page 2.

<sup>5</sup> Novi Septianingsih, *Nilai-nilai Pendidikan Islam dalam Pelaksanaan Aqiqah*, Skripsi UIN Raden Intan Lampung, 2018, page 26.

result of the three values above where a person who has a good relationship with his creator, both worship and morals then one will be easy in establishing relationships with fellow human beings by paying attention to the norms that apply in a society.

As we know, the occurrence of the Covid-19 pandemic has made learning activities carried out online. Students carry out school activities in their respective homes. So that in this case the delivery of Islamic Education values directly in schools has a smaller chance, therefore researchers try to find Islamic Education values that can be conveyed through learning media for online school activities. One of the media that can be used to convey the values of Islamic education in the learning process is through stories. The story is very closely related to the moral value or content of the message that can be taken from the work. According to Wahyudi Siswanto in his book *Membentuk Kecerdasan Spiritual Anak*; education can be done with anything, one of which is by using stories. Because the story is considered as one of the suitable ways to instill a sense of love and compassion, to differentiate the impact of positive energy on educators and learners.<sup>6</sup>

The stories used as educational media do not have to be fixated with books provided by the school. But it can be developed through other alternatives, for example through literary works such as novels. According to Nursito, the novel is a medium of pouring, mind, feeling, and ideas of the author in response to the surrounding life.<sup>7</sup> A novel can be interpreted as a written essay that tells about the series of a person's life with people around in-depth and presented subtly.

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<sup>6</sup> Wahyudi Siswanto, *Membentuk Kecerdasan Spiritual Anak*, (Jakarta:Amzah, 2010), page 27.

<sup>7</sup> Lia Asriani, *Masalah-masalah Sosial dalam Novel Dari Subuh Hingga Malam:Perjalanan Seorang Putra Minang Mencari Jalan Kebenaran Karya Abdul Wadud Karim Amrullah*, Jurnal Bastra Vol. 1, No. 1 Maret 2016, Halu Oleo University, page 3.

In a story packed with novels, there are various values or messages conveyed by the author. A literary work can convey messages of truth, both denotatively and connotatively, not as rigid and standard formulas, but as aesthetic experiences that build awareness.<sup>8</sup> Therefore, in addition to entertainment or hobby novels can also create learning. Over time, more and more novels are published from various sources, which requires us to be more selective in choosing reading materials that contain moral messages, especially Islamic education messages.

In conveying the value of Islamic education through literary works there is Arif Yosodipuro's novel entitled *Ketika Cahaya Berpijar* that is interesting for the teachers to study. He was born on 2 December 1963 in Rembang Regency, Central Java. Novel *Ketika Cahaya Berpijar* is the fourth of 21 books he has written. Through his work, Arif YS tries to use the media of literary works in the form of novels in conveying the values of Islamic education so that readers can easily understand the moral message in the novel. This novel describes about the life of an Islamic teacher who works in the middle of the Kedung Kacip village community which is still far from religious norms. Through the figure of Harun who fought to carry out the sharia of Islam. In this novel, there are many educational values that can be used as reference material in the delivery of Islamic education values. So that in completing this research, the novel *Ketika Cahaya Berpijar* is a novel that is suitable for use as the object of this study.

Based on the description above, the author tried to examine the novel *Ketika Cahaya Berpijar* by Arif YS as one of the works that are rich in Islamic educational values by raising the title **"Islamic Educational Values In The Novel *Ketika Cahaya Berpijar* By Arif Yosodiouro"**.

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<sup>8</sup> Else Lilian dan Dwi Budiyanto, *Membaca Sastra Berwawasan Ekoliterasi*, (Yogyakarta : Cantrik Pustaka, 2020), page 24-25.

## B. Focus Study

The focus of the study is a form of Islamic Education values that has a related in the novel *Ketika Cahaya Berpijar*. This is based on the background that the researchers have explained that researchers want to further examine the value of Islamic education contained in the novel *Ketika Cahaya Berpijar* by Arif YS. So the researchers focused on the study of *Aqidah* values, *Ibadah* values, *Akhlak* Values, and Social values.

## C. Conceptual Definition

From the background described above, researchers will clarify some of the terms in this study so as not to cause misunderstandings. Therefore, the terms used by researchers include:

### 1. Islamic Education Values

Value is something valuable and useful for human beings. In The Great Dictionary of Bahasa Indonesia, value is defined as traits or things that are important or useful for humanity.<sup>9</sup> According to Sidi Gazalba, the value is something abstract, ideal, not fact, and not only a matter of right and wrong that demands empiric proof but rather a question of wishful thinking that is not wanted to be liked and disliked.<sup>10</sup> Whereas in The Islamic view the value that will be realized in every Muslim person to be more functional is the value that underlies morality (morality). Morality values taught in Islam as a revelation of God revealed through the prophet Muhammad SAW used as a reference on how to behave outwardly and inwardly as a Muslim.<sup>11</sup>

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<sup>9</sup> Large Dictionary Indonesian,(Jakarta : Language Centre of the National Education Department ). 2008. page 1004.

<sup>10</sup> Lenny Herlina. *Strategi Pendidikan Nilai Islami di Perguruan Tinggi Umum (Studi Kasus di Fakultas Kedokteran Universitas Mataram)*. (Mataram : Universitas Mataram) 2019. PAI\_APA : Jurnal Studi Keislaman dan Ilmu Pendidikan Vol 7, Nomor 1, Mei 2019. page 133 diakses pada tanggal 29 November 2020 pukul 20.31.

<sup>11</sup> Lenny Herlina. *Strategi Pendidikan Nilai Islami di Perguruan Tinggi Umum (Studi Kasus di Fakultas Kedokteran Universitas Mataram)*.... page 138.

Islamic education is an education that aims to form a fully Muslim person, develop all human potentials in the form of physical and spiritual, forming a harmonious relationship of every human being with God, a man with the universe.<sup>12</sup> According to SA, Ibrahim Islamic education is: Islamic education in the true sense of the learning, is the system of education which enables a man to lead his life according to the Islamic theology, so that he may easily have his life following tenets of Islam.<sup>13</sup>

Islamic education aims to shape the personality of the man himself to become a servant who believes in God as the *khalik*. Ahmad D Marimba stated that Islamic education is guidance or leadership consciously by educators towards the physical and spiritual development of learners towards the formation of the main personality (*Insan Kamil*).<sup>14</sup>

Based on the above opinion, it can be concluded that the value of Islamic education is a belief or feeling in human beings that is adjusted to the teachings that apply in Islam itself to form a whole human being.

## 2. The Novel *Ketika Cahaya Berpijar*

The novel is one of the literary works in the form of fiction. The novel comes from the Italian novella (which in German: novella) means a small novel, and is later interpreted as a short story in the form of prose. Nowadays, novella and novella have the same meaning as the Indonesian term, which is a work of fiction prose that is quite long, not too long, but also not too short.<sup>15</sup>

Nurgiyantoro argues that novels as a work of fiction offer a world of idealized models of life, imaginative worlds built through intrinsic

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<sup>12</sup> Haidar Putra Daulay. *Kapita Selekta Pendidikan Islam di Indonesia*. (Medan : Perdana Publishing)2012. page 1.

<sup>13</sup> Muhammad Muntabihun Nafis. *Ilmu Pendidikan Islam*. (Yogyakarta : Teras) 2011. page 22.

<sup>14</sup> Lalu Muhammad Nurul Wathoni, *Integrasi Pendidikan Islam Dan Sains;Rekontruksi Paradigma Pendidikan Islam*, (Ponorogo : CV Uwais Inspirasi Indonesia)2018, page 39.

<sup>15</sup> Burhan Nurgiyantoro, *Teori Pengkajian Fiksi* (Yogyakarta: Gadjah Mada University Press, 2010), page. 9-10.

elements (events, plots, characterizations, backgrounds, and viewpoints) that are all imaginative. Although everything the author realizes is deliberately analogous to the real world seems to exist and is true, this seems to be its system of coherence.<sup>16</sup>

The Novel “*Ketika Cahaya Berpijar* Novel *Ketika Cahaya Berpijar* is one of the works of Arif Yosodipuro or known as Arif YS. He is a man born in Rembang, December 2, 1963. In the world of authorship, he is known to be quite productive. To date, he has written 21 books, 7 in the form of fiction and the remaining 14 nonfiction books. One of his most popular works is the novel *Ketika Cahaya Berpijar*. The novel was published by Gramedia Pustaka in 2014, inspired by the condition in a village that is already known as dimly lit and arid. To change the village, it takes extra spirit, seriousness, and fortitude because there are so many obstacles that come.<sup>17</sup>

Novel *Ketika Cahaya Berpijar* is about the fortitude of a religious teacher named Harun who is a new teacher assigned to a remote village. Harun struggled to establish Islam in the village where he worked. Harun is described as a young religious teacher and has an ideal character and personality as a role model and agent of change. The condition of the village is very concerning and the low of morality overwhelms him in turning on the light of Islam come back to the return of Allah for everyone.

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<sup>16</sup> Citra Salda Yanti, *Religiositas Islam dalam Novel Ratu Yang Bersujud Karya Amrizal Mochamad Mahdavi*. (Kendari : Haluoleo University), 2015, page, 3, Jurnal Humanika No.15, Vol 3, Desember 2015/ISSN 1979-8296

<sup>17</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014) page xiii.

#### **D. The Research Question**

Based on the background of problem and the focus study above, it can be formulated as follow:

1. What are Islamic Education values contained in novel novel *Ketika Cahaya Berpijar* by Arif Yosodipuro ?
2. How are the Islamic Education values conveyed in novel *Ketika Cahaya Berpijar* by Arif Yosodipuro?
3. How the Implication of novel *Ketika Cahaya Berpijar* in educational perspective?

#### **E. Purpose of the research**

Based on the formulation of the problem above, the purpose to be achieved in this research is :

1. Find out the Islamic Education values contained in novel novel *Ketika Cahaya Berpijar* by Arif Yosodipuro.
2. Find out the Islamic Education values conveyed in novel *Ketika Cahaya Berpijar* by Arif Yosodipuro
3. Find out the Implication of novel *Ketika Cahaya Berpijar* in educational perspective

#### **F. Significance of research**

The benefits of the research are expected to be used theoretically and practically :

1. Theoretical Significance

Theoretically, this research can add scientific specialties, especially in the realm of Islamic education, and can be used as a comparison material for further research and can be implied in Islamic Education learning in schools or *madrasah*.

2. Practical Significance

This research is expected to be useful for:

a. Educational Institutions

For educational institutions, it is expected to add a little knowledge about the importance of Islamic educational values through media that can attract students through reading materials in the form of novels and how the implications in the learning process in schools, especially in Islamic education learning.

b. Teachers

For teachers, it is expected to make innovations in using literary works as a learning medium to convey Islamic educational values that are then applied in PAI learning.

c. Society

For the community, it can be used as information material so that the public can also choose reading materials that can provide useful information, but while still putting forward the values of resilience that pay attention to the morals or social behavior of a person.

## G. Literature Review

Before the author conducts further research on the problems raised in the writing of this thesis, the author first conducts a literature study to find the theory that can be used as the basis of thought in the preparation of research reports, as well as being a reference and the author's footing in positioning his research. The material for this research review are :

1. The thesis of Laelatus Safitri, student of IAIN Purokerto with the title "*Nilai-nilai Pendidikan Islam Dalam Novel Trilogi Negeri 5 Menara Karya Ahmad Fuadi*".<sup>18</sup> The thesis describes the values of Islamic education contained in the Novel *Trilogi Negeri 5 Menara* by Ahmad

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<sup>18</sup> Laelatus Safitri, *Nilai-nilai Pendidikan Islam dalam Novel Trilogi Negeri 5 Menara Karya Ahmad Fuadi*, Thesis of IAIN Purwokerto. 2015.

Fuadi. The findings in the study contained three values of Islamic Education, namely the value of religious education, the value of Worship Education, and the value of moral education and relevance of the three values of Islamic education with PAI material in high school grade XI. Based on the results and discussions that the researchers analyzed, the research conducted by Laelatus Safitri there are similarities with the research conducted by the authors, as for the similarities in this study, namely both examine the values of Islamic education focused on the study of *aqidah* values, *akhlak* (moral) values, and *ibadah* values. The next similarity is found in data analysis techniques that both use content analysis techniques. Differences in the research are found in the object and method of data collection if in the research Laelatus Safitri using Novel *Trilogi Negeri 5 Menara* by Ahmad Fuadi by using the documentation method to collect data while the author using Novel *Ketika Cahaya Berpijar* by Arif Yosodiporo as the object of research and using interview method and documentation to collect data.

2. The thesis of Supriatini, a student at the Muhammadiyah University of Palembang with the title " *Analisis Nilai-Nilai Pendidikan Islam Dalam Film Sang Pencerah Garapan Sutradara Hanung Bramantyo* ".<sup>19</sup> The thesis describes the Values of Islamic education contained in the film *Sang Pencerah* directed by Hanung Bramantyo. The findings in the study contained three values of Islamic Education, namely the value of faith education (*akidah*), the value of Worship Education (Shari'a), and the value of moral education that is equalized to the surah Luqman as a source of reference. Based on the results and discussions that the researchers analyzed, the research conducted by Supriatini has similarities with the research conducted by the author, namely researching the values of

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<sup>19</sup> Supriatini, " *Analisis Nilai-Nilai Pendidikan Islam Dalam Film Sang Pencerah Garapan Sutradara Hanung Bramantyo*, Thesis Muhammadiyah University of Palembang, 2018.

Islamic education focused on the study of *aqidah* values, *ibadah* values, and the value of *akhlak* (moral) education. The difference is in the objects that are examined. If in Supriatini research objects are examined using literary works in the form of genre films while the research carried out by the author uses literary works in the form of novels as research objects.

3. The thesis of Abdullah Miftah, IAIN Kudus, with the title "*Analisis Kompetensi Sosial dan Kompetensi Kepribadian Guru (Studi Pada Tokoh Harun Dalam Novel Ketika Cahaya Berpijar Karya Arif Yosodipuro)*"<sup>20</sup> based on the results and discussions that researchers analyze *Ketika Cahaya Berpijar* by Arif Yosodipuro, research conducted Abdullah Miftah there are values of teacher competence, namely social competence, and professional competence. Social competence is divided into 3 sub-competencies, namely communication skills, inclusiveness, objective and non-discriminatory, and adaptability in the place of duty. While personality competencies include acting following social and legal norms, having a work ethic as an educator, acting according to religious norms (*Iman, takwa, honesty, and sincerity*). This research has similarities with the author, namely researching Arif Yosodipuro's Novel, entitled "*Ketika Cahaya Berpijar*". While the difference lies in the aspects studied, the research conducted by Abdullah examined the analysis of social competence and professional competence of teachers in the figure of Harun, while the research conducted by the author focused on Islamic educational values consisting of *aqidah* values, *akhlak* (moral) values, and *ibadah* values.
4. The Journal of Habib Muhtarudin (Mts Miftahul Qulub Tawar, Mojokerto) and Ali Muhsin (Pesantren Tinggi University of Darul Ulum, Jombang)

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<sup>20</sup> Abdullah Miftah, "*Analisis Kompetensi Sosial dan Kompetensi Kepribadian Guru (Studi Pada Tokoh Harun Dalam Novel Ketika Cahaya Berpijar Karya Arif Yosodipuro)*" Thesis IAIN Kudus, 2019.

with the title “*Nilai-nilai Pendidikan Islam dalam kitab al-Mafa’iz-Usfuriyyah*”.<sup>21</sup> The findings in the study contain Islamic education values contained in the book of *al-Mafa’iz-Usfuriyyah* based on stories, among others Tawhid (Testifying to Allah and His Messenger, Surrendering and loving Allah), Morals (Morality to God who is *madhmummah*, compassion towards humans and others) and *Ibadah Ghairu Mahdah*. Based on the results and discussions conducted by researchers, the research conducted by Habib Muhtarudin and Ali Muhsin has similarities with the research conducted by the author, namely examining the values of Islamic education focused on the study of the value of faith or piety, the value of worship and moral values. The difference is in the objects that are examined. If in Habib Muhtarudin and Ali Muhsin research objects are examined using literary works in the form of study books while research conducted by authors uses literary works in the form of novels as research objects.

5. The Journal of Siti Isnaniah (Sebelas Maret University, Indonesia) and Ummu Hani Abu Hassan (Malaya University, Malaysia) with the title “The Representation of Islamic Teaching in the Novels by Habiburrahman El Shirazy (The Study Of Literary Sociology, Literary Reception and Education Values)”.<sup>22</sup> The novels that are the focus of the study in the study are the novels *Ayat-Ayat Cinta* (AAC) and *Ketika Cinta Bertasbih* (KCB). In the research conducted by Siti Isnaniah and Um Hani Abu Hassan, there are values of Education including religious, social, cultural, legal, and health values. All of these values are reflected in the character that greatly influences the reader's paradigm contribution. The similarity

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<sup>21</sup> Habib Muhtarudin and Ali Muhsin “*Nilai-nilai Pendidikan Islam dalam kitab al-Mafa’iz-Usfuriyyah*”. *Pesantren Tinggi University of Darul Ulum Jombang*, 2019.

<sup>22</sup> Siti Isnaniah and Ummu Abu Hassan, *The Representation of Islamic Teaching in the Novels by Habiburrahman El Shirazy (The Study Of Literary Sociology, Literary Reception and Education Values)*, *Journal of Pengajian Media Malaysia*, 2013.

with research conducted by researchers is novels as research objects while the difference lies in aspects that are examined in addition to the value of Education, the study of literary sociology and literary reception also carried out by Siti Isnaniah and Ummu Hasan.

6. The Journal of Indiyah Prana Amertawingrum, Ngumarno, and Sri Budiyono (Widya Dharma University, Yogyakarta) with the title The Representation of Islamic Values in the Novel “The Fading of Cleopatras’s Charm” by Habiburrahman El Shirazy.<sup>23</sup> In the study, the value of Islamic Education contained is *Aqidah* values, *Ibadah* values, and *akhlak* values. *Aqidah* value is a form of faith in Allah, faith in the Qur'an. Sharia values include sunnah fasting, engagement (*khitbah*), marriage. While *akhlak* values include personality (patience, dutifulness to parents and husband) and friendship relationships. The similarity with research conducted by researchers is novel as the object of research while the difference is located in the aspects examined in the research conducted by Indiyah Prana Amertawingrum, Ngumarno, and Sri Budiyono the value of Islamic education is focused on family while the research conducted by researchers on the value of Islamic education in general.

## H. Research Method

### 1. Types of Research

The type of research used by the author is a qualitative descriptive literature study. The purpose of descriptive qualitative is qualitative research that describes and interprets the objects studied in the form of novels entitled " *Ketika Cahaya Berpijar* " and discusses the value of Islamic education contained in the Novel. Research literature study (library research) is the appearance of scientific reasoning arguments that present the results of the study of the library and the results of the

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<sup>23</sup> Indiyah Prana dkk, *The Representation of Islamic Values in the Novel “The Fading of Cleopatras’s Charm” by Habiburrahman El Shirazy*, Journal of Education and Technology, 2021.

researchers think about a problem that contains a topic that contains several related ideas that must be supported by data obtained from the source of the library.<sup>24</sup>

## 2. Data Source

Suharsimi Arikunto suggested that the source of data in a study is the subject from which data can be obtained.<sup>25</sup> The subject in question is materials that need to be prepared for research such as documents, books, magazines, and newspapers. These sources must be relevant to the subject matter to be discussed.<sup>26</sup> In this study the authors used data sources, namely:

### a. Primary Data Source

That is data directly collected by researchers from its first source. The primary data used by the author is the Novel "*Ketika Cahaya Berpijar*" by Arif Yosodipuro as well as live interviews conducted with novelists, namely Arif Yosodipuro.

### b. Secondary Data Sources

The secondary data source is a data source that serves as a support for primary data in completing the theme of research. In this study, secondary data used is a variety of literature related to research objects, namely books, articles, and newspapers. As well as data obtained through internet media (e-journals and repositories).

## 3. Techniques of Data Collection

In conducting research, it is necessary to choose the right method or technique of data collection. The methods used in this research are:

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<sup>24</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), page 15.

<sup>25</sup> Dwi Lestari Yubiawati, *Manajemen Sekolah Berbasis Akselerasi*, Thesis, Indonesia University of Education, 2013, page 58 in [repository.upi.id](http://repository.upi.id).

<sup>26</sup> Departemen Agama RI, *Panduan Penulisan Karya Tulis Santri*, (Jakarta : Lima Karsa, 2003) page 14.

a. Documentation

Documentation is a data collection technique that is done by searching for data sources through documents. While the document is a record of events that have already passed. Documents can take the form of writings, drawings, or monumental works of a person.<sup>27</sup>The documentation in this study is to collect everything related to the novel *Ketika Cahaya Berpijar* One of them is excellence. This novel has advantages that are quite interesting to readers, one of which is an interesting and easy-to-understand storyline. In addition, readers give a good response to the author and the writing process which is not long until the publishing process.<sup>28</sup> The data in this study were collected in the following ways. First, read and understand the text of the novel story over and over again. Second, read books related to research. Third, record any words or sentences containing educational values found while reading novel texts. Besides, researchers also use books, the internet, and others to collect data related to the novel as well as Islamic educational values.

b. Interview

According to Esterberg (2002) interview is "a meeting of two persons to exchange information and idea through questions and responses, resulting in communication and join the construction of meaning about a particular topic". Interviews are used as data collection techniques if researchers want to conduct preliminary studies to find problems that need to be researched and if researchers

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<sup>27</sup> Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R&D)*, (Bandung: Alfabeta, 2017), page 240..

<sup>28</sup> Abdullah Miftah, "*Analisis Kompetensi Sosial dan Kompetensi Kepribadian Guru (Studi Pada Tokoh Harun Dalam Novel Ketika Cahaya Berpijar Karya Arif Yosodipuro)*" Thesis IAIN Kudus, 2019.

want to know things from respondents more in-depth.<sup>29</sup> According to Esterberg, there are three kinds of structured interviews, semiterstructure interviews, and unstructured interviews.<sup>30</sup>

In this study, the authors used structured interview techniques, where structured interview techniques are carried out to know exactly the information to be obtained, by preparing interview instruments in the form of questions and aids such as recorders or other materials that help the implementation of interviews. To fulfill the thesis writing data the author conducted a structured interview with the author of the novel *Ketika Cahaya Berpijar*, namely Arif Yosodipuro through E-mail and WhatsApp Calling. From the interview process, researchers get information about the novel *ketika cahaya berpijar* namely the background of the novel being written, the purpose of writing the novel, the educational value in the novel and the process of writing the novel.

#### 4. The technique of Analyzing Data

Data analysis is the process of systematically searching and compiling data obtained from interviews, field records, and documentation by organizing it into information that can be concluded.<sup>31</sup> The data analysis method used in this discussion is a qualitative analysis method using content analysis. Fraenkel and Wallen stated that content analysis is a technique that can be used by researchers to study human behavior indirectly through analysis of their communications such as textbooks, essays, newspapers, novels, magazine articles, songs, advertising images, and all kinds of communication that can be analyzed.<sup>32</sup> The content

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<sup>29</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, .... page. 231

<sup>30</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, ..... page 233.

<sup>31</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*, .... page 244.

<sup>32</sup> Jack R. Fraenkel, Norman E. Wallen, and Helen Hyun. , *How to Design and Evaluate Research in Education*, (New York : McGraw-Hill, 8<sup>th</sup> Ed) page. 478.

analysis method is used to know the principles of a concept to describe objectively-systematically a text. According to Guba and Lincoln the five basic principles of content analysis (1) The process follows the rules. Each step is performed based on explicitly drawn-up rules and procedures. (2) Content analysis is a systematic process. This means that establishing categories so that entering and issuing categories is done based on rules that obey the principle. (3) Content analysis is a process directed to generalize. (4) Content analysis questions the manifested content. So, if the researcher is going to conclude it should be based on the content of a manifested document. (5) The analysis of the contents can be analyzed quantitatively, but it can also be done by qualitative analysis.<sup>33</sup>

The procedure in the analysis of the content is also described by Fraenkel and Wallen as follows: (1) Researchers decide the specific goal to be achieved. (2) Defining important terms shall be explained in detail. (3) Specialize units to be analyzed (4) Search for relevant data (5) Establish rational or conceptual relationships to explain how data relates to purpose. (6) Planning sample recall (7) Formulating category coding. Once the researchers determine as much detail as possible aspects of the content to be studied, it is necessary to formulate relevant categories to be researched.<sup>34</sup>

In this study, the category in question is the study of Islamic educational values in the Novel *Ketika Cahaya Berpijar* by Arif YS. The author intends to find out the content contained in the Novel and identify the values of Islamic education contained therein.

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<sup>33</sup> Bambang Sukarnoto, *Implikatur dalam Penggunaan Bahasa Indonesia oleh siswa SMA Muhammadiyah 4 Jakarta pada Jejaring Facebook dan Perancangannya sebagai Bahan Ajar Keterampilan Menulis*, Postgraduate, Universitas Pendidikan Indonesia, 2011 page 73.

<sup>34</sup> Jack R. Fraenkel, Norman E. Wallen, and Helen Hyun. , *How to Design and Evaluate Research in Education*, (New York : McGraw-Hill, 8<sup>th</sup> Ed) page.

## I. Systematics Discussion

Systematics discussion in this study, the author discussed the issues that will be discussed by the objectives to be achieved from this research. The systematics of the discussion include the following:

Chapter I Introduction discusses the issues on which this research is based on the next discussion. This chapter provides an initial picture of the problems that will lead to the next discussion, including the background of the problem, research focus, operational definition, problem formulation, research objectives and benefits, literature studies, research methods, and systematics of the discussion.

Chapter II discusses the basis of the theory which contains discussions on the values of Islamic education and the theory of novel literary works. The sub-discussion of the value of Islamic education discussed includes the value of *Aqidah* education, the value of *Akhlak* (Moral) education, the value of *Ibadah* education, and the Value of Social Education. In the sub-discussion of Novel as a learning media discussed, among others, the understanding of novels, the benefits of novels, novel elements, types of novels, the theory of the use of novels as learning media, and the function of novels as learning media.

Chapter III contains the study of the objects studied, namely the Novel "*Ketika Cahaya Berpijar*" which includes synopsis novels, biographies of Arif Yosodipuro as the author, work of Arif Yosodipuro, and interview results.

Chapter IV discusses the results of research on the values of Islamic education in the novel *Ketika Cahaya Berpijar* by Arif Yosodipuro.

Chapter V is a cover that contains conclusions, suggestions, and closures and at the end contains a list of libraries and attachments.

## CHAPTER II

### THEORETICAL STUDIES

#### A. Values of Islamic Education

##### 1. Values

###### a. Understanding of Values

Value is a term that is often used by many parties, including philosophers, sociologists, psychologists, psychotherapists, and the general public in different lives. In addition, value is also used to understand the ethical dimension when analyzing problems or inferring problems.

Language value is a view. Daily values are valuable, quality, show quality, and valuable for humans and used as a basis, reason, or motivation in acting and behavior, both consciously and unconsciously. In philosophical terms, value is a morally based quality used to indicate a value or goodness in an abstract object.<sup>35</sup>

There are several opinions from each expert about the definition of value. The difference comes from their perception of interpreting value. As for the understanding of value, according to some experts:

- 1) According to Mulyana, value is reference and belief in making choices. Value is something that is desired so that it gives birth to action in a person.

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<sup>35</sup> Qidi Yuliati Z & A. Rusdiana, *Pendidikan Nilai ; Kajian Teori dan Praktik di Sekolah*, (Bnadung: Pustaka Setia, 2014), Page. 14.

- 2) According to Frankel, value is the standard of behavior, the beauty of justice, truth, and efficiency that binds man and is supposed to be exercised and maintained.<sup>36</sup>
- 3) According to Kartono Kartini and Dali Guno (2003), value is essential and good. A kind of one's belief in what one should or shouldn't do (e.g., honest, sincere) or the ideals one wants to achieve (e.g., happiness, freedom).
- 4) Ngalim Purwanto (1987) states that the values in a person are influenced by the customs, ethics, beliefs, and religions he embraces. All of these affect the attitudes, opinions, and views of the individual, which is further reflected in acting and behaving in giving judgment.<sup>37</sup>

From the definitions above, it can be concluded that values are everything that has a close relationship with human behavior, both positive and negative in acting that is never separated from the influence of religion, tradition, ethics, morals, and culture of the dominant society that provides benefits to human life, both born and inward.

#### b. Classification of Values

Value classification or value division is based on the properties of values divided into six categories, namely:

1. Theoretical value involves logical and rational considerations in thinking about and proving the truth of something.
2. Economic value is the value related to the consideration of values that have profit and loss.

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<sup>36</sup> Tri Sukitman, *Internalisasi Pendidikan Nilai dalam Pembelajaran (Upaya Menciptakan Sumber Daya yang Berkarakter)*. (Sumenep : STIKIP PGRI Sumenep) page 86-87, Jurnal Pendidikan Sekolah Dasar Vol 3 No 1 in <http://journal.uad.ac.id>

<sup>37</sup> Qidi Yulianti Z & A. Rusdiana, *Pendidikan Nilai ; Kajian Teori dan Praktik di Sekolah*, (Bnadung: Pustaka Setia, 2014), Page. 15.

3. Aesthetic value is to place the highest value on the form of harmony.
4. Social value is the highest value in which there is affection between people.
5. Political value is the value in which there is a value of power.
6. Religious values are the values that have the most strong basis of truth compared to previous values.<sup>38</sup>

c. Function of Values

Value as something abstract that has several functions, including:

1. Value gives a goal or direction (goals of purpose) where life should go, must be developed or must be directed.
2. The value of giving aspirations or inspiration to someone for helpful, good, and positive things for life.
3. Values direct a person to behave (attitudes), or act following the morality of society, so that value provides references or guidelines for how one should behave.
4. Values are attractive (interests), attracting one's heart to think about, contemplate, be owned, fought for, and lived.
5. The value disturbs feelings, a person's conscience when experiencing various feelings or moods, such as happy, sad, depressed, joyful, excited, etc.
6. Values are related to a person's beliefs or beliefs and convictions, related to specific values.
7. A value demands the existence of activities (activities) of specific actions or behaviors following these values, so the

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<sup>38</sup> Qidi Yuliati Z dan A. Rusdiana, *Pendidikan Nilai ; Kajian Teori dan Praktik di Sekolah*, (Bnadung: Pustaka Setia, 2014), Page. 20.

value does not stop at thinking but encourages or gives rise to the intention to do something by that value.

8. Value usually appears in a person's consciousness, conscience or mind when the person is in a situation of confusion, experiencing dilemmas, or facing various life problems (worries, problems, obstacles).<sup>39</sup>

## 2. Concept of Islamic Education

### a. Understanding of Islamic Education

In the scope of Islamic Education, the commonly used term education now is the word *al-tarbiyah* derived from the phrase *rabba yarbu*. The term *al-tarbiyah* with the verb *rabba* (educating) has been used since the time of the Prophet Muhammad (peace be upon him), as seen in the qur'anic verses and hadiths of the Prophet.<sup>40</sup> In the Qur'an, it is used in the following verses:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَا نِي صَغِيرًا

"My Lord, have mercy on them, as they raised me from childhood" (Al-Isra":24)

The word *al-tarbiyah* contains the meaning of *ar-rabb* which is used as a reference in the preparation of the concept of Education. According to Al-Baidhawi, *tarbiyah* means dreaming of something to its perfection. This is following the statement of Naquib al-Attas, who defines *tarbiyah*: educating, maintaining, maintaining, maintaining, and fostering all his creations, including humans, animals, and plants.<sup>41</sup> While Abdurrahman Al-Nahlawi

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<sup>39</sup> Amat Munir, *Internalisasi Nilai-nilai Keagamaan Kepada Siswa Kelas XI Jurusan Agama di MAN 1 Kota Semarang*. 2014, page 15. Thesis UIN Walisongo Semarang, in <http://eprints.walisongo.ac.id>

<sup>40</sup> Rosmiaty Aziz, *Ilmu Pendidikan Islam*, (Yogyakarta : Sibuku) 2016, page 9.

<sup>41</sup> Rahmat Hidayat, *Ilmu Pendidikan Islam "Menuntun Arah Pendidikan Islam Indonesia"*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016, page 6.

argues *tarbiyah* means: maintaining the child's *fitrah*, cultivating all his talents and readiness, directing *fitrah* and all his abilities to be perfect, and the prose is gradual.<sup>42</sup>

From some of the understandings of the word *al-tarbiyah* above, then came some opinions of experts in defining Islamic Education, among others; Dr. Muhammad SA Ibrahimy (Bangladesh) explains Islamic Education in the true sense of the term, is a system of Education which enables a man to lead his life according to the Islamic ideology, so that he may easily mold his life in according to the tenant of Islam.<sup>43</sup> While according to Muhammad Athiyah Al-Abrasyi, Islamic Education is a process to prepare humans to live perfectly and be happy, love the homeland, his physical toughness, perfect ethics (morals), regular mind, proficient in his work, both his speech in oral and written.<sup>44</sup> Dr. Muhammad Fadhil Al-Jamali provides an understanding of Islamic Education to develop, encourage, and invite humans to advance based on high values and noble life. A perfect person is formed, both related to reason, feelings, or deeds.<sup>45</sup>

From some of the definitions above, it can be concluded that Islamic Education is all efforts made to develop the potential that man has to achieve perfection of his creator so that in life in the

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<sup>42</sup> Lalu Muhammad Nurul Wathoni, *Integrasi Pendidikan Islam Dan Sains;Rekontruksi Paradigma Pendidikan Islam*, (Ponorogo : CV Uwais Inspirasi Indonesia)2018, page 34.

<sup>43</sup> Rahmat Hidayat dan Henni Syafriana N, *Filsafat Pendidikan Islam “Membangun Konsep Dasar Pendidikan Islam”* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016, page 83.

<sup>44</sup> Muhammad Muntabihun Nafis.*Ilmu Pendidikan Islam*. (Yogyakarta : Teras) 2011. Hlm 22.

<sup>45</sup> Rahmat Hidayat, *Ilmu Pendidikan Islam “Menuntun Arah Pendidikan Islam Indonesia”*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016, page 11.

human world can place his role as a creature of God who believes, knowledge, and *akhlakul karimah*.

b. The purpose of Islamic Education

According to the Ministry of Education and culture, the goal is the direction, direction, or direction. According to Zakiah Dradjat, a plan is expected to be achieved after completing a business or activity. Because Education is a business and activities that process, the goal is gradual and multilevel. The purpose of Education is a whole of a person's personality regarding all aspects of his life.<sup>46</sup>

In general, the purpose of Islamic Education is to form people who are intelligent in people's lives. Therefore, many experts who have formulated the purpose of Islamic Education, such as Abdul Fatah Jalal, aim to realize human beings as servants of Allah, namely continuously worshiping and fearing Allah as the creator.<sup>47</sup> In comparison, Omar Mohammad Al-Toumy Al-Shaibany formulated the purpose of Islamic Education into two, namely individual goals and social goals. The particular goal is the personal development of Muslims that blends in effect in terms of spiritual, physical, emotional, intellectual, and social. While for social purposes, which is related to society's spiritual, cultural, and social fields.

Al-Abrasy, in his study of Islamic Education, has concluded five general goals for Islamic Education, namely:

- 1) To establish the formation of noble morals

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<sup>46</sup> Rosmiaty Aziz, *Ilmu Pendidikan Islam*, (Yogyakarta : Sibuku) 2016, page 20.

<sup>47</sup> Rahmat Hidayat dan Henni Syafriana N, *Filsafat Pendidikan Islam "Membangun Konsep Dasar Pendidikan Islam"* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016, page 110.

- 2) Preparing for the afterlife
- 3) Preparation to seek sustenance and maintenance in terms of benefits
- 4) Fostering a scientific spirit in the learner and satisfying the curiosity, and allowing him to study science for the sake of science itself
- 5) Prepare students in terms of professionals, techniques, and carpentry to master certain professions so that they can find sustenance in life and maintain spiritual and religious aspects.<sup>48</sup>

Al-Jammali mentions the educational goals he took from the

Qur'an:

- 1) Introduce to man his place among creatures and will be accounted for by individuals.
- 2) Introduce to man to his social relationships and responsibilities in the term of a social system.
- 3) Introducing man to beings (the universe), inviting him to understand the wisdom of his creation in creating them, and allowing a man to use or benefit from it.
- 4) Introducing to man will be the creation of the unseen realm.
- 5) Instill love and appreciation for the Qur'an, read it well, understand it, and practice its teachings.<sup>49</sup>

c. Source of Islamic Education

The Qur'an and The Hadith are the primary sources in Islamic Education, both of which have been agreed to contain absolute truths that are transcendental, universal, and eternal so that these

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<sup>48</sup> Rosmiaty Aziz, *Ilmu Pendidikan Islam*, (Yogyakarta : Sibuku) 2016, page 29

<sup>49</sup> Imam Syafe'i, *Tujuan Pendidikan Islam*, (Lampung : Al-Tadzkiyah, UIN Raden Intan) Islamic Education Journal, Vol 6, P.ISSN 20869118, 2015, Page 6.

two sources will be able to continue to meet the needs of human beings around the world anytime and anywhere until the end of life.<sup>50</sup> As for the explanation of the two primary sources of Islamic Education:

#### 1. Al-Qur'an

The word Qur'an is a form of *masdar* from *qara'a*, which means recitation, adjective from *al-qara'u*, which means *al-jam'u* (group).<sup>51</sup> The Qur'an is a revelation of Allah SWT delivered to the Prophet Muhammad through the angel Gabriel to be conveyed to humans as guidance and advice in life. The Qur'an is the first source of Islamic Education because of the absolute value in it that comes from God. As the Word of Allah, the Qur'an not only explains the teachings related to faith (*aqidah*) but also explains the teachings on human deeds, both teachings about the human relationship with himself, fellow human beings (society), and humans with the environment. So the Qur'an covers two significant aspects of human life: *Aqidah* (faith) and *Syariah* (deeds).<sup>52</sup> Allah reveals the Qur'an as a guide for humanity in a better direction. It is affirmed in the word of Allah QS. An-Nahl: 64 as follows:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ لَوْحَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

" We did not reveal the Scripture to you, except that you may clarify for them what they differ about, and guidance and for people who believe" (An-Nahl: 64)

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<sup>50</sup> Rahmat Hidayat, *Ilmu Pendidikan Islam "Menuntun Arah Pendidikan Islam Indonesia"*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2016, page 20.

<sup>51</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page.24

<sup>52</sup> Muhammad Muntabihun Nafis. *Ilmu Pendidikan Islam*. (Yogyakarta : Teras, 2011), page

The verse contains about the position of the Qur'an as the source of Islamic Education or others at the forefront. All activities and processes of Islamic Education must always be oriented to the principles and values of the Qur'an. In the Qur'an, there are some very positive things for the development of Education. These include respect for human reason, scientific guidance, not opposing human nature, and maintaining social needs.<sup>53</sup>

The Qur'an is the complete source of social, moral, spiritual, material, and universal Education. While about Islamic Education, where Education is used as a place to formulate and achieve life goals, the rest must pay attention to the signals of the Qur'an starting from the first verse to the end, never separated from the educational cues.<sup>54</sup>

## 2. Hadist

In terminology, the Sunnah is a collection of what is narrated by the Messenger with a *shahih sanad*, both words, deeds, nature, decrees, and all patterns of life exemplified to his companions and people.<sup>55</sup> He is a reinforcement and explanation of various problems both in the Qur'an, and those faced in the issue of Muslim life conveyed and practiced by the Prophet Muhammad SAW, which can be used as a foundation of Islamic Education. From this can be seen how the position of the Prophet Muhammad's hadith as the primary

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<sup>53</sup> Rahman Abdullah, *Aktualisasi Konsep dasar Pendidikan Islam: Rekonstruksi Pemikiran dalam Tinjauan Filsafat Pendidikan Islam*, (Yogyakarta : UII Press, 2001), page .68.

<sup>54</sup> Moh Halim Salim, dan Syamsul Kurniawan. *Studi Ilmu ...* hlm.34

<sup>55</sup> Teungku Muhammad Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Hadits*, (Semarang: Pustaka Rizki Putra, 2009), hlm.3

source or basis of Islamic Education after the Qur'an.<sup>56</sup> Its existence is a source of scientific inspiration that contains the Prophet's decisions and explanations from divine messages that are not included in the Qur'an or contained in it but still require further proof in detail, as in the word of Allah in Q.S Al-Ahzab verse 45:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا<sup>57</sup>

"O Prophet! We sent you as a witness, and a deliverer of good news, and a warner."<sup>57</sup>

The verse contains the meaning of Muhammad's apostolic purpose as a witness, a messenger, a preacher on the right path for the life of his people. Allah (SWT) sent Muhammad, in essence, to purify and lift the degree of man. The Prophet acted and behaved according to the teachings of the Qur'an, both his words, attitude, nature, and role amid society. Therefore, friends and those closest to the Prophet were personally recorded and disseminated as examples or examples for Muslims.<sup>58</sup>

In the context of Sunnah, Education has two functions, namely:

- a. Explaining Islamic educational methods derived from the Qur'an concretely and other explanations that have not been described in the Qur'an.

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<sup>56</sup> M. Akmansyah, 2015, "AL-Qur'an Dan AL-Sunnah Sebagai Dasar Ideal Pendidikan Islam", *Jurnal Pengembangan Masyarakat Islam* Vol.8, No 02, page.132

<sup>57</sup> Q.S Al-Ahzab: 45

<sup>58</sup> Zulkarnain, *Transformasi Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page.24

- b. Explaining the method of Education that the Apostle has carried out in his daily life and how he instilled his faith.<sup>59</sup>

In addition to the two primary sources, according to Sa'id Ismail Ali, there are four other sources as the basis of Islamic Education, namely the words of friends (*madzhab sahabi*), the benefit of the ummah (*Maslahah Mursalah*), *adat* or tradition (*'urf*), and the results of the thought of *ulama* (*ijtihad*).<sup>60</sup>

### 3. The Values of Islamic Education

Islamic educational values are a collection of interconnected principles of life that contain teachings to maintain and develop human nature and potential that aim to form a whole human being (*human kamil*) and adapted to Islamic norms or instructions. The values of Islamic Education include:<sup>61</sup>

#### a. *Aqidah*

*Aqidah* etymologically comes from the word '*aqida-ya'qidu 'aqdan-aqidatan* which means conclusion, bond, covenant and solid. The relationship between the meaning of the word "*aqdan*" and "*aqidah*" is that belief is firmly embedded in the heart, binding, and covenant. *Aqidah* is something that someone believes.<sup>62</sup> According to Prof. Hasbi Ash-shiddieqy *Aqidah* is Something that is firmly held and firmly embedded in the depths of the soul and cannot be switched from it.<sup>63</sup> So it can be concluded that *aqidah* is a

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<sup>59</sup> Moh Halim Salim, dan Syamsul Kurniawan. *Studi Ilmu ...*page.34

<sup>60</sup> Muhammad Muntabihun Nafis. *Ilmu Pendidikan Islam*. (Yogyakarta : Teras, 2011), page 37.

<sup>61</sup> Zulkarnain, *Transformai Nilai-Nilai...*, page.27.

<sup>62</sup> Nurnaningsih Nawawi, *Aqidah Islam "Dasar Keikhlasan Beramal Shaleh"* (Makassar :Pustaka Almaida, 2017), page 9.

<sup>63</sup> Nurnaningsih Nawawi, *Aqidah...*, page 10.

belief or belief that lies in the human heart. Tawhid is to give and believe himself only in God, and there is no god we worship except Allah and believe in his heart and pledge through and do according to deeds.

This *aqidah* education begins from the moment man is born by chanting his earful azan when first heard only the greatness of Allah SWT.<sup>64</sup> As for the characteristics of Islamic *aqidah* is pure, both from within its contents, and in terms of its process, where only Allah must be believed, recognized and worshipped. The belief of the heart following human nature itself, therefore, does not cause something rational. Its implementation can cause calmness and tranquility so as not to cause doubt and anxiety. The principle of *aqidah* is not only to rule out God but also to believe in his creator's unity. Therefore all activities must be martyred only for Allah alone, both verbally and by good deeds. In the slightest, faith should not be diverted by others because it will result in fellowship (*musyrik*), which impacts the motivation of worship that is not entirely based on God's call. *Aqidah* in Islam includes belief wholeheartedly in Allah as God who is obliged to be worshiped with a spoken speech that is two sentences of shahada and deeds and pious deeds and deeds as a form of self-enslavement only to Allah.

Aspects of teaching *aqidah* (tawhid) in the world of education are fulfilling the blessing of the *fitrah*. *Fitrah tauhid* is an essential element attached to man since its creation when

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<sup>64</sup> Muhammad Bin Shalih Al-Utsaimin, *Aqidah Islam*, (Bandung: Yayasan P3I Husnul Chotimah, 2007) page 13.

in the realm of the spirit of man has pledged his divinity. This is also shown in surah *Al-A'raf* verse 172, which reads:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ ۗ لَا

"And when Your Lord summoned the descendants of Adam, and He made them testify about themselves. "Am I not Your Lord?" They said, "Yes, You are. We testify." Thus you cannot say on the Day of Resurrection, "We were not aware of this"<sup>65</sup>

According to Hasan al-Banna, the scope of Islamic faith includes:

1. *Ilahhiyat*

It is the discussion of all things related to God, such as the form of Allah, the nature of Allah, the name and deeds of Allah, and so on.

2. *Nubuwwat*

That is the discussion of all things related to the Prophet and Messenger, the talk of the books of Allah brought by the Apostles, *mu'jizat*, Messenger, and so on.

3. *Ruhaniyyat*

It is about everything related to the metaphysical realm, such as jinn, devil, satan, spirit, angel, etc.

4. *Syam'iyyat*

That is the discussion of everything that can only be known through *sam'i*, namely the *dalil naqli* proposition in the form of the Qur'an and Sunnah such as the realm of *barzakah*, *akhirat* and the Doom of the Grave, the signs of the apocalypse, Paradise-Hell and others.<sup>66</sup>

<sup>65</sup> Al-Qur'an surat Al-A'raf:172.

<sup>66</sup> Yunahar Iiyas, *Kuliah Aqidah* ...page.6

b. *Ibadah* Values

Etymological *Ibadah* comes from the Arabic language of *abada*, *yu'aabada*, *ibaadatan*, which means to serve obediently, submissively. While according to the terminology of *ibadah* is a designation that includes all that is loved and sworn in by Allah SWT, whether in the form of speech or deeds, the end, and the *bathin*. *Ibadah* itself can generally be understood as a form of self-enslavement of a creature to the Khaliq. Slavery is based more on gratitude for all the blessings that God has bestowed upon him and to gain His pleasure by carrying out His edict as *Rabbul 'Alamin*.<sup>67</sup> According to Yusuf al-Qardhawi, who quoted ibn Taymiyyah's opinion, *Ibadah* is the peak of obedience and submission. There is an element of sincere and earnest love that has a great urgency in Islam religion because *Ibadah* without the aspect of love is not a true *Ibadah*.<sup>68</sup>

From some of the above understandings of *Ibadah* is a form of obedience, submission, and obedience to the rules in Islam as commanded and regulated in the Qur'an and Sunnah to find the ultimate purpose. The ultimate goal is the pleasure of Allah, wherewith the pleasure of Allah that leads to the achievement of "real living life," which is higher quality than living in the world that is the life that culminates meets God who is the real purpose of life. Judging from the type, *Ibadah* in Islam is

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<sup>67</sup> Syahrianysyah, *Ibadah dan Akhlak*, (Banjarماسin : IAIN Antasari Press, 2014), page 1.

<sup>68</sup> Rohmansyah, *Fiqh Ibadah dan Mu'amalah*, (Yogyakarta : LP3M Universitas Muhaammadiyah Yogyakarta, 2017), page 44.

divided into two types, with different forms and traits from each other, among others:

1. *Ibadah Mahdhah*

*Ibadah Mahdhah* (Special Worship) is *Ibadah* that whatever Allah has established will be the level, ordinances, and details. For example, the command of prayer, *zakat*, fasting, hajj, and holiness from small and large *hadas*

2. *Ibadah Ghairu Mahdah*

*Ibadah Ghairu mahdhah* (general worship) is all practices permitted by Allah. For example, *Ibadah ghairu mahdhah* is learning, dhikr, da'wah, please help, and so on.<sup>69</sup>

Ibn Taymiyyah argued that all religious teachings are worship by paying attention to the division of worship according to its type with a vast scope. Therefore, he classified the scope of prayer into five groups, namely:<sup>70</sup>

1. Obligations or pillars of Shari'ah such as salat, fasting, zakat and Hajj.
2. *Ibadah* related to (additionally) the above obligations in the form of *Ibadah sunnah*, such as: remembrance, reciting the Qur'an, pray and *istighfar*.
3. All forms of good social relations and the fulfillment of human rights, such as: doing good to parents, establishing *silaturrahmi*, visiting orphans, low-income families and *ibnu sabil*.

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<sup>69</sup> Syahrianysyah, *Ibadah dan Akhlak*, (Banjarmasin : IAIN Antasari Press, 2014), page 1-2

<sup>70</sup> Khoerul Abror, *Fiqih Ibadah* (Yogyakarta : Phoenix Publidher, 2019), page 6.

4. *Akhlak insaniyah* (humanitarian nature), as true in speaking, carrying out trust and keeping promises.
5. *Akhlak rabbaniyah* (godhead), such as loving Allah and His Messenger, fearing Allah, sincere and patient with His law.

The content of worship in Islamic Education is oriented to how humans can fulfill the following:

1. Establish a complete and direct relationship with God.
2. Maintain relationships with fellow humans.
3. The ability to take care of and surrender himself.<sup>71</sup>

From some of the explanations above, worship can be used as a yardstick to find out how much the form of obedience and obedience to God improves morals and gets closer to Him.

#### c. *Akhlak* Values

*Akhlak* is derived from the Arabic "*akhlaq*" the plural form of *khuluqun*, meaning creation whose essence is the subtle urge to love virtue and truth or personality. In language, the term *khuluqun* means ethics, temperament, behavior, or habit. The sentence contains aspects corresponding to *khalqun* attachment, which means an event, and a close relationship with *khaliq* which means creator, and creature that means created. The adjustment of the meaning shows that in *Akhlak* includes the understanding of the creation of coherence between the will of *Khaliq* (creator) and the behavior of *makhluk* (human).<sup>72</sup> According To Imam al-Ghazali *Akhlak*, it

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<sup>71</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page 28.

<sup>72</sup> M. Amri, La Ode Ismail Ahmad, dan M. Rusmin, *Aqidah Akhlak* (Makassar : Semesta Aksara, 2018), page 97.

is a trait embedded in the soul to provoke actions easily and efficiently, without the need for thought and consideration.<sup>73</sup>

so, an act is called morals when fulfilling two conditions:

1. Deeds are done repeatedly. Suppose the deed is done only once, then it is not called moral.
2. Deeds are done without prior consideration, meaning that the pure acts are a habit and not compulsion.

In Islam, *akhlak* occupy an essential position because every aspect of the teachings of the religion is always oriented towards the formation of noble morals or often referred to as *Al-Akhlak Al-Karimah*. As already explained in Islam that the Prophet was sent into the world to perfect good morals.<sup>74</sup> From here, noble morals become the standard of value in life to become a true believer. Thus the planting and coaching of moral values is essential and determines the improvement of student living conditions. The scope is extensive, covering more than aspects of life, thorough to the *ma'ruf* and forbidding to the *munkar*.<sup>75</sup>

Morality becomes an essential issue in the course of human life because morals give good and harmful norms that determine the quality of the human person. The Qur'an and hadith determine good and bad norms according to Islam. Therefore, Islam does not recommend human freedom to determine moral standards autonomously.

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<sup>73</sup> Syahrianysyah, *Ibadah dan Akhlak*, (Banjarmasin : IAIN Antasari Press, 2014), page 177.

<sup>74</sup> Enang Hidayat, *Pendidikan Agama Islam: Integrasi Nilai-nilai Aqidah, Syariah, dan Akhlak*. (Bandung : Remaja Rosdakarya. 2018) page.78.

<sup>75</sup> Nurhayati, 2014, "Akhlak Dan Hubungannya Dengan Aqidah Dalam Islam", *Jurnal Mudarrisuna*, Vol 04, No 2 294, page.301.

As we know in general morals are divided into two, namely *mahmudah* morals (good) and morals *madzmumah* (bad), both moral to Allah, Morals to humans, and morals to nature, following the description:

### 1. Morality to God

It is the attitude and behavior that every human being must have before Allah SWT. Among the morals to God is to martyr or deceive Allah and not shirk, fear, ask for help only to Him through praying, dhikr during the day or night, whether standing, sitting, or lying down and relying on Him.<sup>76</sup> This commandment is also mentioned in the word of God in QS an-Nisa verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ  
وَالْأَرْحَامَ قُلَىٰ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

" O, people! Be conscious of your Lord, who created you from a single soul, and created its mate from it, and propagated from them countless men and women. And revere Allah whom you ask about, and family relations, Allah is Watchful over you" (Q.S an-Nisa: 1)<sup>77</sup>

### 2. Morals towards man

It is moral between people, moral to the Prophet Muhammad SAW, the parents, yourself, and others. The application of morals to the Prophet Muhammad SAW is continually upholding the Sunnah of the Prophet, visiting his grave, reciting the Sholawat, reciting the Qur'an as a

<sup>76</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page. 38

<sup>77</sup> Q.S an-Nisa: 1

book sent down to Him, and as good as possible practicing the teachings of the Qur'an and Hadith.<sup>78</sup> Explained in the statement of Allah Q.S An-Nisa verse 36:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ  
وَابْنِ السَّبِيلِ لَا وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا  
فَخُورًا<sup>لا</sup>

" And worship Allah, and ascribe no partners to Him, and be good to the parents, and the relatives, and the orphans, and the poor, and the close neighbor, and the distant neighbor, and close friends, and the traveler, and your servants. Allah does not love the arrogant showoff"<sup>79</sup>

The above verse explains the command to man to do good to all human beings, parents, relatives, neighbors, even orphans, and poor children. In other words, doing good to man is done thoroughly. There are all social statuses without discrimination and kinship relationships.

### 3. Morality to nature

It is a moral that includes man's relationship with his environment and man's relationship with his wealth. A Muslim should have an attitude of safeguarding the environment and not doing harm, utilizing it for good, and

<sup>78</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page 40.

<sup>79</sup> Q.S An-Nisa: 36.

not doing excessive exploitation.<sup>80</sup> This form of morality is explained in the word of Allah Q.S al-Baqarah: 60

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ

أثنَا عَشْرَ عَيْنًا ۗ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ۖ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ

وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

*"And when Moses prayed for water for his people. We said, "Strike the rock with your staff." And twelve springs gushed out from it, and each tribe recognized its drinking-place. "Eat and drink from Allah's provision, and do not corrupt the earth with disobedience."<sup>81</sup>*

It explains that every human being has been given a place by God, namely the land, water, and all the contents of this world, to be used to the best of themselves. Therefore, we should be grateful by utilizing and maintaining the best. God forbids us to harm this earth because it will harm man himself.

Morals arise and grow from within and the soul of man, then turn to all the members who move deeds and produce good qualities and avoid all prohibitions against the bad that leads to error. Meanwhile, the reprehensible morals are bad or bad deeds against God, both fellow human beings and other creatures, among others:

1. *Ananiyah* is a natural character that exists in every human being who is treated following the boundaries of the existing corridor. However, when it exceeds its level, it will

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<sup>80</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page 43.

<sup>81</sup> Q.S al-Baqarah: 60

be transformed into an attitude of arrogance, belittling others and trivializing the opinions of others. And he always thought he was always right, feeling clean from mistakes.

2. *Ghadab* means "angry" or "grumpy" or called temperamental. *Ghadab* or anger is a condition or nature of a person when he feels unhappy or uncomfortable because he is experiencing obstacles that are treated inappropriately.
3. *Hasad* or spiteful hates the coming of God's blessings to others, according to the word of Allah Q.S. An-Nisa verse 32:<sup>82</sup>

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لَهُمْ وَمِمَّا كَتَبْنَا لِمَنْ يَكْفُرُونَ  
نَصِيبٌ مِّمَّا كَتَبْنَا لِمَنْ يَكْفُرُونَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*" And do not desire what Allah has favored some of you above others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His favor. Allah has knowledge of all things."*

4. *Ghibah* or vilifying others is to show the thing that talks about the spectacle or disgrace of someone who does not exist and the object of discussion about the shortcomings or shame of a person and the person is not willing to talk about it.

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<sup>82</sup> Mansur, *Pendidikan Anak Usia Dini Dalam Islam*, (Yogyakarta: Pustaka Pelajar,2005), page, 239.

5. *Namimah* or sheep fighting is spreading talk to the crowd that contains provocation, evil intentions to destroy humans.<sup>83</sup>

In Islam the heart becomes a measure of the good and bad of man because in man there is a conscience that always invites to follow the good and keep away the bad. Therefore, the culmination of the morality is the following achievements:

1. *Irsyad* is the ability to distinguish between good and bad deeds.
2. *Taufiq*, which is an act following the guidance of the Prophet with common sense.
3. *Hidayah*, which is fond of doing good and praiseworthy deeds and avoiding the bad and reprehensible.<sup>84</sup>

#### d. Social Values

Social value is something that becomes a measure and assessment of the appropriateness of an attitude aimed at community life. This value shows the extent of the relationship of an individual with other individuals intertwined as a member of society.<sup>85</sup> Social value in Islamic Education is essentially more emphasized as a direction for the creation of social goals of society. Social values include the arrangement of living relationships, such as relations between countries and human relations. Thus society has an attitude of tolerance,

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<sup>83</sup> Hajriansyah. 2017, "Akhlak Terpuji dan Akhlak tercela", *Jurnal Nalar* Vol 1, No 1, page 24.

<sup>84</sup> Zulkarnain, *Transformai Nilai-Nilai Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar, 2008), page 98.

<sup>85</sup> Susianti Aisyah, Nilai-Nilai Sosial Yang Terkandung Dalam Cerita Rakyat"Ence Sulaiman" Pada Masyarakat Tomia, *Jurnal Humanika* No.15, Vol.3, Desember 2015/ISSN 1979-8296, page.5.

tolerance, respect for differences to others, and has high social relationships.

According to Huky in Abdulsyani, there are several standard functions of social value, including, first social values contribute a set of tools to become a personal social reference, group, or group. Both social values can direct society in thinking and behaving, the three social values as a benchmark in fulfilling its social role, the four social values serve as social supervision that encourages, leads, and even pressures people to do good, and the last is social values as an attitude of solidarity among society.<sup>86</sup>

Social values broadly have three functions, namely direction and unifying, bull protection, and thrusters. Here are the following social values:<sup>87</sup>

a. Love concept of :

1. Devotion, which reflects the attributes of God by the example of what is done to others or oneself, and always trying to love others as much as loving oneself is equally concerned with yourself and others. What is not to be treated against him should not be treated against others. Always give selfless love and repay the kindness of others with a better.
2. Please Help is a habit that leads to the kindness of an individual who arises from self-awareness as a creature

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<sup>86</sup> Siti Humaeroh Miladiyah, *“Nilai-Nilai Sosial dalam Novel Kubah Karya Ahmad Tohari dan Implikasinya terhadap Pembelajaran Bahasa dan Sastra Indonesia di SMA”*,(Skripsi UIN Syarif Hidayatullah Jakarta Jurusan Pendidikan Bahasa dan Sastra Indonesia: Jakarta,20

<sup>87</sup> Zubaedi, *Pendidikan Berbasis Masyarakat*, (Yogyakarta : Pustaka Pelajar, 2006), hlm.13.

of God's creation to help others, especially those experiencing difficulties.

3. Family is the interaction between humans that forms a sense of belonging and connection with each other who is bound by blood ties, marriage and feels standing as a distinctive combination, which is imbued by an atmosphere of affection and responsibility and together cares for, nurtures, and protects children to be able to control themselves and socially.

4. Loyalty is determination, obedience in friendship, slavery, and compliance. Loyalty is an essential part of building a relationship, but that does not mean that loyalty must be binding and should only be familiar with one person. Loyalty is related to maintaining relationships or friendships for as long as possible.

5. Caring is our attitude of partisanship to involve ourselves in the problems, circumstances, or conditions around us.

b. Responsibility

1. The value of belonging is a sense of acceptance value, feeling included or engaged, and getting encouragement from others and their environment. The feeling of himself is an essential and valuable part of activities and group life.

2. Discipline is a condition in which it is created and formed through a series of behaviors that show obedience, obedience, order, or order. This behavior has created an environment. Thus, discipline will let the individual know and distinguish what things should be

done, what should be done, what should be done, and what should not be done.

3. Empathy is our ability to listen to other people's feelings and respond to other people's unspoken desires

c. Life Harmony

1. The value of justice is dividing equally or giving equal rights to people or groups of equal status. Justice can be interpreted as providing a right balanced with obligations or giving a person according to his needs.<sup>88</sup>

2. Tolerance is a human attitude or behavior that follows the rules, where one can respect, respect the behavior of others. And if there are any differences, whether religious, opinion, or otherwise, we are required to be patient, restrained, and allow fattening his opinion. If his idea is not appropriate, then it is well discussed because this attitude of tolerance does not justify the wrong but recognizes freedom and human rights.<sup>89</sup>

3. Democracy is a society in which everyone is highly valued and recognized by a society that is not limited by differences in descent, wealth, or even high power.

## B. Novel

### 1. Understanding of Novel

The novel comes from an Italian novella, in German called *novelle* and *novel* in English, then entered Indonesia. *Novella* means a small new item, which is then interpreted as a short story in prose

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<sup>88</sup> Yunahar dan Ilyas, *Kuliah Akhlaq*, (Yogyakarta: Lembaga Pengkajian dan Pengalaman Islam, 2007), page.225

<sup>89</sup> Abu Bakar, Konsep Toleransi Dan Kebebasan Beragama, *Jurnal Media Komunikasi Umat Beragama*, Vol.7, No,2, Desember 2015. page.1

form. There are several opinions about the meaning of the novel, including, according to Panuti Sudjiman, that the novel is a long story, composed of characters and shows a series of events and arranged.<sup>90</sup> According to Goldmann, Novel is a story about the search for authentic values in a world that is also degraded. Therefore Goldmann grouped novels into three types, namely abstract idealism novels, psychological novels (romanticism, despair), and educational novels (Paedagogis). Sayuti also reveals this according to him, the novel is categorized into a form of fiction of a formal nature, which was created in a certain way and purpose to be understood by the reader in general.<sup>91</sup>

From some of the definitions above, we can conclude that the novel is a type of literary work in the form of fiction prose in a long size (at least 40,000 words and more complex than short stories) and the area in which it tells the conflicts of human life that can change the fate of the character.<sup>92</sup> As for the content of the novel, each author certainly has its own purpose and purpose in each novel that he made with the exciting language, of course, to be easy to do. It's a lot of work by every reader in general.

## 2. Structure of Novel

The structure is a totality consisting of the unity of its forming elements. The elements are interconnected and determine each other. Each part of the building of the structure will be meaningful if it has something to do with the whole. In other words, in a separate state of totality, the elements do not function or are significant. Therefore

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<sup>90</sup> Panuti Sudjiman. *Pengantar Apresiasi Karya Sastra*. (Jakarta: Bhratara Karya Aksara. 1986) page. 9

<sup>91</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi*, (Yogyakarta: GarudhaWaca, 2017) page.170

<sup>92</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi...*page.171

Luxemburg Jan van formulated the sastra structure of the novel, essentially a work or event in society as a whole. The relationship was not only positive but also harmful.<sup>93</sup>

In addition, Teeuw mentioned that the literary system (literary structure) there are several aspects, namely:<sup>94</sup>

1. Externe Strukturrelation, this system is not autonomous but related to the language system. The warden in creating it is partly tied to the language system it uses, not only to the aspect of its form but to the system of meaning.
  2. Intern Strukturrelation, this system is an internal structure whose parts and layers determine and are interrelated.
3. Classification of Novel

According to Mochtar Lubis, there are several types of novels, namely:<sup>95</sup>

1. Avonuter novel is a form of a novel that a person plays, or the main character is centered on. In the story's presentation, from the beginning to the end, the characters will experience various events to achieve the intent of the presented story.
2. A psychological novel is a novel that is presented full of psychiatric events of its characters.
3. Detective novel tells the dismantling of crime engineering to catch the culprit using proper and careful investigation.
4. A political novel or social novel is a form of a story about the life of the class in society with all its problems, such as between the people and the capitalist workers there is a rebellion.

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<sup>93</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi..* page.88

<sup>94</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi...page.89*

<sup>95</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi..* page.84

5. Collective novel tells the perpetrator in a complex (thorough) and all the ins and outs. Collective novels do not attach importance to individual

While based on the real events of a story, the novel is divided into two types, namely as follows:<sup>96</sup>

1. A fictional novel, this novel tells about an imaginary thing that has never happened before. The characters, plots, and backgrounds are only the imagination of the author.
2. Non-fiction novel, this novel tells the story of a reality that has happened before. The writing of this novel is based on the experience of a person (both the author and others) or based on the history that has happened.

#### 4. Function of Novel

Jacob Sumardjo and Saini describe the function of the novel as follows:<sup>97</sup>

1. Literary works (novels) make their readers aware of the truths. Readers can gain deep knowledge and understanding of man, the world, and life from literary works (novels).
2. Literary works (novels) provide joy and inner satisfaction. This entertainment is a higher type of intellectual and spiritual entertainment than internal entertainment.
3. Literary works (novels) have eternal properties because they contain true truths as long as humans exist.
4. Literary works (novels) can give the reader a deep sense of what is known. This knowledge comes alive in literature.
5. Reading literary works (novels) can help readers become cultured human beings. A cultured human being is a human being who

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<sup>96</sup> Andri Wicaksono, *Pengkajian Prosa Fiksi*, (Yogyakarta: GarudhaWaca, 2017) , page 86

<sup>97</sup> Jacob Sumardjo. *Novel populer Indonesia*, (Jakarta: Gramedia. 1982) page.8-9

responds to nothing sublime in this life. Such a human being is always looking for the values of truth, beauty, and goodness. One way to obtain these values is through association with works of art, including works of literature.

6. Literary work (novel) is a beautiful work of art and meets the human need for the instinct of beauty in human nature. Novels have the freedom to convey dialogue that moves people's hearts with a wealth of feelings, depth of content, and the power of views on various issues.

### C. The novel as a Medium of Learning

The word media comes from Latin and is the plural form of the word medium which means intermediary or introduction. Media is the intermediary or delivery of messages from sender to receipt of messages. Gagne states that media are different types of components that can stimulate him to learn. In comparison,<sup>98</sup> Briggs argues that the media is any physical tool that can present a message and enable students to learn. For example, books, novels, movies, cassettes, frame films, and so on.<sup>99</sup>

As explained above, that media is a form of communication, both printed and audiovisual. The media should be manipulated, can be seen, heard, and read. In this case, the medium of Education can be interpreted everything that can be used to channel messages from sender to recipient to stimulate students' thoughts, feelings, attention and interests, and attention so that the learning process occurs in the world of Education.<sup>100</sup>

The novel is an efficient and effective medium to convey Education to its readers, with attractive packaging that appeals to its readers. The novel

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<sup>98</sup> Panuti Sudjiman. *Pengantar Apresiasi Karya Sastra*. (Jakarta: Bhratara Karya Aksara. 1986) page.6

<sup>99</sup> Panuti Sudjiman. *Pengantar.....*page.6

<sup>100</sup> Panuti Sudjiman. *Pengantar Apresiasi Karya Sastra*. (Jakarta: Bhratara Karya Aksara. 1986) page.6-7

also serves as a medium of da'wah and instruction because novels have advantages over other media. According to Onong Uchjana Effendy in his book "*Ilmu, Teori, dan Filsafat Komunikasi*," novels are a powerful medium for entertainment and illumination and Education.<sup>101</sup>

With these advantages, novels can be an effective educational medium, where messages can be conveyed to the reader subtly and touch the recesses of the heart without seeming condescending. Novels as one of the educational media that can carry the same message simultaneously and have diverse goals of religion, ethnicity, status, age, and place of residence can play a role as a channel of attraction to convey specific messages from and to humans, including educational messages of religious value. By reading novels, we can get information and images about a particular reality, a reality that has been selected. In delivering spiritual messages, novels express them in various ways and strategies to achieve educational goals adequately. One of the advantages of novels as an educational medium is that the author, in conveying his educational message, can be realized in a light language but not dull to his readers. Through storylines and characters in the novel, without having to teach and in the learning process. So indirectly, the readers are not feeling taught or forced.<sup>102</sup>

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<sup>101</sup> Onong Uchjana Effendy. *Ilmu, Teori, dan Filsafat Komunikasi*. Bandung. (Citra Aditya Bakti. 2000) page. 209

<sup>102</sup> Badiatin Kholisoh. *Novel Sebagai Media Pendidikan (Studi Eksperimen Novel Dalam Mihrab Cinta Karya Habiburrahman El Shirazy)*. Journal Pendidikan Islam. Pascasarjana. IAIN Walisongo Semarang, 2012. Page 19.

**CHAPTER III**  
**DESCRIPTION OF NOVEL *KETIKA CAHAYA BERPIJAR***  
**BY ARIF YOSODIPURO**

**A. The Identity of Novel “*Ketika Cahaya Berpijar*”**

The following is the identity of the novel *Ketika Cahaya Berpijar* by Arif Yosodipuro which was first published by PT Gramedia Pustaka Utama member of IKAPI, Jakarta in 2014 :<sup>103</sup>

1. Title : *Ketika Cahaya Berpijar*
2. Writer : Arif Yosodipuro
3. Publisher : PT Gramedia Pustaka Utama
4. Year Of Publication : 2014
5. Gramedia Code : GM 22401140003
6. ISBN : 978-602-03-1004-6
7. Illustrator : Guntur Gustanto
8. Cover Design : Suprianto
9. Layout Content : Ryan Pradana
10. Country : Indonesia
11. Language : Indonesia



Picture 1. Cover of Novel *Ketika Cahaya Berpijar*

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<sup>103</sup> Arif Yosodipuro. *Ketika Cahaya Berpijar*. (Jakarta : Gramedia. 2014) page ii.

## **B. A Synopsis of Novels *Ketika Cahaya Berpijar***

Harun was a new teacher of the Islamic religion and was very young. He accepted the task of teaching in a remote village far from the hustle and bustle of the city. He was disappointed with the placement of teaching provided by the Ministry of Education, but he had to accept the conditions. Being a teacher is a noble ideal that he always dreamed of. Harun must be responsible for his duties. Kedung Kacip is a village that Harun will be teaching, precisely SDN Kedung Kacip. The area is a remote area with few large vehicles passing through and damaged road conditions. Kedung Kacip is located in a disadvantaged area. It is located at the westernmost tip of Indramayu. In addition to being far from Harun's residence, he also had to stay at Pak RW's house for the teaching visit to be closer and more cost-effective. According to the information he obtained, the society around the school where he worked is referred to as a dimly lit area or also known as dimly lit or prostitution.

Harun was on duty on the first day. At Monday's ceremony, Harun was officially introduced to all school residents by the principal of SDN Kedung Kacip. Harun, who doesn't want to be seen nervously, tries to introduce himself calmly. Time after time, he passed until the end of his first day in charge. On the way back to Pak RW's house, Harun found something not usual. He met the drunk youths in front of the house in broad daylight. Harun as a migrant tries to say hello as usual. But he was treated the wrong way. He was asked to give his money to buy cigarettes. Harun could have fought back, but he chose not to add to the problem. Finally, He gave it away.

Every day Harun has been on duty in kedung Kacip village. He began to adapt and understand the conditions of the population. He began to adjust and understand the needs of society. He began to get used to communicating with his students and asking them everything related to life there. Harun was very concerned about the situation there. As a religious teacher Harun has the

task of instilling Islamic values, he has a great responsibility to awaken barren souls, namely to realize and change society to always hold fast to the teachings of Islam.

Harun became interested in understanding kedung kacip village where he taught. He began to observe and discuss with Pak RW about the state of the village. Especially the religious field which is arguably very lacking. The situation of the village is dominated by people who are busy working and looking for the world alone, even many who make a living by the streets that are contrary to religious teachings. Being a pimp, for example, and a comfort woman. This makes Kedung Kacip village more concerned.

During this bad condition, Harun's heart was moved to contribute to the village where he taught. However, he was also worried because according to the story of pak RW, there was once someone who wanted to give religious instruction there but many were opposed and hindered. Harun became more convinced by his intention to teach the Quran in the village. With the belief that Harun informed his choices to Pak RW because the place he lived belonged to Pak RW, Harun conveyed his intentions and objectives, pak RW also gave a good welcome on Harun's idea, pak RW agreed but for different from his wife who rejected the plan rawly. Pak RW's wife initially refused because of their unsupporting environment. But Adi (son of PAK RW) approved the activities that Harun will hold. Finally, pak RW wife's who lost the vote so collapsed and surrendered. Finally, the actions that Harun was about to carry were agreed upon.

The learning activities of the Qur'an have begun. Harun's disciples are very eager to follow the teachings given by Harun with patience in teaching the Quran. Harun was well aware of the condition of his disciples, who were barely touched by the lessons of recitation. Religious classes given in school are just not penetrated the souls of his students. The days usually passed until one day Harun saw one of his moody disciples. Harun approached him and

asked what happened to his disciple. It turns out that the student who is the son of a pimp is forbidden by his mother to recite. His name is Adi, although he is prohibited, he secretly still goes to repeat. But, gradually, her mother found out and scolded her all out. This is where many threats occur in the recitation activities carried out in the house of pak RW. Starting from the plan to tempt Harun to spend the night with a prostitute, the children are disturbed with *pocong* dolls made to scare them from learning to recite with Harun to sabotage electricity in the house of pak RW by thugs sent pimps.

### C. Character and Characterization

In the novel *Ketika Cahaya Berpijar*, there are many characters written. Both name and name are not mentioned. But researchers will choose characters who have an essential role in coloring the storyline. Here are those figures:

#### 1. Harun

Harun is the main character in the novel *Ketika Cahaya Berpijar*. He is described as a strict, diligent, polite, kind, persistent, authoritative, responsible, patient, and forgiving figure. Harun's tough nature is indicated by his attitude of accepting the task of being a teacher placed in a place far from his expectations. The area is remote and still far from advanced. But Harun received his responsibilities as a teacher. Everything is done to the maximum.

Harun's dynamic nature is shown by his daily life displaying order. This dynamic nature is also demonstrated from how Harun prepares everything to carry out his duties in kedung kacip village from the start of his residence and needs during his duty. The nature of politeness is indicated by a polite and respectful communication style and respects all the interlocutors without discrimination, both too polite and disrespectful people.

Harun kind nature is seen from his concern for the state of society that is far from the divine path. He is not only sympathetic but contributes to the surrounding community. Harun's persistent and patient nature is seen when the activities he has to provide Education to children and the community experience rejection and even threats against him and all parties involved. He doesn't give up and is always patient. Please find the best way and solve it wisely to solve all the problems it faces. Harun's authoritative nature was shown when he taught. Able to direct students to achieve learning targets. And set a good example and influence on his students.

Harun's responsible nature is seen when he gets a job as an educator in an area far from his expectations. He's not complaining. Instead, he did everything to the maximum. Besides that, when he got into trouble, he faced it gallantly. Don't run away like cowards. Harun's forgiving attitude was shown when he was treated painfully, abused, and persecuted. He apologized, did not repay the evil deed, and gave all to God. Even Harun rewarded all evil with immeasurable good.

2. A close friend of Harun

Harun had a close friend who always accompanied him and provided motivation when Harun was in a state of doubt. This attitude shows that Harun's friend has a loyal and kind nature. A close friend of Harun accompanied Harun when conducting the first survey to Harun's far-right place of duty and steep road. When Harun got into trouble and asked for opinions, Harun's close friend gave advice and encouragement to Harun in the form of moral support.

3. Harun's Father

Harun had a religious and firm father. This is what makes Harun a successful man. His father's advice, teachings, and support encouraged and became Harun's provision in the face of all the existing problems. When

Harun began to get down, Harun's father provided motivation that made Harun's spirit increase.

4. Harun's mother

Harun's mother was a very gentle and loving person. This is shown when Harun goes to duty, Harun's mother, shed tears, unable to hold back the pain of her son's departure to the task. In addition, Harun's mother also always listens to all Harun's complaints when there is a problem. Understand the feelings of his son, who is having difficulties. Although Harun was an adult, Harun's mother still considered Harun his favorite child and gave him his son's favorite food. Please pay attention to all the needs of his child. Gently give advice.

5. Pak RW

Pak RW He is a very friendly, kind, and strong person. He gave a place to stay to Harun while serving in the village of Kedung Kacip. He is willing to provide the facilities Harun needs to succeed in suitable activities. Although he has not performed prayers in full, Pak RW supports all activities held by Harun. Even when anyone threatens these activities, Pak RW expressly defends the right and suitable activities. When Harun gets into trouble, Pak RW supports and helps Harun. He was like Harun's parents in Kedung Kacip, always helping, supporting, and protecting Harun from various problems. In addition, Pak. RW is a generous person. This can be seen from his actions that give his land to be used as a *mushalla* without being paid in the slightest (*wakaf*).

6. Bu RW

Ibu RW is a cautious but obedient person. This can be known from his negative attitude when Harun proposed to hold preaching activities because it would cause things that would later be detrimental. His cautious attitude was due to his deep concern for his family. But because her

husband (Pak RW) was able to convince her, she obeyed the husband's decision about who was good as a wife.

7. Adi (Son of Pak RW)

Adi is son of Pak RW. He was described as a kind, diligent, and brave boy. His courage was shown when he supported Harun's plan to carry out preaching activities in his home. Although there are many problems that will face him. He invited others friends to join in the preaching together and active in these activities.

8. Principal

The headmaster where Harun served was a friendly and wise man. This was shown from his attitude when receiving Harun's arrival. He is also willing to explain everything related to schooling. He also introduced Harun to the other teachers.

9. Sub-District Head

Sub-District Head of Kedung Kacip is a wise man. Although he could not accept Harun for boarding at his house for some reason, village chief Kedung Kacip gave recommendations and directed him to Pak RW's house. Then help Harun talk to Pak RW.

10. Rani

Rani is a person who likes Harun. He was fascinated by all of Harun's behavior. She was also a brave woman because she was able to express her feelings to Harun. He also tried to meet Harun. Although she was a woman, she dared to start first. But his courage was also wrong when used by pimps to report Harun and slander him on charges of raping him. He was willing to be a liar to save his parents. But because he was forced to do it for the sake of his parents, he finally dared to be honest in the end, even though he would accept any consequences.

#### 11. Narti

Narti is one of Harun's students who participated in preaching activities. Narti can be said to be timid because it is still tiny. He asked his brother for help to deliver the preaching. He's also an innocent kid. According to him, his brother told him to provide a letter to Harun's teacher without asking anything.

#### 12. A Pimp

When Harun held a preaching activity in Kedung Kacip, there was a pimp whose son participated in the activity. Know about this, and pimps are very angry. This unnamed pimp is only mentioned as a pimp. He is a respected senior pimp among pimps. He is an irritable and emotionally provoked person. When he tried to persuade Harun then rejected Harun, he was very angry and always tried to prevent Harun from carrying out his preaching activities. A pimp is a person who does not give up easily. He's always looking for a way to achieve his goal and using all means from the subtle and the heinous.

#### 13. Two Thugs

Two thugs of pimp's commission have the same trait that is obedient. Because they obey all the will of the pimp without thinking first the best, these two thugs also did not give up easily. They are always looking for a way to stop Harun. But they are cowards. Against one person at the same time. Always run away before the fight is over. As a result, they always fail in carrying out the duties given by pimps. Although they were stocky, their guts could not fight the powerful Harun.

### **D. Biographies of Arif Yosodipuro**

Arif YS, aka Arif Yosodipuro was born in Rembang on December 2, 1963. Elementary school education, MTs, PGA (Religious Teacher Education) was completed in Rembang, Central Java. After PGA 1983, the

author took English courses at Victory College Sidoarjo and Institute Pembangunan Surabaya. Then the author entered civil servants 1985-1999 while continuing his S-1 in the department of English Education, Faculty of Language and Arts Education, IKIP PGRI Kediri graduated in 1993. Then in 2004 continued his postgraduate (S-2) at Mindanao State University Philippines, majoring in English, MAELT. Furthermore, he graduated from STIMA IMMI Jakarta with a Master of Management program in Education Management concentration. In 2010 continued postgraduate at UIN Syarif Hidayatullah Jakarta English Language Education.

From 1989–1993 the author managed the English course Buduran Basic Course (BBC) in Buduran—the license of the Sidoarjo District Diklusemas—category A, then from 1993–1999, managing the Widyatama Course—category A—in Sepanjang, Sidoarjo, East Java. Achievements: 2nd place English speech competition organized by Accomtec Sepanjang Sidoarjo, East Java; became an English instructor of The Equalization Program of Diploma II Elementary School Teachers (PPGSD)—a collaboration of the East Java National University with the Open University (UT), 1995–1996.

The author is active as an English teacher *Tsanawiyah*, *Aliyah*, lecturer at a private college, and translator. He has also been a member of Cafetranslators.com since 2009. In between his busy teaching, the author actively wrote articles about Education, society, and religion in newspapers and magazines. He has also written novels and books on various topics; motivation, English, Education, and religion. *Buku Pintar Pidato* is his latest book from dozens of books that he has written. The majority of the books he wrote were fiction-themed in novel form. In addition, other themes such as religion and English also dominate his work.



Picture 2. The Author of novels *Ketika Cahaya Berpijar*

### **E. Works by Arif Yosodipuro**

In addition to being active as a lecturer, Arif YS is also active as a writer. Until now, he has written several books, among others:

1. Buku Pintar Tenses (PT Gramedia Pustaka)
2. The Miracle Ways of Succes; Kiat Dahsyat Menuju Sukses Abad 21 (PT Gramedia Pustaka)
3. The Miracle of Shalat Hajat ; Akselerasi Wujudkan Mimpi (PT Gramedia Pustaka)
4. Kertika Cahaya Berpijar (PT Gramedia Pustaka)
5. Saya Terima Nikahnya; Panduan Mempersiapkan & Menjalani Pernikahan Islami (PT Gramedia Pustaka)
6. Buku Pintar Khotib dan Khutbah Jum'at (PT Gramedia Pustaka)
7. 5 Jurus Lapangkan Rezeki (PT Gramedia Pustaka)
8. 4 Langkah Meraih Sukses (PT Gramedia Pustaka)
9. Taubat di Sudut Ka'bah
10. Siswa Senang Guru Gemilang ; Strategi Mengajar yang Menyenangkan dan Mendidik dengan Cerdik.
11. The Angel Of Gaza
12. Dibalik Pesona Surga (PT Gramedia Pustaka)
13. Prahara Cinta Alia (PT Gramedia Pustaka)
14. Kerinduan Alisa (PT Gramedia Pustaka)
15. Smart English Grammar (PT Gramedia Pustaka)

16. Pintar Pidato;Kiat Menjadi Orator Hebat (PT Gramedia Pustaka)
17. Tuhan Lindungi Mahkotaku (PT Gramedia Pustaka)
18. Misteri Cinta Kamar 313 (PT Gramedia Pustaka)
19. Merengkuh Cinta Merajut Asa (PT Gramedia Pustaka)



## CHAPTER IV FINDING AND DISCUSSION

### **A. The Islamic Education Values in the Novel *Ketika Cahaya Berpijar* by Arif Yosodipuro.**

In this discussion, the researcher will explain the values of Islamic education contained in the novel *ketika cahaya berpijar*. The exposure to Islamic educational values in the novel *ketika cahaya berpijar* is the result of a researcher's analysis using a pre-designed theory. The values of Islamic education can be in the form of an obligation to do something, a suggestion or a prohibition.

Furthermore, the researcher will describe the findings of Islamic educational values contained in the novel *Ketika Cahaya Berpijar*, then integrate the research findings into the existing theory of knowledge by explaining the findings in a broader context. The values of Islamic education in the novel *Ketika Cahaya Berpijar* by Arif Yosodipuro are shown a lot in the form of story descriptions, dialogues between characters, and the responses of the characters in responding to something.

Paragraphs and sentences in the novel are a collection of ideas expressed by the author. Different interpretations may arise due to the reader's different ability to see more deeply about the content in the novel. So that sometimes the message conveyed by the author is understood differently by the reader. Therefore, to see the message behind the description of the story in the novel *ketika cahaya berpijar*, in this thesis the author describes it as follows:

#### **1. Aqidah Values**

One of the principles of Islamic aqidah is the concept of faith or known as the pillar of faith. With regard to aqidah, faith contains the meaning of *Al-Tashdiq*, which is a justification for

things, which no one can force, because faith lies in a heart that can only be known by a person.<sup>104</sup> Through faith can make Allah the only offering and a place of asking and justifying beliefs in the teachings brought by the Prophet Muhammad SAW. to happen in this world is the will of God and believes in the coming of the last day (*kiamat*).

In the scope of this research, the concept of the value of *aqidah* is widely found in the novel *When the Light Is Incandescent* on the character of Harun who always obedient and asks God for help. among others as follows:

*”Sebagai guru agama yang bertugas untuk berdakwah dan mensyiarkan agama Allah, Harun memiliki tugas besar menyadarkan jiwa-jiwa yang gersang. Selain bertugas mengajar di sekolah, ia juga bertugas mendidik masyarakat agar selalu berpegang teguh kepada ajaran agama”*<sup>105</sup>

The quote shows Harun's duties as a religious teacher in Kedung Kacip. Harun has the task of guiding the community to always understand religious teachings and have faith in Allah SWT.

## 2. *Ibadah Values*

*Ibadah* is a form of submission and obedience that reaches its peak as a result of the sense of servitude that has been sown in the depths of one's heart towards Allah SWT as the god of the universe.<sup>106</sup> Worship in Islam is divided into two, namely *maghdah* worship (which has been determined by Allah) and

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<sup>104</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan Akhlak Islami*, (Lampung : CV. IQRO, 2018), page 1

<sup>105</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 37.

<sup>106</sup> M. Quraish Shihab, *Menjawab - 1001 Soal Keislaman yang Patut Anda Ketahui*, (Jakarta : Lentera Hati, 2008), page 3.

*ghairu maghdah* worship (all forms of charity allowed by Allah).<sup>107</sup> In the scope of this study the concept of the value of worship is widely found in the novel *ketika cahaya berpijar* on the character of Harun who is always perform the five-time prayer as follows:

*“Harun baru saja menunaikan shalat Subuh. Songkok masih bertengger di kepalanya yang berambut pendek, dipotong ala bintang Hollyword, James Bond 007. Sarung kotak-kotak kecil hijau keunguan melilit menutupi bagian bawah tubuhnya, dari pusar hingga tas mata kaki”*<sup>108</sup>

The quote describes Harun performing the dawn prayers by closing his aurat. From the quote above, the author shows the form of mahdah worship, namely worship that has been commanded by Allah Almighty and the procedures for its implementation are listed in the hadith of prophet Muhammad SAW.

### 3. **Akhlak Values**

*Akhlak* is one of the pillars of Islamic teachings that has a very important position. Morals are the fruit resulting from the process of applying *aqidah* and *shari'a* / worship. According to Ibn Maskawaih morals is a state of a person's soul that can encourage to do an action without consideration and thinking first.<sup>109</sup>

Morals are two types of morals which are commendable morals and despicable morals. commendable morality is a manner

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<sup>107</sup> Rohmansyah, *Fiqh Ibadah dan Mu'amalah*, (Yogyakarta : LP3M Universitas Muhaammadiyah Yogyakarta,2017), page 44

<sup>108</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 23.

<sup>109</sup> Nurhasanah Bakhtiar, *Pendidikan Agama Islam di Perguruan Tinggi Umum*, (Yogyakarta : Aswaja Presindo, 2018) page. 126.

and a priority born of beautiful words and deeds. While despicable morals are evil and despicable manners that are born of bad words and deeds.<sup>110</sup> In the novel *Ketika Cahaya Berpijar* many moral values of both commendable morals and despicable morals are shown through the figures according to the author's statement as follows:

*“Untuk nilai akhlak dalam novel ini, sudah sangat jelas ya. Tentunya harun mempunyai akhlak terpuji, begitu juga dengan Pak RW, orang tua Harun, kepala desa, teman-teman harun, dan anak-anak desa. Untuk akhlak tercela saya tuangkan dalam tokoh mucikari, preman, dan para warga sebelum Harun datang, mereka minum-minuman, main wanita, sabung ayam, dan tidak taat pada agama mereka sendiri, artinya kondisi warga kedung kacip memang betul-betul jahiliah”<sup>111</sup>*

#### 4. Social Values

According to Hendropuspito, the value of everything that is valued by society because it has functional use for the development of human life.<sup>112</sup> In everyday life, of course, experiencing interactions with other people, through these interactions it will foster social values in social life. In the novel *ketika cahaya berpijar*, social values are found through interactions between figures such as what the author reveals as follows :

*“Adapun nilai sosial yang dituangkan dalam novel ini, melalui interaksi antar tokoh. Nilai sosial juga menggambarkan kepribadian seseorang dalam kehidupan sehari-hari. Dalam novel ini salah satunya di bagian kegiatan pembangunan mushala dan respon orang tua anak-anak ketika kegiatan mengaji”<sup>113</sup>*

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<sup>110</sup> Syaikh Muhammad bin Ibrahim bin Abdullah At-Tuwajiri. *Ensiklopedi Manajemen Hati Jilid 3*, (Jakarta : Darus Sunnah, 2014) page 7.

<sup>111</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm.

<sup>112</sup> Siti Aisyah dkk, *Nilai-nilai Sosial Novel “Sordam” Karya Suhunan Situmorang*, (Jurnal Lentera Pendidikan LPPM UMM Metro Vol. 1, No. 1, ISSN : 2527-8436, Pag 39.

<sup>113</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm

## **B. The Conveyance of Islamic Education Values in a Novel *Ketika Cahaya Berpijar* by Arif Yosodipuro.**

### **1. Aqidah Values**

Based on the analysis of the novel *Ketika Cahaya Berpijar* using the theory that has been spelled out in Chapter II, where the scope of *aqidah* is divided into four, namely *ilahiyyat*, *nubuwwah*, *ruhiyyat*, and *sam'iyat*. Based on the description and explanation, The conveyance of *aqidah* values in the Novel *Ketika Cahaya Berpijar* as follows:

#### **a. Faith in Allah**

Faith in Allah is included in the *ilahiyyat* discussion. Faith in Allah is justified in the heart, acknowledged verbally, and proven by the deeds of the existence of Allah SWT.<sup>114</sup> Someone who has a strong faith always be tawakal or self-surrendered, and grateful to Allah SWT. As exemplified in the Novel *Ketika Cahaya Berpijar* as follows:

*"Orang tua Harun pun harus pasrah dengan keterbatasan dan takdir Tuhan. Mereka merelakan orang yang mereka cintai untuk menjalani tugas mulia sebagai guru agama di sebuah desa nun jauh dari tempat tinggalnya."*<sup>115</sup>

In the quote, Arif YS conveys the value of Islamic Education on the faith of faith in Allah, submits to all things only to Allah. In the quote it is described that Harun's parents had to accept what was destined and leave everything to God against his son's noble duty as a religious teacher outside the city

In accordance with what the author said that as human beings we should be obedient and obedient to Allah in leaving all affairs

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<sup>114</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan Akhlak Islami*, (Lampung : CV. IQRO, 2018), page 15.

<sup>115</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 27.

to Him, then Allah will provide for all his needs. What needs to be underlined in the explanation of the verse is "trust in Allah in giving up all affairs". In conjunction with this study the quote explains that by indirectly incumbentizing the Islamic concept of aqidah of faith. For by surrendering ourselves, we have acknowledged the existence of Allah with all His attributes, especially His one that is the One.<sup>116</sup>

b. Faith in the Angel of Allah

Faith in the Angel of Allah is one of the scopes of aqidah in the discussion of *ruhiyat*. Belief in angels is to believe that God created angels to worship Him like any other creature. God creates angels with their duties. Man's job is to think that everything we do is always known and supervised by God and The Angel of God.

<sup>117</sup>As exemplified in the novel *Ketika Cahaya Berpijar* as follows:  
"Bicara baik-baik apaan. Sudah lewat. Sekarang ini, nih," jawab sang preman sambil menunjukkan kepalan tangan kepada Harun. "Kamu jangan sok suci dan alim. Mau berhenti nggak kamu? Kalau tidak berhenti, saya tidak segan-segan menghajar kamu!" Berhenti gimana, anak-anak sudah terlanjur senang. Mereka yang tidak mau berhenti. Coba tanya mereka, mau berhenti, nggak?" ujar Harun berdiplomasi. Harun yakin Malaikat selalu menjaganya dengan ilmu bela dirinya"<sup>118</sup>

In the quote Arif YS conveys faith to the angel of God. Through Harun's character, who was attacked by two thugs, he urged that the preaching activity be stopped, but Harun was convinced that by Allah's permission the angels would always

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<sup>116</sup> Abdul Ghofur, *Nilai-nilai Pendidikan Islam dalam Novel Negeri 5 Menara Karya Ahmad Fuadi*, Thesis UIN Syarif Hidayatullah Jakarta, 2015. Page 66

<sup>117</sup> Vicki Indah Purwantika, *Nilai-nilai Pendidikan Islam dalam nOvel Kidung Shalawat Zaki dan Zulfa Karya Taufiqurrahman Al-Azizy*. Thesis IAIN Purwokerto, 2020, page 59.

<sup>118</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 92.

guard him. By faith in the noble angels, the angels will keep watch over the believers.<sup>119</sup>

c. Faith in the Book of Allah

Faith in the Book of Allah is included in the scope of *nubuwa*t. Faith in the Book of Allah is believed in the books which Allah has revealed to the Prophet as a guide for humanity. Especially, Muslims should feel with all their heart that the Qur'an is a revelation of Allah SWT, which was revealed to the Prophet Muhammad SAW as a guide and guidance for humanity.<sup>120</sup> AS exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Pak RW, dalam Alquran disebutkan bahwa Allah saja mau memaafkan kesalahan kita, masa kita tidak mau memanfaatkan kesalahan saudara kita.” Iya, ya...? “kata Pak RW sambil mengangguk-angguk sependapat dengan Harun”<sup>121</sup>*

From this quote, Arif YS conveys the form of faith to the books of God through Harun's conversation with Mr. RW about forgiving each other contained in the scriptures The Qur'an. The position of the Qur'an as a source of Islamic law and instructions for man, then every Muslim is obliged to listening to it, studying, practicing and guarding it. Meanwhile, faith in the other books of God a muslim just learns it. Because the Qur'an is perfection of earlier books.<sup>122</sup>

d. Faith in the Prophet and Messenger of Allah

Faith in the Prophet and Messenger of Allah is included in the scope of the *nubuwa*t discussion. Faith in the Prophets and Messenger is to believe with certainty that Allah SWT has

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<sup>119</sup> Muhammad Amri dkk, *Aqidah Akhlak* (Yogyakarta : Semesta Aksara, 2018) page 35.

<sup>120</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan Akhlak Islami*, (Lampung : CV. IQRO, 2018), page 42.

<sup>121</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 203.

<sup>122</sup> Muhammad Amri dkk, *Aqidah Akhlak* (Yogyakarta : Semesta Aksara, 2018) page 48.

prophets and Messenger chosen by Allah to deliver His treatises.<sup>123</sup>

As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Harun tetap duduk di motor sambil kaki kiri menapak di tanah. Tangan kiri pemuda mabuk itu memegang stir sepeda motor Harun. Harun banyak membaca shalawat dan berdoa kepada Allah dalam hati agar tidak terjadi apaapa. Ia yakin selagi ia benar, Allah pasti akan menolongnya”*<sup>124</sup>

In the quote it is explained, through the reading of *shalawat* to the Prophet Muhammad SAW is a form of faith to Prophets and Messengers of Allah. Arif Ys conveys a form of faith to Prophets and Messengers through actions performed by The main character of the novel *Ketika Cahaya Berpijar*. According to Muhammad Amri, one of the things that must be done as a form of faith to the Prophets and Messengers is to believe the teachings that delivered by a prophet or messenger of God.<sup>125</sup> As well as reading *shalawat* is a teaching delivered by the Prophet Muhammad SAW and listed in the Qur'an.

e. Faith In The Last Day

Faith to the last day is one of the scopes of aqidah included in the discussion of *sam'iyat*. Faith in the last day is to believe wholeheartedly the end of the day that God has determined and only He knows when it will be. As human beings we are only charitable for provision in the life of the hereafter. As exemplified in the novel *Ketika Cahaya Berpijar* :

*“Mushala telah pun jadi. Anak-anak ramai mengaji. Bukanlah hanya kehidupan dunia yang mereka cari, tetapi juga kehidupan*

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<sup>123</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan Akhlak Islami*, (Lampung : CV. IQRO, 2018), page 9.

<sup>124</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 35.

<sup>125</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan ...* page 53.

*ukhrawi. Orang tua berbangga hati, melihat anak-anak mereka belajar kalam Ilahi sebagai bekal kelak di akhirat nanti*”<sup>126</sup>

From the quote explains about learning the Qur’an as a provision in the afterlife. In this matter the author conveys that before the coming of the last day man should do good deeds so as to get rewarded from Allah SWT in the form of a recompense for enjoyment in the world as well as in an afterlife that can lead man to always be close to Allah SWT and wishing His blessings for the happiness of the world and afterlife.<sup>127</sup> One of them is through the construction of a *mushala* which is used as a place of worship and islamic *syiar* what it looks like which is listed in the novel *Ketika Cahaya berpijar*.

f. Faith in Qada and Qadar

Faith in *qada* and *qadar* is one of the scopes of the discussion of *aqidah*. Faith in *qada* and *qadar* is to believe that Allah SWT has established everything and that living beings cannot change. For example, death, sex, sustenance, and soul mate have been determined by Allah SWT.<sup>128</sup> As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Kenapa sebanyak-banyaknya? Karena harta yang kita sedekahkan itulah harta kita yang sebenarnya. Harta adalah milik Allah, mati tidak kita bawa. Kalau Allah sebagai pemilik mengambilnya kita tidak bisa apa-apa. Selain sumbangan dari Bapak-bapak, saya juga sudah mengajukan proposal bantuan kepada Kementrian Agama, Yayasan Muslim Pancasila, dan kepada rekan saya yang pengusaha. Insya Allah, kalau bantuan itu turun nanti bisa kita mulai pembangunannya. Namun sebelum bantuan itu turun, sumbangan dari Bapak-bapak itu bisa kita*

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<sup>126</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 161.

<sup>127</sup> Filma Eka Santika dkk, *Bunga Rampai Aqidah Akhlak dan Pembelajarannya*, (Lampung : CV. IQRO, 2017) Page 32.

<sup>128</sup> Afidiah Nur Ainun dkk, *Mengenal Aqidah dan Akhlak Islami*, (Lampung : CV. IQRO, 2018), page 73.

*gunakan terlebih dulu untuk membuat fondasi sebagai langkah awal* <sup>129</sup>

From this quote Arif Ys conveys the value of faith to *qada* and *qodar* through Harun's explanation of treasure are simply God's property and the fortunes of each human being are governed by-His. As with the fate of man who has been determined by Allah before being born into the world. That's not to say that man remains only silently waiting for fate without trying and *ikhtiar*. But also have to make an effort because success is not comes naturally. <sup>130</sup>

From the results of the researchers' analysis, the researcher's findings on the value of *aqidah* in the novel *Ketika Cahaya Berpijar* that the novel illustrates the side of faith to Allah SWT in the main character of the novel. The author applies the value of *aqidah* in the novel in the form of a belief that is always left entirely to Allah SWT. This is by the statement of the author of the novel *Ketika Cahaya Berpijar* :

*"Dalam novel ini jelas tercantum nilai-nilai Pendidikan Islam seperti nilai aqidah berupa sikap taat Harun kepada Allah dan mengajak masyarakat untuk senantiasa Kembali ke jalan benar"* <sup>131</sup>

**Table showing the Value of Aqidah in the Novel *Ketika Cahaya Berpijar* by Arif Yosodipuro**

No.	Aqidah Values	Quote	Information	Page
1.	Faith in Allah SWT	<i>"Orang tua Harun pun harus pasrah dengan keterbatasan dan takdir Tuhan. Mereka merelakan</i>	Harun's parents trust Allah SWT for the noble task Harun Had	27

<sup>129</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 155.

<sup>130</sup> Muhammad Amri dkk, *Aqidah Akhlak* (Yogyakarta : Semesta Aksara, 2018) page 85.

<sup>131</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm.

	<p><i>orang yang mereka cintai untuk menjalani tugas mulia sebagai guru agama di sebuah desa nun jauh dari tempat tinggalnya.”</i></p>	to perform.	
	<p><i>“Kokok ayam jago bersahut-sahutan sebagai musik perkusi memecah keheningan, pertanda fajar telah tiba. Burung kutilang dan tekukur pun mengepak-ngepakkan sayap setelah terjaga dan tidak lama kemudian mendendangkan kicauan memesona. Irama serasi khas pedesaan sebagai wujud syukur kepada Tuhan atas kenikmatan yang telah diberikan</i></p>	Everything that Allah creates should be grateful for the mercy given under any circumstances	29
	<p><i>“Sebagai guru agama yang bertugas untuk berdakwah dan mensyiarkan agama Allah, Harun memiliki tugas besar menyadarkan jiwa-jiwa yang gersang. Selain bertugas mengajar di sekolah, ia juga bertugas mendidik masyarakat agar selalu berpegang teguh kepada ajaran agama”</i></p>	Harun always adhered to religious teachings in carrying out his duties in Kedung Kacip	37
	<p><i>“Harun terus berpikir, menimbang-nimbang dampak yang ditimbulkan. Ia kemudian teringat firman Allah yang menyebutkan “Janganlah kamu mendekati zina”. Dekat saja tidak boleh apalagi melakukan zina. Sungguh dilaknat Allah,</i></p>	When Harun was offered a woman's reward, he always remembered that Allah forbids adultery.	82

	<p><i>pikirnya. Nggak... nggak, aku tak boleh menerima. Aku tak boleh tergoda. Astaghfirullah, Harun menyebut dalam hati”</i></p>		
	<p><i>“Minggu sore sekira jam 16:00, Harun pamit kepada kedua orang tuanya untuk kembali ke Kedung Kacip. Di sepanjang perjalanan, ia terus memikirkan nasihat ayahnya. Ia berpikir apa pun harus dilakukan demi berdakwah menyebarkan ajaran Tuhan”</i></p>	<p>Harun stuck to his father's advice that his duty was a great responsibility in conveying the religion of Islam</p>	148
	<p><i>“Rasa putus asa Harun sirna, tertindih keinginan mulia mendakwahkan ajaran Tuhan Yang Maha Kuasa. Ketakutannya tenggelam dalam air keberanian yang muncul dengan penuh harapan dan tekad untuk menegakkan agama. Tak ada lagi kata menyerah karena cercaan, teror dan sabotase dari orang-orang yang tak suka perbuatannya”</i></p>	<p>Harun's confidence in Allah SWT. He is confident that God will always help those who struggle in the way of God</p>	149
	<p><i>“Bapak-bapak warga Kedung Kacip yang saya hormati, alhamdulillah, kita bersyukur kepada Allah Swt. Atas tolong dan karunia-Nya kita bisa membangun mushala meskipun sangat sederhana. Ini wajib kita syukuri. Bentuk syukur kita selain kita makan tumpeng</i></p>	<p>A form of gratitude to Allah SWT kedung kacip residents for completing the construction of mushala.</p>	159

	<p>nasi kuning, yang terpenting adalah kita gunakan semaksimal-maksimalnya mushala kita ini”</p>		
	<p>“Selanjutnya marilah kita berdoa kepada Allah semoga mushala kita ini bermanfaat kepada kita yang menggunakan maupun kepada masyarakat Kedung Kacip dan sekitarnya baik manfaat langsung maupun tidak langsung. “Allahumma shalli ‘ala Muhammad, wa’ala ali Muhammad wa sallim waradhiyallahu’an kulli shabati rasulillahi ajma’in”</p>	<p>Pray to Allah as gratitude.</p>	<p>160</p>
	<p>“Mereka merasa mendapat pencerahan akan pentingnya mengingat Tuhan. Mereka sadar makna iman dan kewajiban untuk beramal saleh. Mereka yang sebelumnya gersang siraman keagamaan menjadi sejuk dan rindang kecintaan kepada Tuhan”</p>	<p>Guidance from Allah began to come to the people of kedung kacip. They began to worship and realized the importance of remembering God</p>	<p>163</p>
	<p>“Benar itu nak? Kamu tidak melakukannya? Semoga Allah melindungimu. Allah pasti akan memberi hambanya yang benar. Ya Allah selamatkan anak-anakku dan bebaskan dari sebuah kefitnahan, “ujar Ibunya sambari terus menangis”</p>	<p>Harun and His mother's conversation about the slander that befell. Harun's mother pleaded with God for Harun to be free from slander</p>	<p>172</p>

	<p><i>“Menjelang persidangan, Harun tidak bisa tidur semalaman. Is terus berdoa dan berdoa. Tidak henti-hentinya ia membaca shalawat dan bertasbih. Harapannya hanya kepada Allah. Tuduhan yang menimpa kepadanya sungguh suatu cobaan yang berat”</i></p>	<p>Harun's attitude to submit to God was a form of faith in Allah.</p>	180
	<p><i>“Setelah berwudhu, Harun kembali ke ruang sel. Ia memilih tempat yang agak lega. Kemudian ia berdiri menghadap kiblat dengan penuh konsentrasi. shalat sunah tahajud dua rakaat dan shalat hajat kemudian ditutup dengan witr tiga rakaat. Ia memohon kepada Allah agar dimudahkan segala urusan dan terbebas dari tuduhan”</i></p>	<p>Harun asked for help from Allah SWT to avoid accusations by performing sunnah prayers.</p>	181
	<p><i>“Dalam persidangan berikutnya, berdasarkan keterangan saksi dan pengakuan Rani, Harun tidak terbukti melakukan pemerkosaan. Ia divonis bebas. Harun dan keluarganya langsung sujud syukur, berhamdalah kepada Allah atas pertolongannya”</i></p>	<p>Harun family's attitude of obedience to Allah SWT.</p>	194
	<p><i>“Rani menetasakan air mata haru mendengar berita dari sang pengacara. Ia sangat berterima kasih dan bersyukur kepada Allah</i></p>	<p>Rani's gratitude to Allah SWT for Hrun's release from the accusation.</p>	197

		<i>atas pertolongannya. Sungguh ia tidak menyangka orang yang ia zalimi mau memanfaatkan dan menolongnya”</i>		
		<i>“Bukannya Harun takut untuk memidanakan mucikari tetapi ia lebih memilih memanfaatkan. Ia tidak meja hijaukan orang-orang yang telah mencoreng harga dirinya. Mereka ia maafkan dan diserahkan kepada Allah. Biarlah Allah yang akan menghukumnya secara setimpal, karena Allah Maha Mengetahui”</i>	Harun’s belief in Allah that all deeds will be recompensed	204
		<i>“Ia menegaskan bahwa kalau kita yakin kepada Allah, Allah pasti akan menolong kita. Ia mengingatkan kepada peserta latihan agar tidak mudah menyerah dalam mencari rezeki yang halal. Apa pun rintangan dan halangan pasti bisa diselesaikan”</i>	The motivation of Harun's friend to the trainees he assured that everything must be based only on Allah SWT.	211
2.	Faith in the Angel of Allah	<i>“Bicara baik-baik apaan. Sudah lewat. Sekarang ini, nih,”jawab sang preman sambil menunjukkan kepalan tangan kepada Harun. “Kamu jangan sok suci dan alim. Mau berhenti nggak kamu? Kalua tidak berhenti saya tidak segan-segan menghajar kamu!” Berhenti gimana, anak-anak sudah terlanjur</i>	Harun’s conversation with the defiant thugs stops the preaching. The thug threatened to beat Harun, but he believed the angels always looked after him	92

		<p>senang. Mereka tidak mau berhenti. Coba tanya mereka, mau berhenti nggak?” ujar Harun Berdiplomasi. Harun yakin Malaikat selalu menjaganya dengan ilmu bela dirinya”</p>		
3.	Faith in the Book of Allah	<p>“Gerakan tangannya berhenti saat menemukan surat yang dicari, Al Mulk. Surat yang sering ia baca sesudah shalat Subuh. Suaranya bagus. Gaya membacanya enak didengar. Ia membaca dengan tartil dan sesuai tajwid, karena orang tuanya selalu menyuruhnya mengaji setiap malam”</p>	The habit of Harun after dawn prayers to read the Qur'an by the law of recitation ( <i>tajwid, tartil</i> )	24
		<p>“Anak-anak tampak bersemangat. Ini merupakan kegiatan baru bagi mereka. Harun pun senang mengajar mereka. Perkembangan mereka pesat. Kemampuan mereka meningkat. Mereka yang awalnya sama sekali tidak mengenal huruf Alquran sekarang sudah lebih baik”</p>	The spirit of the children kedung kacip in learning to read the Qur'an	70
		<p>“Kegiatan mengaji terus berjalan. Harun dengan gigih dan sabar membina dan membimbing anak-anak belajar membaca Alquran. Semakin hari semakin lancar dan pesertanya terus bertambah”</p>	Harun's perseverance in guiding children to learn to read the Qur'an	100

	<p><i>“Kegiatan mengaji kembali berjalan normal. Para murid Harun kembali aktif mengaji tanpa harus diantar atau ditunggu oleh orangtua ataupun saudaranya. Harun mengajari mereka secara bergantian dibantu anak Pak RW yang sedikit-sedikit sudah bisa menguasai membaca huruf Alquran”</i></p>	<p>The preaching activity has been running normally, Pak RW's son helped Harun in preaching activities. He has begun to master the letters of the Quran</p>	108
	<p><i>“Harun mengajak mereka memulai dengan membaca surat Al-Fatihah bersama. “Mari anak-anak kita mulai dengan membaca Al-Fatihah bersama, “instruksinya kepada murid-muridnya. Anak-anak pun serempak membaca surat Al-Fatihah bersama Harun”</i></p>	<p>Harun invited the children to read Al-Fatihah’s letter before starting the recitation activity.</p>	115
	<p><i>“Allah berkata, kita tidak boleh meninggalkan generasi yang lemah. Bukankah mengajar mengaji adalah sebagai langkah untuk menyiapkan generasi yang berkualitas dan tidak lemah, khususnya tidak lemah di bidang agama, dan lebih khusus lagi tidak lemah membaca Al-qur’an”</i></p>	<p>The importance of studying activities to prepare a quality generation in religion. Especially in reading the Qur’an.</p>	140
	<p><i>“Pak RW, dalam Alquran disebutkan bahwa Allah saja mau memaafkan kesalahan kita, masa kita tidak mau memaafkan kesalahan saudara kita.”</i></p>	<p>During Harun's conversation with Mr. RW, Harun reminded him that in the Qur'an,</p>	203

		<i>Iya, ya...? "Kata Pak RW sambil mengangguk-angguk sependapat dengan Harun"</i>	it had been explained that Allah SWT is forgiving.	
4.	Faith in the Prophet and Messenger of Allah	<i>"Harun tetap duduk di motor sambil kaki kiri menapak di tanah. Tangan kiri pemuda mabuk itu memegang stir sepeda motor Harun. Harun banyak membaca shalawat dan berdoa kepada Allah dalam hati agar tidak terjadi apaapa. Ia yakin selagi ia benar, Allah pasti akan menolongnya"</i>	Harun is in a state of the threat of always reading the blessings of the Prophet Muhammad SAW and praying for protection to Allah SWT.	35
		<i>"Run, dengarkan Ayah. Nabi Muhammad yang dihadang bertubi-tubi saja tidak berhenti. Kamu baru diganggu oleh mucikari saja kok mau nyerah. Jadikan itu sebuah tantangan dan jangan pernah menyerah. Itulah risiko dalam berdakwah. Selagi kamu benar, Allah pasti akan menolongmu," ujar ayahnya menasihati"</i>	In the conversation between Harun and his father, he gave advice reminding the struggle of the Prophet Muhammad SAW in preaching despite many obstacles but never giving up.	146
		<i>"Ingat pesan nabi : Man raa minkum munkaran fa yughayyirhu biyadihi fain lastath'fa bilisaanihi wa inlastathi' fabi qalbihi fadzaalika adh'aful iimaan. Barang siapa dari kalian yang mengetahui/melihat suatu"</i>	The advice of Harun's father reminded Harun through the hadith of the Prophet SAW about the order to change hypocrisy.	147

		<p>kemunkaran, maka ubahlah dengan tangan. Apabila tidak mampu maka ubahlah dengan lisan dan apabila tidak mampu maka dengan qalbu/hati dan itulah selemah-lemah iman”</p>		
		<p>“Jika dibandingkan dengan napa yang dialami oleh para nabi, rasul, dan pejuang jaman terdahulu dalam memperjuangkan ajaran Ilahi, Harun belumlah seberapa,. Jangan dibandingkan dengan nabi dan rasul, dengan Nelson Mandela saja belum ada apa-apanya”.</p>	<p>A form of faith in the Prophet, Harun was motivated by the struggle of the prophets in spreading the religion of God, which is many obstacles.</p>	150
		<p>“Hidup di dunia hanyalah sementara. Janganlah kita sia-siakan begitu saja. Gunakan untuk beramal mulia, baik kepada keluarga maupun kepada tetangga. Kita ingat Nabi bersabda bahwa sebaik-baik manusia adalah mereka yang bermanfaat bagi sesama”</p>	<p>The Message the Prophet Muhammad SAW about good human beings is that people benefit others</p>	162
5.	Faith in the Last Day	<p>“Mushala telah pun jadi. Anak-anak ramai mengaji. Bukanlah hanya kehidupan dunia yang mereka cari, tetapi juga kehidupan ukhrawi. Orangtua berbangga hati, melihat anak-anak mereka belajar kalam Ilahi sebagai bekal kelak di akhirat nanti”</p>	<p>Recitation activities in the <i>mushala</i> can be used as a provision in the afterlife when the arrival of the final day (<i>kiamat</i>).</p>	161

6.	Faith in <i>Qadha</i> and <i>Qodhar</i>	<p>“Kenapa sebanyak-banyaknya? Karena harta yang kita sedekahkan itulah harta kita yang sebenarnya. Harta adalah milik Allah, mati tidak kita bawa. Kalau Allah sebagai pemilik mengambilnya kita tidak bisa apa-apa. Selain sumbangan dari Bapak-bapak, saya juga sudah mengajukan proposal bantuan kepada Kementrian Agama, Yayasan Muslim Pancasila, dan kepada rekan saya yang pengusaha. Insya Allah, kalau bantuan itu turun nanti bisa kita mulai pembangunannya. Namun sebelum bantuan itu turun, sumbangan dari Bapak-bapak itu bisa kita gunakan terlebih dulu untuk membuat fondasi sebagai langkah awal ”</p>	Harun’s conversation with the people explained that everything has been arranged by Allah SWT, such as windfalls and property.	155
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## 2. Ibadah Values

Based on the analysis of the Novel *Ketika Cahaya Berpijar* using the theory that has been described in chapter II, Worship is divided into two, namely *Ibadah Mahdah* and *Ibadah Ghairu Mahdah*. The conveyance *ibadah* value contained in the Novel *Ketika Cahaya Berpijar* are as follows:

### a. *Taharah* and *Shalat fardu*

*Taharah* (purify) is very important in daily human life because a person who worships Allah without doing *taharah* first, the

person's worship is not accepted by Allah SWT.<sup>132</sup> At the same time, the *sholat fardu* is worship composed of several words and deeds that begin with *takbir* and end with a greeting.<sup>133</sup> *Taharah* and *shalat fardu* are one of the *mahdah* worship whose postulates are already clear in the Qur'an and Hadith. In the novel *Ketika Cahaya Berpijar*, *taharah* and *fardu* prayers are exemplified as follows :

“Setelah itu Harun ke kamar mandi. Cuci muka dan kaki, kemudian berwudhu untuk shalat Ashar. Belum selesai ia cuci kaki, terdengar azan Ashar dikumandangkan. Ia kembali ke kamar, menggelar sajadah dan shalat Ashar”<sup>134</sup>

From this quote, Arif Ys conveys the value of *ibadah*. *Shalat fardhu* and *taharah* (ablution)s. In the novel *When Incandescent Light* found many values of worship practice *shalat fardhu* service. *Shalat* is a form of obedience of a person a creature to its creator, namely Allah SWT. *Shalat* is one of the obligatory services of muslims who already *baligh*. The value of prayer lies in its role as a way the main to know Allah SWT.<sup>135</sup> *Shalat* is obligatory for us know the Creator. So, if we want to get to know and more draw closer to Allah, perform prayers, and trying to carry it out as specifically as possible.

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<sup>132</sup> Hidayatullah, *FIQIH*, (Banjarmasin :Kalimantan Islamic University of Muhammad Arsyad Al-Banjari), page 10.

<sup>133</sup> Hidayatullah, *FIQIH ...* page 17.

<sup>134</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 144.

<sup>135</sup> Abdul Ghofur, *Nilai-nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*, 2015, page 55. Thesis UIN Syarif Hidayatullah Jakarta, in <https://repository.uinjkt.ac.id>

b. *Sedekah* (Charity)

*Sedekah* is a gift given by a person as a virtue that hopes for the blessings of Allah Almighty and only reward.<sup>136</sup> In the novel *Ketika Cahaya Berpijar*, *sedekah* prayers are exemplified as follows :

“*Bagus Dik. Kebetulan saya ada lahan kosong sekitar 50 bata, 700 m pemberian orangtua di pinggir jalan. Lahan itu boleh digunakan untuk membangun mushala, “kata Pak RW menawarkan. “Terus bagaimana hitungannya, Pak? “ tanya Harun kepada Pak RW. “Ah...gak usah dihitung, gunakan saja. Saya wakafkan. Supaya punya tabungan akhirat. Saya masih ada kok lahan lain, “kata Pak RW mengikhhlaskan. “ Betul Pak? “tanya Harun setengah kaget. “Iya, “jawab Pak RW sambil mengangguk. “ Bagaimana dengan Bu RW, setuju apa tidak? “tanya Harun khawatir. “Ah itu urusan saya. Ini tanah pemberian orangtua saya, kok. Nanti saya bisa jelaskan, “tegas Pak RW. “Boleh, pak. Jadi gak usah beli ya, Pak? “tanya Harun memastikan. “Benar. “Pak RW menjawab singkat”<sup>137</sup>*

From this quote, Arif Ys tried to convey a message about living to share with each other Because happiness in real life that we can useful and sharing with others is wrong one through almsgiving. Moreover, in the quote it is explained that almsgiving for the construction of *mushala* is a noble charity. Sharing should not be allowed by others or wanting to expect something from someone else, but it must be with sincerity.<sup>138</sup> By living helping one another means we have be grateful for God's gift to us, for life is a gift and a mandate that we must take care of.

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<sup>136</sup> Sri Sudiarti, *Fiqh Muamalah Kontemporer*, (Medan :Febi UINSU Press, 2018), page 256.

<sup>137</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 151.

<sup>138</sup> Abdul Ghofur, *Nilai-nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*, 2015, page 74. Thesis UIN Syarif Hidayatullah Jakarta, in <https://repository.uinjkt.ac.id>

c. Studying

Studying is an effort to learn knowledge. Both worldly science and afterlife science aim to provide benefits for oneself and others. In Islam, studying is mandatory for every man and woman by the hadith of the Prophet Muhammad SAW, namely:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Studying is mandatory for every Muslim.”<sup>139</sup>

In the novel *Ketika Cahaya Berpijar* studying worship exemplified as follows :

“Selain itu Harun juga mengadakan pengajian jum'at malam yang mengkaji kitab Riyadlus Shalihin. Untuk mempermudah penyampaian dan pemahaman, Harun menggunakan kitab terjemahan. Masyarakat menyambut baik pengajian tersebut”

From the quote in the novel the author tried conveying a message about the spirit of studying especially the science of religion. Science is a very noble one, for knowledge is the gift of Allah SWT. Because Islam is very advocate to seek knowledge wherever and whenever. Science is a light that is able to change the path of ugliness and stupidity. Which breeds wisdom in various the problems of life as long as it exists in the corridors religion.<sup>140</sup>

d. Praying

*Do'a* is one of the means to communicate between the servant and Allah SWT in certain circumstances. In addition *do'a* is the quintessence of worship. Therefore *do'a* is not merely to ask God for help in a problem at hand, but in the broad context *do'a* is a

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<sup>139</sup> [HR Ibnu Majah no 224], dari sahabat Anas bin Malik ra, dishahihkan Al Albani dalam [Shahih al-jaami'shShaghiir np. 3913]

<sup>140</sup> Abdul Ghofur, *Nilai-nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*, 2015, page 74. Thesis UIN Syarif Hidayatullah Jakarta, in <https://repository.uinjkt.ac.id>

necessity in the series of worship.<sup>141</sup> In the novel *Ketika Cahaya Berpijar* do'a exemplified as follows :

“Ya Allah, Ya Rahman, Ya Rahim, Limpahkanlah Rahman Rahim-Mu kepada kami sehingga kami bisa mengikuti jejak langkah orang-orang yang telah Engkau ridhai. Berilah kami kekuatan untuk bisa selalu mengerjakan ajaran-Mu dan selalu menjauhi segala larangan-Mu, sesungguhnya Engkau adalah Dzat Yang Maha Pelindung.”<sup>142</sup>

“Ya Allah, Ya Ghafur, ampunilah segala kesalahan dan kekhilafan kami, dosa kedua orang tua kami dan kasihanilah mereka sebagaimana mereka mengasihi kami di waktu kecil.”

“Ya Allah, Ya Mu'thi, Berilah keberkahan mushala kami sebagai tempat untuk beribadah mengabdikan kepada-Mu, Al-Ma'bud. Rabbana aatinaa fiddunya hasanah wa fil akhirati hasanah wa qina'adzabannar. Subhana rabbika rabbil'izzi'amma yashifuun wa salamun'alalmursalin, wal hamdulillahi rabbil'alamiin.”

From the Quote the author conveys the value of *ibadah* in the form of *do'a* begging Allah during *tasyakuran* the construction of the completed mushala was carried out. Besides as a means of one's supplication to his God. *Do'a* too can be interpreted as a way to get closer to Allah SWT with the aim of being self-devotion to Him.<sup>143</sup>

e. Da'wa

Da'wa is an activity to call, invite, call, and invite others to believe and obey Allah SWT. In the novel *Ketika cahaya berpijar* exemplified as follows :

“Selain itu Harun juga mengadakan pengajian jum'at malam yang mengkaji kitab *Riyadlus Shalihin*. Untuk mempermudah

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<sup>141</sup> Mursalim, *Do'a dalam Perspektif Al-Qur'an*. Jurnal Al-Ulm Vol. 11, No. 1, Juni 2011, STAIN Samarinda, page 64.

<sup>142</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 160.

<sup>143</sup> Rina Setyaningsih, *Konsep Do'a Perspektif Quraish Shihab*, Jurnal Al-Nur ;Study of Education and Islamic Science Vol. 7, No.1, 2021, Page 106.

*penyampaian dan pemahaman, Harun menggunakan kitab terjemahan. Masyarakat menyembut baik pengajian tersebut*”<sup>144</sup>

From the quote the author conveys the activities the study of the book of *Riyadlus Shalihin* is carried out every Friday night. This is one of the proselytizing activities that done by Harun to form a community of hoods to be a moral and religious society. Because in people's lives, proselytizing serves to organize life the religious towards the realization of a harmonious society and happy.<sup>145</sup>

From the results of the analysis that the researchers conducted above, the author's findings in the value of worship in the novel *Ketika Cahaya Berpijar* that the novel describes the practice of worship, both *mahdah* worship and *ghairu mahdah* worship. It is also recounted by the author of the novel *Ketika Cahaya Berpijar* :

*“Ooh.. Jelas banyak sekali. Terdapat nilai ibadah,mulai dari tokoh Harun yang selalu melaksanakan sholat 5 waktu, membaca al-qur’an, kegiatan anak-anak dan warga mengaji, apalagi semenjak mushala sudah dibangun, kondisi moral warga kedung kacip sudah mulai berubah dalam plot tersebut”*<sup>146</sup>

**A Table Showing the Value of *Ibadah* in Arif Yosodipuro's Novel *Ketika Cahaya Berpijar***

No.	Ibadah Values	Quote	Information	Page
1.	Taharah and Shalat Fardu	<i>“Harun baru saja menunaikan shalat Subuh. Songkok masih bertengger di kepalanya yang berambut pendek, dipotong ala</i>	Harun’s activities during the dawn	23

<sup>144</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 163.

<sup>145</sup> Mohammad Hasan, *Metodologi Pengembangan Ilmu Dakwah*, (Pamekasan : Pena Salsabila, 2013), page 20.

<sup>146</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm.

	<i>bintang Hollyword, James Bond 007. Sarung kotak-kotak kecil hijau keunguan melilit menutupi bagian bawah tubuhnya, dari pusar hingga tas mata kaki”</i>	prayers are always neat and close to his aura.	
	<i>“Harun yang sibuk menyiapkan bekal untuk dibawa sebagai persiapan keberangkatannya ke Kedung Kacip berhenti dan bergegas mengambil air wudhu untuk melakukan shalat Ashar. Selesai shalat ia melanjutkan membereskan dan merapikan pakaian dan barang lain yang belum masuk ke dalam tas koper”</i>	Harun's activities that always carry out mandatory orders are five-time prayers and begin with wudhu	26
	<i>“Ia bangun dan beranjak dari tempat tidur menuju kamar mandi untuk berwudhu, kemudian shalat shubuh. Ia tidak memedulikan apakah keluarga Pak RW shalat atau tidak. Sesuai shalat Harun segera mandi mempersiapkan keberangkatan ke tempat tugas hari pertamanya”</i>	Harun's activities that always carry out mandatory orders are five-time prayers and begin with wudlu	30
	<i>“Tak lama kemudian Harun keluar setelah shalat Maghrib. Ia bercelana hitam dan berbaju motif kotak-kotak serta bersongkok. Malam itu Harun tampak tampan dan berwibawa. Ia langsung bergabung dengan anak-anak yang sudah duduk di tempat masing-masing menunggunya”</i>	Harun's activities that always carry out mandatory orders are five-time prayers and begin with wudlu	115
	<i>“Sepulang mengajar Harun langsung bergegas shalat Zuhur, makan dan mengemas satu sel pakaian serta beberapa barang yang akan dibawa ke dalam tas ransel. Ia</i>	Harun's activities that always carry out mandatory orders are five-time prayers and	141

		<i>mengenakan celana katun warna coklat tua dan kaos warna krem dan untuk menjaga kehangatan dari deruan angin ia kenakan jaket kulit hitam”</i>	begin with wudlu	
		<i>“Setelah itu Harun ke kamar mandi. Cuci muka dan kaki, kemudian berwudhu untuk shalat Ashar. Belum selesai ia cuci kaki, terdengar azan Ashar dikumandangkan. Ia kembali ke kamar, menggelar sajadah dan shalat Ashar”</i>	Harun's activities that always carry out mandatory orders are five-time prayers and begin with wudlu	144
2.	Sedekah	<i>“Bagus Dik. Kebetulan saya ada lahan kosong sekitar 50 bata, 700 m pemberian orangtua di pinggir jalan. Lahan itu boleh digunakan untuk membangun mushala, “kata Pak RW menawarkan. “Terus bagaimana hitungannya, Pak? “ tanya Harun kepada Pak RW. “Ah...gak usah dihitung, gunakan saja. Saya wakafkan. Supaya punya tabungan akhirat. Saya masih ada kok lahan lain, “kata Pak RW mengikhlaskan. “ Betul Pak? “tanya Harun setengah kaget. “Iya, “jawab Pak RW sambil mengangguk. “ Bagaimana dengan Bu RW, setuju apa tidak? “tanya Harun khawatir. “Ah itu urusan saya. Ini tanah pemberian orangtua saya, kok. Nanti saya bisa jelaskan, “tegas Pak RW. “Boleh, pak. Jadi gak usah beli ya, Pak? “tanya Harun memastikan. “Benar. “Pak RW menjawab singkat”</i>	Harun and Pak RW's conversation about the donation of land from Pak RW for the ground for the mosque's construction.	151

3.	Studying	<p><i>“Pada pertemuan pertama Harun, ada tujuh orang anak termasuk dua orang anak Pak RW. Lama-kelamaan anak-anak yang ikut mengaji semakin bertambah. Dalam lima minggu jumlah pesertanya mencapai 20-an, termasuk beberapa anak mucikari”</i></p>	<p>Children’s enthusiasm in seeking learning knowledge</p>	68
		<p><i>“Paham akan kondisi murid-muridnya, Harun mengajari mereka dengan telaten dan tekun. Kurikulumnya tidak serumit kurikulum sekolah. Persiapan administrasinya nyaris tidak ada. Tidak ada program semester dan tidak ada satuan pelajaran”</i></p>	<p>As a teacher, Harun is professional at work.</p>	70
		<p><i>“Usai membaca Al-Fatihah, Harun mengajari murid-muridnya membaca dengan metode Iqra. Dengan telaten ia membimbing anak-anak satu per satu sampai mereka benar-benar menguasai dan bisa membacanya”</i></p>	<p>Harun patiently taught the children to understand the material of reading the Qur’an.</p>	115
		<p><i>“Ia belajar mengaji, membaca, dan menulis huruf Alquran. Seminggu sekalian ia mendapatkan materi khusus keagamaan. Didikan agamis yang diterapkan oleh ayahnya sangat membekas dalam kepribadian Harun”</i></p>	<p>Harun’s family has given him religious lessons since childhood.</p>	143
		<p><i>“Anak-anak berubah drastis, tidak seperti delapan bulan sebelumnya. Mereka yang biasanya sore hari hanya berlari dan bercanda berubah menjadi sibuk mangaji, membaca Alquran. Orangtua mereka juga senang anaknya</i></p>	<p>Children’s enthusiasm in seeking knowledge in learning to read the Qur’an continues to</p>	151

		<i>bisa mengaji”</i>	develop better	
4.	Prayer	<i>“Ya Allah, Ya Rahman, Ya Rahim, Limpahkanlah Rahman Rahim-Mu kepada kami sehingga kami bisa mengikuti jejak langkah orang-orang yang telah Engkau ridhai. Berilah kami kekuatan untuk bisa selalu mengerjakan ajaran-Mu dan selalu menjauhi segala larangan-Mu, sesungguhnya Engkau adalah Dzat Yang Maha Pelindung.”</i>	Do’a with the society of kedung kacip during the inauguration of the mushala led by Harun	160
		<i>“Ya Allah, Ya Ghafur, ampunilah segala kesalahan dan kekhilafan kami, dosa kedua orang tua kami dan kasihanilah mereka sebagaimana mereka mengasihi kami di waktu kecil.”</i>	Do’a with the society of kedung kacip during the inauguration of the mushala led by Harun	160
		<i>“Ya Allah, Ya Mu’thi, Berilah keberkahan mushala kami sebagai tempat untuk beribadah mengabdikan kepada-Mu, Al-Ma’bud. Rabbana aatinaa fiddunya hasanah wa fil akhirati hasanah wa qina’adzabannar. Subhana rabbika rabbil’izti’amma yashifuun wa salamun’alalmursalin, wal hamdulillahi rabbil’alamiin.”</i>	Do’a with the society of kedung kacip during the inauguration of the mushala led by Harun	160
5.	Da’wa	<i>“Ya kalau gitu, kamu buka aja mengaji di tempat kos. Lama-kelamaan kan banyak yang ikut. Ini saran aja, sih. Kalau kamunya mau,” kata teman Harun ....Saya juga pinginnya begitu. Tapi kata Pak RW, masyarakat sini tidak senang</i>	Harun’s friend advises Harun to open a place of study for children.	62

		<i>kalau ada kegiatan keagamaan, seperti mengaji, terutama mucikari,” tambah Harun menegaskan”</i>		
		<i>“Pak RW, maaf. Harun lihat anak-anak tidak ada kegiatan kalau malam. Bagaimana kalau mereka diajari mengaji? Saya nanti yang mengajar mereka.” Harun menatap wajah Pak RW menyampaikan usulan. Ternyata Pak RW menyambut baik rencana Harun yang mulia itu. Ia sangat mendukung agar anak-anak bisa terbimbing dan terarah”</i>	Harun and pak RW's conversation about Harun's plan to open a review activity for children	63
		<i>“Selain itu Harun juga mengadakan pengajian jum'at malam yang mengkaji kitab Riyadlus Shalihin. Untuk mempermudah penyampaian dan pemahaman, Harun menggunakan kitab terjemahan. Masyarakat menyebut baik pengajian tersebut”</i>	Harun delivered a study (tabligh) for the residents of the kedung kacip community on the guidance of prayers and other religious laws	163

### 3. Akhlak Values

Based on the analysis of the Novel *Ketika Cahaya Berpijar* using the theory that has been described in chapter II, where the scope of moral values is divided into two, namely commendable morals and despicable morals. Based on this description and explanation, the results of the analysis of moral values contained in the Novel *Ketika Cahaya Berpijar* are obtained, namely as follows:

a. *Akhlak Mahmudah* (Commendable Morals)

1) Manners

Manners are gentle behavior and respect for others both from word and deed. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

“Permisi, pak. Mau tanya dimana ruang kepala sekolah, ya?”  
Tanya harun sopan dengan mengganggu kepala.”<sup>147</sup>

2) Patience

Patience is the nature of restraint over all forms of sadness, difficulties, calamities that come to a person. Patience belongs to the scope of commendable morals, as exemplified in the novel *Ketika Cahaya Berpijar* as follows :

“Namun, ia bertahan. Ia redam emosi dan bersabar. Bukan ia takut kepada pemuda itu, tetapi ia menjaga dan menghindari perkelahian. Apa jadinya jika ia yang profesinya sebagai guru agama berkelahi, buntutnya akan menjadi panjang. Kecuali, jika terpaksa atau sebagai pembelaan diri itu masalah lain”<sup>148</sup>

3) Humble

Humble or *tawadu* is included in the commendable morals. Humility is a trait that everyone should have. Humility has a lot to do with patience and away from arrogance. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

“Kalau gitu kita laporkan saja ke Polsek, Dik Harun,” Pak RW mengusulkan, “Nggak usahlah Pak. Toh tidak ada yang luka yang berarti. Nanti malah panjang urusannya. Yang penting saya anak-anak selamat dan bisa melanjutkan kegiatan mengaji,” kata Harun mencegah Pak RW”<sup>149</sup>

4) Respected for parents

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<sup>147</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 15.

<sup>148</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 35-36.

<sup>149</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar ...* page 97.

Respect for parents is the most important form of morals because of God's *ridho* along with the *ridho* of parents. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Eh... Ayah” Harun berdiri dan mencium tangan ayahnya. Ayahnya duduk berhadapan.*”<sup>150</sup>

5) *Taubat*

*Taubat*, in reality, is the feeling of the heart that regrets what has happened and then directs the heart to Allah by doing what Allah has commanded and avoiding its prohibitions. *Taubat* itself is a form of moral praiseworthy to Allah SWT. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Mata mereka terbuka dan dapat menatap kebenaran. Telinga mereka terbuka dan dapat mendengar nasehat kemuliaan. Hati mereka terbuka dan dapat membedakan kemunkaran. “Sungguh Maha Besar Engkau Ya Allah, ampuni dosa hamba yang hina ini,” tak henti-hentinya kata-kata tersebut keluar dari mulut mereka sebagai ucapan pertaubatan*”<sup>151</sup>

6) Honesty

Being honest is an obligatory attitude in Islam. Being honest is an attitude to state the truth and not violate the facts. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Tidak Pak Hakim. Saya tidak diperkosa. Saya berbohong. Saya cabut laporan saya. Pak Harun tidak melakukan. Ia tidak memerkosa aya,” teriak Rani sambil berlari dan menangis*”.<sup>152</sup>

b. *Akhlak Mazmumah* (Despicable morals)

1) Crime plan

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<sup>150</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 146

<sup>151</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 164.

<sup>152</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 190

A person who is malicious already has bad morals. Criminal behavior is also prohibited in Islam, as exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Pendapat mereka yang hadir di sana variatif. Masing-masing mempunyai pandangan yang berbeda. Ada yang berpendapat Harun di bunuh saja. Yang lain berpendapat dihajar saja. Ada juga yang berpendapat diracun saja agar tidak ketahuan”*<sup>153</sup>

2) *Khamer*

*Khamer* or liquor is forbidden in Islam because the law is haram. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Sang gadis mengambil botol pesanan sang pelanggan. Ia berjalan semlohe. Pinggulnya bergoyang seirama dengan derap langkah kaki kiri dan kanan bagai penyanyi dangdut yang sedang melakukan pertunjukan, bagai model yang sedang berjalan di catwalk “....“Selain stok gadis cantik yang menawan bagi mereka yang mencari kenikmatan terlarang, sarana pendukung berupa minuman memabukan juga menjadi pesona. Karenanya para mucikari memiliki kiat tersendiri untuk menyediakannya tanpa harus kena razia polisi yang setiap saat mengadakan penelitian. Inilah nilai tampahnya”*<sup>154</sup>

3) *Arrogance*

Arrogance is one of the despicable and forbidden qualities in Islam. Arrogant is a trait that tends to praise, glorify, and view oneself superiorly. The hearts of arrogant people will be easily hardened, so it will be difficult to advise. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Untuk apa kamu ikut ngaji segala? Gak penting! Yang penting itu penampilan dan cari uang. Kamu pinter ngaji kalau gak punya*

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<sup>153</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 76.

<sup>154</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 50-51

*uang juga gak bisa makan, ujar Ibu Adi meluapkan kemarahannya”<sup>155</sup>*

#### 4) Adultery (Zina)

Adultery belongs to despicable morals and is forbidden in religion, where adultery is a relationship of copulation between a man and a woman who is not bound by marriage. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Mereka terbuai oleh kenikmatan sesaat menghapus nilai kemanusiaan dan keadaban. Norma tak lagi diindahkan. Agama tak lagi dipedulikan. Hukum tak lagi diperhatikan. Semuanya terhapus oleh godaan kepuasan ilegal yang telah mendominasi jiwa yang paling dalam”<sup>156</sup>*

#### 5) Cockfighting Activity

Pitting an animal and resurrecting it to fight it is prohibited because it is torture for animals, therefore the law of cockfighting is *haram* because there is an element in it torture.<sup>157</sup> Cockfighting is an activity that is prohibited in Islam. Cockfighting is a game of pitting two or more chickens, with the aim of gambling or limited to entertainment. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Hari minggu adalah hari pesta sabung ayam. Sekira jam sembilan pagi para pecandu kebiasaan Cindelaras ini datang dari berbagai tempat. Mereka berkumpul di lahan kosong yang luas sehingga leluasa berpesta dosa”<sup>158</sup>*

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<sup>155</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 71.

<sup>156</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 52.

<sup>157</sup> Dian Kurnia, Tinjauan Hukum Islam Terhadap Jual Beli Ayam Sabung, Skripsi UIN Walisongo Semarang, 2015, page 36.

<sup>158</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 38.

6) Slander (*Fitnah*)

Slander is the behavior of accusations against others, where in fact the person accused did not commit the alleged act. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Ia berusaha memprovokasi rekan-rekan mucikari lainnya. Untuk mencari dukungan. Di hadapan mereka, ia menjelek-jelekan Harun. Ia bilang kepada rekannya bahwa kegiatan mengaji yang dilakukan Harun bisa merusak bisnis haram mereka”*<sup>159</sup>

From the researcher's analysis above, the moral value contained in the novel *Ketika Cahaya Berpijar* includes commendable morals and despicable morals that are known through interactions between characters in the storyline, as explained above. In this case, the author of the novel *Ketika Cahaya Berpijar* also mentions examples of moral values contained in the novel *Ketika Cahaya Berpijar* which is by the author's explanation in the analysis, namely Harun's behavior as the main character who has a good personality, Mr. Rw who always supports Harun and the pimps who always do evil to Harun and the many activities prohibited in Islam are carried out by the citizens of kedung kacip.

*“Untuk nilai akhlak dalam novel ini, sudah sangat jelas ya. Tentunya harun mempunyai akhlak terpuji, begitu juga dengan Pak RW, orang tua Harun, kepala desa, teman-teman harun, dan anak-anak desa. Untuk akhlak tercela saya tuangkan dalam tokoh mucikari, preman, dan para warga sebelum Harun dating, mereka minum-minuman, main wanita, sabung ayam, dan tidak taat pada agama mereka sendiri, artinya kondisi warga kedung kacip memang betul-betul jahiliah”*<sup>160</sup>

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<sup>159</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar ...* page 74.

<sup>160</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm.

**Table showing the Value of *Akhlak* in the Novel *Ketika Cahaya Berpijar* by Arif Yosodipuro**

No.	Akhlak Values	Quote	Information	Page
<i>Akhlak Mahmudah</i>				
1.	Manners	<i>“Permisi, pak. Mau tanya dimana ruang kepala sekolah, ya?” Tanya harun sopan dengan menganggukkan kepala.”</i>	Harun polite behavior when asking the school guard of SDN Kedung Kacip	15
		<i>“Ah tidak, saya justru senang kok kalau Dik Harun tinggal di sini. Rumah Bapak ada tiga kamar. Saya punya anak dua laki semua. Mereka nanti biar tidur di kamar tengah dan nanti Dik Harun bisa tinggal di kamar yang paling ujung, “kata Pak RW sambil menunjuk kamar yang disebut”</i>	Pak RW offered his house to Harun as a place to stay while working in kedung kacip.	21
2.	Patience	<i>“Namun, ia bertahan. Ia redam emosi dan bersabar. Bukan ia takut kepada pemuda itu, tetapi ia menjaga dan menghindari perkelahian. Apa jadinya jika ia yang profesinya sebagai guru agama berkelahi, buntutnya akan menjadi panjang. Kecuali, jika terpaksa atau sebagai pembelaan diri itu masalah lain”</i>	Harun's patience in the face of thugs trying to ask for money.	35-36
3.	Humble	<i>“Kalau gitu kita laporkan saja ke Polsek, Dik Harun,” Pak RW mengusulkan, “Nggak usahlah Pak. Toh tidak ada yang luka yang</i>	Harun and pak RW's conversation about the terror that	97

		<i>berarti. Nanti malah panjang urusannya. Yang penting saya anak-anak selamat dan bisa melanjutkan kegiatan mengaji,” kata Harun mencegah Pak RW</i>	happened to him and the children. With his humble attitude Harun didn't to prolong the problem.	
4.	Respect for parents	<i>“Eh... Ayah” Harun berdiri dan mencium tangan ayahnya. Ayahnya duduk berhadapan.”</i>	Harun always respected his parents.	146
5.	Taubat	<i>“Mata mereka terbuka dan dapat menatap kebenaran. Telinga mereka terbuka dan dapat mendengar nasehat kemuliaan. Hati mereka terbuka dan dapat membedakan kemunkaran. “Sungguh Maha Besar Engkau Ya Allah, ampuni dosa hamba yang hina ini,” tak henti-hentinya kata-kata tersebut keluar dari mulut mereka sebagai ucapan pertaubatan”</i>	The remorse of the pimps who have done such an illegal job. They repented to Allah SWT and began to return to the right path.	164
6.	Honesty	<i>“Tidak Pak Hakim. Saya tidak diperkosa. Saya berbohong. Saya cabut laporan saya. Pak Harun tidak melakukan. Ia tidak memerkosa aya,” teriak Rani sambil berlari dan menangis”</i>	Rani admits that she has lied about the rape case.	190
		<i>“Mucikari gendut itulah yang menyuruh saya untuk berdusta dan berjanji akan membayar operasi ayah saya. Saya menyesal .... Hiksss hikss” Rani terisak-isak menangis tak henti-henti. Ia menunjuk seorang perempuan paruh baya</i>	Rani says pimps told her to lie and rewarded them with her father's surgery fee.	191

		<i>berbaju biru dongker, menyangklong tas tangan hitam, berdandan menor”</i>		
	<i>Akhlahk Mazmumah</i>			
1.	Crime Plan	<i>“Ia berusaha memprovokasi rekan-rekan mucikari lainnya. Untuk mencari dukungan. Di hadapan mereka, ia menjelek-jelekan Harun. Ia bilang kepada rekannya bahwa kegiatan mengaji yang dilakukan Harun bisa merusak bisnis haram mereka”</i>	The pimps provoke his friends to commit a crime against Harun in various ways. They want the activities to be dismissed so as not to interfere with their business.	74
		<i>“Pendapat mereka yang hadir di sana variatif. Masing-masing mempunyai pandangan yang berbeda. Ada yang berpendapat Harun di bunuh saja. Yang lain berpendapat dihajar saja. Ada juga yang berpendapat diracun saja agar tidak ketahuan”</i>	The pimps provoke his friends to commit a crime against Harun in various ways. They want the activities to be dismissed so as not to interfere with their business.	76
		<i>“Dua preman pengacau suruhan mucikari kembali barulah. Mereka tak mau tinggal diam. Cara apa pun harus mereka lakukan demi tercapainya tujuan yang mereka inginkan, yaitu berhentinya kegiatan mengaji. Kita tidak boleh menyerah. Pokoknya kita akan beri pelajaran terus guru semprul itu sampai ia berhenti melakukan kegiatan mengaji,” kata</i>	The pimps provoke his friends to commit crimes against Harun in various ways. They want the activities to be dismissed so as not to interfere with their business.	109

		<i>mucikari kepada preman suruhannya.” Tak ada kata menyerah, tak ada kata berhenti”</i>		
2.	<i>Khamer</i>	<i>“Mereka sedang menenggak minuman keras di siang bolong. Dua orang dari mereka mulai mabuk. Kepalanya serasa berputar, badannya melayang, dan tanaganya hilang. Mereka tidak lagi bisa mengontrol diri. Emosi tinggi, mudah diprovokasi, dan nekat berbuat tidak terpuji. Harun menyapa mereka dengan santun. Ia sadar bahwa ia adalah orang baru di desa tersebut. Seorang dari mereka berdiri dan memanggilnya. Merasa dipanggil ia pun menghentikan laju motor yang berjalan pelan-pelan. Pemuda itu menghampirinya dan meminta uang untuk membeli rokok kepadanya”</i>	The act of people drinking alcohol in Kedung Kacip has become commonplace since Harun first came to the village.	35
		<i>“Sang gadis mengambil botol pesanan sang pelanggan. Ia berjalan semlohe. Pinggulnya bergoyang seirama dengan derap langkah kaki kiri dan kanan bagai penyanyi dangdut yang sedang melakukan pertunjukan, bagai model yang sedang berjalan di catwalk “</i>	The act of people drinking alcohol in Kedung Kacip has become commonplace since Harun first came to the village.	50
		<i>“Selain stok gadis cantik yang menawan bagi mereka yang mencari kenikmatan</i>	The act of people drinking alcohol in	51

		<i>terlarang, sarana pendukung berupan minuman memabukan juga menjadi pesona. Karenanya para mucikari memiliki kiat tersendiri untuk menyediakannya tanpa harus kena razia polisi yang setiap saat mengadakan penelitian. Inilah nilai tampahnya”</i>	Kedung Kacip has become commonplace since Harun first came to the village.	
3.	Arrogance	<i>“Untuk apa kamu ikut ngaji segala? Gak pening! Yang penting itu penampilan dan cari uang. Kamu pinter ngaji kalau gak punya uang juga gak bisa makan, ujar Ibu Adi meluapkan kemarahannya”</i>	The arrogance of Pak RW’s wife when her son will participate in recitation activities she only cares about appearance and money.	
4.	Adultery (Zina)	<i>“Warung remang-remang di sepanjang jalan desa mulai ramai pengunjung. Lelaki berbagai usia berdatangan mengendarai motor beragam merek. Dandangan mereka pun variatif, ada yang necis ada pula yang amburadul, berantakan tidak terurus. Ada yang masih celingak-celinguk keheranan, ada juga yang sudah biasa tanpa beban”</i>	Since the first time Harun came to Kedung Kacip, many adultery activities have been in dimly-lit stalls.	48
		<i>“Mereka terbuai oleh kenikmatan sesaat penghapus nilai kemanusiaan dan keadaban. Norma tak lagi diindahkan. Agama tak lagi dipedulikan. Hukum tak lagi diperhatikan. Semuanya</i>	Since the first time Harun came to Kedung Kacip, many adultery activities have been in dimly-lit	52

		<i>terhapus oleh godaan kepuasaan ilegal yang telah mendominasi jiwa yang paling dalam”</i>	stalls.	
5.	Cockfighting Activity	<i>“Hari minggu adalah hari pesta sabung ayam. Sekira jam sembilan pagi para pecandu kebiasaan Cindelas ini datang dari berbagai tempat. Mereka berkumpul di lahan kosong yang luas sehingga leluasa berpesta dosa”</i>	The moral ugliness of the kedung kacip community, they through cockfighting activities often carried out.	38
6.	Slander (Fitnah)	<i>“Ia berusaha memprovokasi rekan-rekan mucikari lainnya. Untuk mencari dukungan. Di hadapan mereka, ia menjelek-jelekan Harun. Ia bilang kepada rekannya bahwa kegiatan mengaji yang dilakukan Harun bisa merusak bisnis haram mereka”</i>	The police reported Harun by a pimp. He was vilified on charges of raping a woman.	74

#### 4. Social Values

Based on the analysis of the Novel *Ketika Cahaya Berpijar* using the theory that has been described in chapter II. Based on this description and explanation, the results of the study of social values contained in the Novel *Ketika Cahaya Berpijar* obtained are as follows :

##### 1. Dedication

Dedication or devotion is reflecting on the qualities of God by modeling what is done to others or oneself and always trying to love others as much as loving oneself. The attention is equally great both towards oneself and others. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Kepala sekolah bertugas sebagai Pembina upacara, dalam sambutannya, ia memperkenalkan Harun kepada murid-murid sebagai guru agama yang baru menggantikan pak Ahmad yang sudah pensiun.” ... “Bapak Ibu dan anak-anakku, upacara pada pagi hari ini berbeda dengan upacara sebelumnya. Hari ini adalah upacara special karena kiat kedatangan bapak guru agama baru menggantikan Pak Ahmad.” Demikian penggalan isi sambutan kepala sekolah”.*<sup>161</sup>

## 2. Please Help

Please help is a habit that leads to the kindness of a person's heart that arises from self-awareness. As a creature of God to being obliged to help others, especially those experiencing difficulties.

As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Baik Pak, kalau begitu. Saya ada teman seorang dokter, insya Allah ia bisa membantu pengoperasian ayah Rani,” kata pengacara. Ia coba menghubungi temannya seorang dokter yang bekerja RSUD Ali Sadikin Bandung. Hasil pembicaraan, temannya bersedia membantu operasi. Ia menyarankan melalui program Jamkesmas (Jaminan Kesehatan Masyarakat). Jika operasi besar hanya bayar separuh”*<sup>162</sup>

## 3. Family/Kinship

Family or kinship is an interaction between people that forms a sense of belonging and connection with each other bound by blood ties, marriage. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Ibunya mrebes mili, menahan tetesan air mata kasih saysng orang yang melahirkan dan merawatnya hingga dewasa, seolah tak rela jauh darinya. Ia pun berpesan kepada anak pertamanya itu agar hatri-hati dan bisa menjaga diri. Sementara ayahnya, sebagai lelaki mampu menyembunyikan perasaan harunya ditinggal orang pertama yang ia dambakan untuk segera menikah.”*<sup>163</sup>

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<sup>161</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 32

<sup>162</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, ... page 196.

<sup>163</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 27

#### 4. Loyalty

Loyalty is determination, obedience in friendship, servitude, and compliance. It is our attitude of partiality to involve ourselves in problems, circumstances, or conditions around us. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“oke, bagus itu. Dengan senang hati, saya siap. Kalau mau begini, warga kedung kacip yang memproduksi, saya bantu memasarkan. Saya bantu pemasarannya.” Tegas teman Harun.*

*“benar Bang Haji? Terima kasih. Kapan Bang haji ada waktu nanti orang-orangnya saya siapkan,” kata Harun menginformasikan.*

#### 5. Concern

Caring is our attitude of partiality to involve ourselves in problems, circumstances or conditions that occur around us. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Alaaa, coba aja dulu. Kan kita dilindungi undang-undang. Ada aparat desa, ada polisi dan pengadilan. Masa iya, orang mau berbuat baik dihalang-halangi,” ujar teman Harun menyemangati dengan mantap.”<sup>164</sup>*

#### 6. A sense of belonging

A sense of belonging is a sense of acceptance, respect, feeling included or involved and getting encouragement from others and their environment, and the feeling of being someone who is an important and valuable part of activities and group life. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“ini mereka lakukan demi anak-anak mereka. Secara bertahap tapi pasti, nanti mereka pun akan sadar dan mau belajar shalat dan menbgaji”.<sup>165</sup>*

#### 7. Discipline

Discipline is a condition where it is created and formed through the process of a series of behaviors that show obedience,

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<sup>164</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 63

<sup>165</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar* ... page 156.

obedience, order, or order. This behavior is made through the process of fostering through family, education, and experience or recognition of the example of the environment. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Tepat pukul 07.00, penjaga sekoilah membunyikan bel. Murid-murid berhamburan ke halaman membentuk barisan sesuai dengan kelas masing-masing. Setiap kelas menjadi satu pleton yang dipimpin oleh seorang komandan”*.<sup>166</sup>

In the quote the author conveys the attitude the discipline declared by the school residents of SDN Kedung Taste. They happily carried out the flag ceremony in an orderly and neat manner. This is in accordance with the that conveyed by Abdul Ghofur in his research that discipline is a form of obedience to respect and implement a system that requires people to subject to applicable decisions, orders and regulations.<sup>167</sup>

#### 8. Empathy

Empathy is our ability to listen to the feelings of others and respond to the unspoken desires of others. As exemplified in the novel *Ketika Cahaya Berpijar* as follows :

*“Mendengar kalau ia ditugaskan di SDN Kedung Kcip, teman yang belum lama ia kenal itu mengatakan kepadanya tentang bagaimana kondisi desa Kedung Kacip, karena ia pernah melewati daerah tersebut Bersama dengan temannya”*<sup>168</sup>

From the researcher's analysis above, the social value contained in the novel *Ketika Cahaya Berpijar* includes a person's relationships and behavior towards others, as described above. In this case, according to the author's

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<sup>166</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar*, (Jakarta : Gramedia Pustaka Utama, 2014), page 31

<sup>167</sup> Abdul Ghofur, *Nilai-nilai Pendidikan Islam yang Terkandung dalam Novel Negeri 5 Menara*, 2015, page 74. Thesis UIN Syarif Hidayatullah Jakarta, in <https://repository.uinjkt.ac.id>

<sup>168</sup> Arif Yosodipuro, *Ketika Cahaya Berpijar ...* page 7

statement, the author of the novel *Ketika Cahaya Berpijar* expresses the social value obtained in the novel *Ketika Cahaya Berpijar*.

*“Adapun nilai sosial yang dituangkan dalam novel ini, melalui interaksi antar tokoh. Nilai sosial juga menggambarkan kepribadian seseorang dalam kehidupan sehari-hari. dari nilai sosial inilah kita juga sering menyebutnya sebagai akhlak terhadap sesama manusia”*.<sup>169</sup>

**Table showing the Social Values in the Novel *Ketika Cahaya Berpijar* by Arif Yosodipuro**

No	Social Values	Quote	Information	Page
1.	Dedication	<p><i>“Kepala sekolah bertugas sebagai Pembina upacara, dalam sambutannya, ia memperkenalkan Harun kepada murid-murid sebagai guru agama yang baru menggantikan pak Ahmad yang sudah pensiun.” ... “Bapak Ibu dan anak-anaku, upacara pada pagi hari ini berbeda dengan upacara sebelumnya. Hari ini adalah upacara special karena kiat kedatangan bapak guru agama baru menggantikan Pak Ahmad.” Demikian penggalan isi sambutan kepala sekolah”</i></p>	the affection of a principal in carrying out duties, with a happy feeling to introduce Harun as a new religion teacher	32
		<p><i>“Harun merasa sayang kepada mereka. Ia tidak tega kalau kegiatan mengaji dihentikan. Ia bertekad akan terus memperjuangkan kegiatan mengaji ini walau badai menghantam secara berantai, rintangan datang menghadang, dan horor datang meneror”</i></p>	Harun was determined to continue to fight for the activity of preaching even though many obstacles came.	65

<sup>169</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm

		<p><i>“Iya Dik, saya dukung. Dik Harun nggak usah takut. Nanti saya bantu kalau ada apa-apa. Enak saja, penguasa bukan yang punya lahan juga bukan, kok berani-beraninya melarang. Teruskan saja, Dik, “timpal Pak RW menyemangati”</i></p>	<p>Positive response of Pak RW, he will support Harun's good activities even though something happens later, Pak RW will continue to help Harun</p>	88
2.	Please help	<p><i>“Baik Pak, kalau begitu. Saya ada teman seorang dokter, insya Allah ia bisa membantu pengoperasian ayah Rani,” kata pengacara. Ia coba menghubungi temannya seorang dokter yang bekerja RSU Ali Sadikin Bandung. Hasil pembicaraan, temannya bersedia membantu operasi. Ia menyarankan melalui program Jamkesmas (Jaminan Kesehatan Masyarakat). Jika operasi besar hanya bayar separuh”</i></p>	<p>He intends to help Rani's father, a kind lawyer, who is about to undergo surgery.</p>	156
3.	Family	<p><i>“Ibunya mrebes mili, menahan tetesan air mata kasih sayang orang yang melahirkan dan merawatnya hingga dewasa, seolah tak rela jauh darinya. Ia pun berpesan kepada anak pertamanya itu agar hatri-hati dan bisa menjaga diri. Sementara ayahnya, sebagai lelaki mampu menyembunyikan perasaan harunya ditinggal orang pertama yang ia dambakan untuk segera menikah.”</i></p>	<p>The sadness of Harun's Parents, showed his affection for his son.</p>	27

4.	Loyalty	<p><i>“oke, bagus itu. Dengan senang hati, saya siap. Kalau mau begini, warga kedung kacip yang memproduksi, saya bantu memasarkan. Saya bantu pemasarannya.” Tegas teman Harun.</i></p> <p><i>“benar Bang Haji? Terima kasih. Kapan Bang haji ada waktu nanti orang-orangnya saya siapkan,” kata Harun menginformasikan.</i></p> <p><i>“Atur sajalah! Jangan pikirkan biaya, yang penting meraka mau datang,” jelas teman Harun berpesan.”</i></p>	The loyalty of Harun’s friend. He was happy to help Harun to carry out handicraft training.	210
5.	Concern	<p><i>“Alaaa, coba aja dulu. Kan kita dilindungi undang-undang. Ada aparat desa, ada polisi dan pengadilan. Masa iya, orang mau berbuat baik dihalang-halangi,” ujar teman Harun menyemangati dengan mantap.”</i></p>	the concern of Harun’s friends with support for him to practice kindness	63
		<p><i>“Ternyata Pak RW menyambut baik rencana Harun yang mulia itu. Ia sangat mendukung agar anak-anak bisa terbimbing dan terarah.”... “Boleh dik Harun. Iya saya setuju. Biar mereka juga terarah. Nanti saya belikan papan tulis di Haurgeulis,” Kata pak RW..”</i></p>	The concern of pak RW who will help facilitate recitation activities for children.	65
6.	A sense of belonging	<p><i>”ini mereka lakukan demi anak-anak mereka. Secara bertahap tapi pasti, nanti mereka pun akan sadar dan mau belajar shalat dan menbgaji”</i></p>	The residents began to have a sense of belonging by working team to build <i>mushola</i> for	156

			the good of their children.	
7.	Discipline	<p><i>“selesai arahan dari Kepala Dinas, acara ditutup dan dilanjutkan dengan penyerahan SK Tugas. Sebelum K Tugas dibagikan, Kasubid kepegawaian menyampaikan sedikit penjelasan mengenai SK Tiugas tersebut.”</i></p>	The duties of a chief of staff are to give directions to the CPNS before they work in a determined place.	5
		<p><i>“tepat pukul 07.00, penjaga sekoilah membunyikan bel. Murid-murid berhamburan ke halaman membentuk barisan sesuai dengan kelas masing-masing. Setiap kelas menjadi satu pleton yang dipimpin oleh seorang komandan”.</i></p>	The discipline of the residents of SDN Keudng kacip in carrying out the flag ceremony on Monday	27
		<p><i>“Kebiasaan ini Harun lakukan untuk membiasakan budaya tertib dan tanggung jawab kepada murid-muridnya. Murid yang tidak rapi pulangnya paling belakang. Setelah semua murid di kelasnya keluar, barulah Harun meninggalkan kelas”</i></p>	Harun's attitude of responsibility as a teacher must be able to be carried out by him. And also an example to his student.	128
8.	Empathy	<p><i>“Mendengar kalau ia ditugaskan di SDN Kedung Kacip, teman yang belum lama ia kenal itu mengatakan kepadanya tentang bagaimana kondisi desa Kedung Kacip, karena ia pernah melewati daerah tersebut Bersama dengan temannya”</i></p>	the empathy of the Harun's friends to Harun's ignorance of kedung kacip, he explained that he had know the village.	7

### C. The Implication of the Novel *Ketika Cahaya Berpijar* in Educational Perspective

The novel is one of the stories in human life, an extraordinary occurrence in that life, a critical one that allows for a change of fate in humans. The expression of human experience in the form of expressive language is set forth in a novel. The content of the novel is often connected with the beauty. Novels have a pleasant and useful nature. Novels are fun because by reading novels, readers will get an entertainment or pleasure. While novels are useful because by reading novels readers will gain life values.<sup>170</sup> Through the novel, the author seeks to give a mandate to his readers. But the moral message or mandate conveyed through the story certainly has a different effect when compared to direct delivery.

One of the Activities in learning is through novels. By reading novels can be used as a soul builder. An empty soul will feel alive if it is grown by reading someone else's story even if the story is in a fictitious or imaginary form. This is important to get attention both by students and teachers as a form of innovation in learning.

Through the medium of novels. The reader will determine the values and meaning of a novel. Readers can cry, laugh, grieve, be happy, or other circumstances. This kind of influence suggests a novel is capable or not of moving the reader's mind or psyche. Readers after reading a novel will feel the benefits of the useful values of the content of the novel. This is in line with Nurgiyantoro's opinion, that literature can be one of the educational tools

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<sup>170</sup> Lala Nurmala, Menumbuhkan Budaya Membaca Novel sebagai Pembentuk Karakter, Article MAN 2 Bogor in <http://bdkjakarta.kemendiknas.go.id/>

that can be utilized in the world of education, the role of character building.<sup>171</sup> This means that literary works can be believed to have a not small contribution in the efforts to form and develop children's personalities. If used correctly and done with the right strategy, literature is believed to be able to play a role in the development of the whole person in a pleasant way.

However, the effort to form this personality through sastra work takes place indirectly and not as well as the study of ethics, religion, ethics, or others directly. It is also agreed with the wise author of Yosodipuro the author of the novel *Ketika Cahaya Berpijar* as follows :

*“Novel Ketika cahaya berpijar ini salah satu alat komunikasi pengarang kepada pembaca. Harapannya dengan membaca novel menimbulkan perubahan terhadap pembaca karena novel ini terdapat nilai-nilai pendidikan yang disampaikan.”<sup>172</sup>*

From this opinion the readers can take the values of a story by indirectly by the author. With the values of life in a novel, readers will gain a lot of learning from the story of the story contained in the novel. The important life values in living this life to achieve the ultimate happiness both in the world, especially in the *akhirat* as a time of eternal life are the values of Islamic Education. These Islamic Educational values in the novel *Ketika Cahaya Berpijar* is as a lesson in how we as readers can glean the wisdom behind the story as a provision for life in the afterlife later. This novel *Ketika Cahaya Berpijar* can make a great contribution in the self-awareness of human to become better human beings.

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<sup>171</sup> Burhan Nurgiantoro, *Teori Pengkajian Fiksi*. Yogyakarta: Gadjah Mada University Press. 2010. Page 17.

<sup>172</sup> Interview with the author of the novel on June 13, 2021 via WhatsApp Calling at 8:15 pm

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the results of the analysis that the researcher conducted in CHAPTER IV, it can be concluded that the novel *Ketika Cahaya Berpijar* contains four Islamic educational values, namely the value of *aqidah*, the value of *ibadah*, the value of *akhlak*, and social values. The Islamic Education values conveyed in novel *Ketika Cahaya Berpijar* by Arif Yosodipuro

1. The value of *aqidah*, in terms of the value of the *aqidah* of the novel, *Ketika Cahaya Berpijar* explains Harun as the main character who shows a person who has faith and always surrenders to Allah SWT. In addition, Harun is also described as a figure who never stops conveying Islamic teachings to the people of Kedung Kacip village so that he returns to piety in Allah SWT.
2. The Value of *Ibadah*, in terms of the worship of the novel *Ketika Cahaya Berpijar*, provides examples of behaviors taught by the Qur'an and Hadith, such as carrying out *solat fardhu*, *Taharah*, and other practices such as *sodaqoh*, and praying, which makes it easier for the reader to model behaviors that can be a motivation for him.
3. The value *akhlak* , in terms of the morals of the novel *Ketika Cahaya Berpijar* there are many moral values that the novelist gives. Both commendable morals and despicable morals. Commendable morals include manners, patience, respect for parents, taubat, humility, and honesty. While despicable morals, among others: crime plan, adultery, cockfighting, slander, arrogance, and khamer drinking.
4. With the presentation of an easy-to-understand storyline, social value can make the reader take the message from his social value, as it stands out,

namely please help, care, discipline, loyalty, kinship, empathy, and a sense of belonging. What makes people more aware of the importance of harmonious life by worshipping Allah so that the construction of the first mushala in kedung kacip village has been complete

## **B. Suggestion**

Based on the study of islamic educational values in the novel *Ketika Cahaya Berpijar* by Arif Yosodipuro which has been carried out through several stages, several suggestions can be given that may be given used as a reference in the world of education. First, to improve the quality of education, especially in fostering and enhancing the quality of Islamic education, especially In carrying out learning, teachers can use the media in literary works as a learning method because this has an important role in education, namely as a means to educate through writing. Related to the novel, *Ketika Cahaya Berpijar's* research can be used as a reference for cultivating Islamic educational values, especially for the scope of learning *aqidah*, *akhlak*. The author provides a very coherent plot to make readers easy to understand the content of the novel. Besides that, much advice can be applied in daily life about *aqidah* education and moral education.

## **C. Epilogue**

In doing this thesis, the author has many shortcomings and errors both in interpreting the novel's content and interpreting it in theory. Still, the author has tried his best to do scientific works that hopefully can be useful for the author's science and readers in general. If there is a fallacy, it is solely from the author's weakness as an ordinary human being, and if there is a truth, it is strictly due to instructions from Allah Swt.

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## APENDICES

### 1. Curriculum Vitae

Name : RIFQI FAUZAN

Gender : Male

Date of Birth : Purbalingga, 30<sup>th</sup> April 1999

Age : 23 Tahun

Religion : Islam

Riwayat Pendidikan : SD N 4 Serang  
SMP N 2 Karangreja  
SMK N 2 Purbalingga  
UIN Prof. K.H Saifuddin Zuhri Purwokerto

Address : Serang 01/06 Karangreja, Purbalingga Central Java.

Motto : *“Bahkan Sebutir debu pun sudah ditentukan dimana  
Ia akan berlabuh”*

Organization Experience : PAC IPNU Karangreja 2020/2022  
PMII Rayon Tarbiyah 2018/2019  
HMJ PAI 2018/2019  
SEMA FTIK 2019/2020  
KSR PMI UNIT UIN SAIZU 2019/2020

A large, semi-transparent watermark logo of UIN Prof. K.H Saifuddin Zuhri Purwokerto is centered on the page. The logo features a green circular emblem with a white bird-like figure in the center, and the text 'UIN' and 'PROF. K.H SAIFUDDIN ZUHRI' around it.

## 2. Interview Transcript

Name : Arif Yosodipuro  
 Position : The author of Novel *Ketika Cahaya Berpijar*  
 Day/Date : Sunday, 13<sup>th</sup> June 2021  
 Time : 8.07 until 8.58 pm  
 Media : WhatsApp Calling

Researcher	:	<i>Bagaimana novel ini bisa tercipta dan apa yang melatarbelakangi novel ini bisa tercipta?</i>
Informants	:	<i>Novel ini terinspirasi dari sebuah desa di Indramayu bernama Kedung Kacip atau lebih sering disebut CI (Cilegeh Indah). Di desa itu, sudah banyak diketahui oleh orang-orang dengan daerah prostitusi akan tetapi bukan tempat lokalisasi. Melihat lingkungan yang jauh dari nilai-nilai religious munculah ide untuk menuliskannya dalam bentuk karya sastra fiksi. Saya terinspirasi untuk membuat Novel yang bisa menarik perhatian para pembaca nantinya. Setelah itu, kemudian membuat ide cerita bagaimana tokoh utama (Harun) dalam menyampaikan syiar Islam dan memperbaiki kondisi daerah tersebut.</i>
Researcher	:	<i>Apa makna dari judul novel ini yaitu, Ketika Cahaya Berpijar.?</i>
Informants	:	<i>Dalam novel tersebut tokoh Harun digambarkan sebagai seorang guru agama yang sabar dan konsisten dalam berdakwah menyampaikan ajaran-ajaran dari Allah SWT dan Rasul-Nya. Melalui tokoh Harun Cahaya akan Berpijar di desa Kedung Kacip. Makna dari Cahaya Berpijar adalah Hidayah dari Allah Swt untuk masyarakat desa Kedung Kacip yang dilakukan oleh Harun dengan menanamkan nilai-nilai agama dan home industry kreatif, sehingga masyarakat akan dengan sadar akan meninggalkan perbuatan yang melanggar etika dan nilai-nilai agama.</i>
Researcher	:	<i>Apa yang menjadi tujuan/misi dalam penulisan novel</i>

		<i>ini?</i>
Informants	:	<i>Setiap karya sastra yang diciptakan pasti mempunyai tujuan atau misi tersendiri, dengan ditulisnya novel Ketika Cahaya Berpijar ini saya ingin memberikan informasi kepada masyarakat sebagaimana mengubah masyarakat dengan tidak melakukan tindak kekerasan, tetapi melalui kegiatan agama dan sosial kemasyarakatan sesuai dengan ajaran agama Islam yang rahmatan lil alamin.</i>
Researcher	:	<i>Menurut penulis apakah yang menarik dari Novel Ketika Cahaya Berpijar yang memberikan nilai edukasi bagi pembaca?</i>
Informants	:	<i>Nilai edukasi yang ditonjolkan dalam novel ini yang pertama adalah semangat dalam keadaan apapun apabila mengamalkan ajaran agama walaupun tidak sedikit cobaan yang datang, yang kedua melalui tokoh Harun sebagai seorang pendidik yang mencerminkan kesabaran, jujur dan istikomah dalam menjalankan amanah dan mengamalkan ilmu yang diperoleh. Dan yang ketiga yaitu segala sesuatu bentuk amal kebaikan yang dilakukan akan dibalas kebaikan oleh Allah SWT.</i>
Researcher	:	<i>Apa saja nilai-nilai Pendidikan Islam yang terkandung dalam novel ini?</i>
Informants	:	<i>Dalam Novel ini, kurang lebih ada beberapa nilai-nilai Pendidikan islam seperti nilai aqidah berupa sikap taat Harun kepada Allah dan mengajak masyarakat untuk senantiasa Kembali ke jalan benar, nilai ibadah berupa pengamalan ibadah Harun untuk menjalankan kewajiban beribadah yang ditanamkan pada anak-anak desa Kedung Kacip dan kegiatan mengaji Al-Qur'an, nilai akhlak berupa mengajak masyarakat untuk meninggalkan kegiatan prostitusi dan menanamkan sikap yang baik terhadap sesama, dan nilai sosial yaitu gotong royong dalam kegiatan membangun mushola untuk kepentingan bersama, tolong menolong, kekeluargaan, dan setia kawan.</i>
Researcher	:	<i>Bagaimana penulis menyampaikan nilai-nilai Pendidikan Islam yang terkandung dalam novel Ketika cahaya berpijar?</i>
Informants	:	<i>Dalam menyampaikan nilai-nilai tersebut saya tuangkan dalam alur cerita melalui interaksi antar tokoh. Baik</i>

	<p><i>melalui dialog atau kutipan paragraf yang menjadi alur cerita. Misalnya dalam penyampaian nilai aqidah sudah terlihat jelas bagaimana tokoh harun yang beriman dan selalu taat kepada Allah, nilai ibadah apalagi karena dengan ketaatan harun ia selalu menjalankan kewajibannya. Walaupun dalam keadaan dipenjara harun tetap menjalankan sholat. Nah ini merupakan sesuatu yang harus diterapkan dalam kehidupan manusia.</i></p> <p><i>Untuk nilai akhlak dalam novel, sudah sangat jelas . Tentunya harun mempunyai akhlak terpuji, begitu juga dengan Pak RW, orang tua Harun, kepala desa, teman-teman harun, dan anak-anak desa. Untuk akhlak tercela saya tuangkan dalam tokoh mucikari, preman, dan para warga sebelum Harun datang, mereka minum-minuman, main wanita, sabung ayam, dan tidak taat pada agama mereka sendiri, artinya kondisi warga kedung kacip memang betul-betul jahiliah. Adapun nilai sosial yang dituangkan dalam novel ini, juga melalui interaksi antar tokoh. Nilai sosial juga menggambarkan kepribadian seseorang dalam kehidupan sehari-hari. Dalam novel ini salah satunya di bagian kegiatan pembangunan mushala dan respon orang tua anak-anak ketika kegiatan mengaji.</i></p>
Researcher	: <i>Berapalama penulisan Novel Ketika Cahaya Berpijar sampai ke percetakan ?</i>
Informants	: <i>Dalam proses penulisan, novel ini berhasil diselesaikan kurang lebih dalam waktu tiga bulan. Untuk sampai ke penerbit kira-kira empat bulan karena setelah tiga bulan baru mendapat balasan apabila novel tersebut disetujui untuk diterbitkan. Jadi proses keseluruhan penulisan novel tersebut mulai dari penulisan, revisi, dan penerbitan kurang lebih adalah tujuh bulan.</i>
Researcher	: <i>Bagaimana pandangan penulis tentang respon pembaca dengan diterbitkannya Novel Ketika Cahaya Berpijar?</i>
Informants	: <i>Setelah proses penerbitan tentunya ada feedback mengenai novel tersebut, karena setiap orang mempunyai selera membaca masing-masing, maka banyak respon yang disampaikan baik secara langsung, e-Mail, atau dijadikan sebagai bahan ajar seperti resensi novel dan bahan referensi penulisan karya</i>

		<i>ilmiah lainnya.</i>
Researcher	:	<i>Menurut penulis Pesan atau pelajaran yang di dapat pembaca setelah membaca Novel Ketika Cahaya Berpijar?</i>
Informants	:	<i>Pelajaran yang dapat di ambil segala sesuatu irtu butuh perjuangan, dan dalam keadaan apapun sebagai umat muslim sudah seharusnya tetap beriman dan bertakwa kepada Allah SWT, yang kedua nikmati proses, segala sesungguhnya setelah kesulitan pasti ada kemudahan, yang ketiga dunia bukanlah tujuan hidup, materi memang penting tapi tujuan hidup kita adalah akhirat, dan yang terakhir jadikan segala sesuatu yng kita alami sebagai pelajaran berharga, karena dibalik pengalaman yang kita alami, dapat diambil suatu pelajaran yang bernilai.</i>

