

**THE REPRESENTATION VALUES OF FAITH EDUCATION
IN THE NOVEL UNLIMITED YOU BY WIRDA MANSUR**



AN UNDERGRADUATE THESIS
Submitted to Faculty of Tarbiya and Teacher Training of
State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto
as a Partial Fulfilment of Requirements for *Sarjana Pendidikan* (S.Pd)
Degree

by

AYUNDA RETIO WULAN
SN. 1617402003

ISLAMIC EDUCATION STUDY PROGRAM
EDUCATION DEPARTMENT
FACULTY OF TARBIYA AND TEACHER TRAINING
STATE ISLAMIC UNIVERSITY
PROFESSOR KIAI HAJI SAIFUDIN ZUHRI PURWOKERTO
2023

STATEMENT OF ORIGINALITY

Here with me,

Name : Ayunda Retio Wulan
Student's Number : 1617402003
Grade : S1
Department : Islamic Education Department

Declare that this script entitled **"THE REPRESENTATION VALUES OF FAITH EDUCATION IN THE NOVEL UNLIMITED YOU BY WIRDA MANSUR"** is entirely my research or work, I conducted this research with the assistance of suggestion and sources acknowledged, if there is any claim in the future about this research, I would be responsible for clarification.

Purwokerto, April 2023



Ayunda Retio Wulan
SN. 1617402003



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Jenderal A. Yani, No. 40A Purwokerto 53126 Telepon (0281) 635624
Faksimili (0281) 636553 www.uinsaizu.ac.id

PAGE OF APPROVAL

This thesis, entitled

THE REPRESENTATION VALUES OF FAITH EDUCATION IN THE
NOVEL UNLIMITED YOU BY WIRDA MANSUR

Written by Ayunda Retio Wulan (SN. 1617402003) Islamic Education Study Program Education Departement, Faculty of Tarbiya and Teacher Training, State Islamic University Prof. K.H. Saifudding Zuhri Purwokerto has examined on April 3rd 2023 and declared qualified for achieving *Sarjana Pendidikan* (S.Pd) degree by examiners.

Purwokerto, 12 April 2023

Approved by:

Examiner I/Head of Examiner

Examiner II/Secretary

Dr. H. Munjin., M.Pd.I.
NIP. 19610305 199203 1 003

Dr. Muh. Hanif., S.Ag., M.Ag., M.A.
NIP. 19730605 200801 1 017

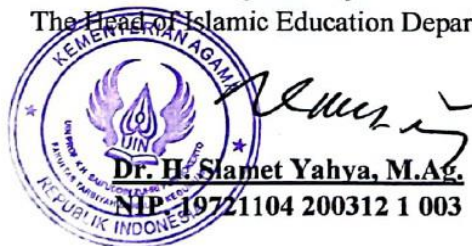
Main Examiner

Dr. Suparjo., M.A.

NIP. 19730717 199903 1 001

Legalized by:

The Head of Islamic Education Department,





KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Jenderal A. Yani, No. 40A Purwokerto 53126 Telepon (0281) 635624
Faksimili (0281) 636553 www.uinsaizu.ac.id

OFFICIAL NOTE OF SUPERVISOR

To :
The Head of Education Department Faculty of Tarbiya and Teacher Training,
State Islamic University
Prof. K.H. Saifuddin Zuhri Purwokerto In
Purwokerto

Assalamu'alaikum Wr.Wb.

After conducting guidance, review, direction, and correction, then through this letter I convey that:

Name : Ayunda Retio Wulan
Student Number : 1617402003
Department : Education
Study Program : Islamic Education
Faculty : Tarbiya and Teacher Training
Title : **“THE REPRESENTATION VALUES OF FAITH EDUCATION IN THE NOVEL UNLIMITED YOU BY WIRDA MANSUR”**

I recommended the thesis to be submitted to the Head of Education Department Faculty of Tarbiya and Teacher Training, State Islamic University Prof. K.H. Saifuddin Zuhri Purwokerto and examined in order to attain *Sarjana Pendidikan (S.Pd)* / Undergraduate Degree in Islamic Education.

Wassalamu'alaikum Wr.W

Purwokerto, 31 March 2023

Dr. Munjin, M.Pd.I.
19610305 99203 1.003

MOTTO

... اُدْعُونِي اَسْتَجِبْ لَكُمْ ...

“Call upon Me; I will respond to you”
(QS. Al-Mu'min : 60)

Don't lose hope even in your lowest condition, because Allah is the One in giving of hope, including new hopes that will come true.¹



¹ Wirda Mansur, *Unlimited You*, (Depok: Kata Depan, 2020), p.121.

DEDICATION

Alhamdulillah, praise be to the presence of Allah for all the grace, gifts, and His guidance so that this thesis can be completed with great effort and also patience.

I dedicate this thesis to:

My beloved parents Suratno and Sakinah, my beloved sisters Nur Aisyah and
Fatimah Az-zahro.

For all the people who has support and pray for me, thank you and love you all.



ACKNOWLEDGMENT

Alhamdulillahirabbil'aalamiin. First off all, I thanks to Allah almighty, who has given His blessing, guidance, love, and helps to the author for completing this thesis. Piece and salutation be upon to our beloved prophet Muhammad Saw., his family, companions and his faithful forever.

The script of this thesis presented as a partial fulfillment of the requirement for obtaining the undergraduate degree of education (S.Pd.) in Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto. The author has received many directions, guidance, assistance, motivation, pray and support from a variety of sources.

Thus, in this chance the author will convey the deep gratitude, gratefulness and award as high as possible to honorable :

1. Prof. Dr. H. Suwito, M.Ag., as the Dean of Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri (UIN Saizu) Purwokerto.
2. Dr. Suparjo, M.A., the **I** Deputy of Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto.
3. Prof. Dr. Subur, M.Ag., the **II** Deputy of Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri. Purwokerto
4. Dr. Sumiarti, M.Ag. the **III** Deputy of Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto.
5. Dr. H. M. Slamet Yahya, M.Ag., as the Chief of Islamic Education Department in Faculty of Tarbiya and Teacher Training of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto.
6. Dr. Munjin, M.Pd.I, as thesis Supervisors who always give supports, provide encouragement, motivations, and suggestion for finishing this thesis.
7. All of lectures, especially the lecturers of Islamic Education Department of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto.

8. All of staffs and officials of State Islamic University of Prof. Kiai Haji Saifuddin Zuhri Purwokerto.
9. Wirda Mansur, the author of Unlimited you books.
10. Dear my beloved Father Suratno, my beloved Mother Sakinah, and my family who always support, enthusiasm, prayer, and love more to the author so that the author can complete this thesis.
11. Thank you to my dearest person, Sugeng Riyadi, for being my support system, always being by my side in my worst times, and always give good advice also make me happy all the time.
12. Thank you for all my classmate PAI A '16 who have supported and accompanied the author to struggle during college.
13. *UPT Bahasa UIN Saizu* who has facilitated learning English and Arabic for one year through the Language Dormitory program.
14. Mrs. Intan Nur Azizah, Mrs. Nurul Qamariyah, Mrs. Windha, and Mrs. Mulihatul Fatiya as supervisor of the Language Dormitory of UIN Saizu Purwokerto 2016/2017 which provided encouragement and motivation to the author to write a thesis using foreign language.
15. All of my friends Dormitory who gives me so much experience.
16. All of my friends *Ma'had Al-Hidayah Karangsucu Purwokerto* who always give encouragement, prayer, and support to me.
17. All of my friends KKN 44 Group 19, Adipasir Village, Rakit District, Banjarnegara Regency who always give motivation for the author.
18. Dearest Nabila Farah Maulida, Fauziah Azhar Nur Hana, Siti Nur Elisa, Siana Farkha Insani who encourage me to done my thesis 'till the end.
19. Last but not least, thanks to me in everything I have done. Thanks for beliving me, and thanks for just being me at all times.

Purwokerto, 3rd April 2023
 Writer,



Ayunda Retio Wulan
 SN. 1617402003

**THE REPRESENTATION VALUES OF FAITH EDUCATION
IN THE NOVEL UNLIMITED YOU BY WIRDA MANSUR**

Ayunda Retio Wulan

S.N. 1617402003

ABSTRACT

Abstract: Faith becomes a very important theme in Islamic view, because of the theme it talks about God who is the center of everything. The concept of faith are contains further implication that the purpose of human life must be within the framework of worshiping Allah. Therefore, faith is the key to all Islamic teachings, because the concept of faith will raise an important standard that the concept of Islamic education, it is about standard of value which essence in good and bad also right and wrong. The purpose of this research is to find out what the values of faith education are contained in the novel Unlimited You by Wirda Mansur. This research used qualitative approach, that presented using content descriptive analysis techniques. The type of this research is library research, where the researcher understands the content of the novel, then record matters that relating to faith education contained in the novel. And the object of this research is Unlimited You novel by Wirda Mansur. The result showed that the values of faith education are contained in the novel Unlimited You by Wirda Mansur is aimed at encouraging adolescents to let go of sadness and find their identity, because many adolescents do not have a purpose in their life. So, they are easily swayed by the fast current of negative development. From this, it means that we can know that without leaving the main teachings of Islam, it turns out that the youger generation of Muslims can be successful. The most important thing is that they are willing to try and go through every challenge in their life that comes and not run into things that they shouldn't.

Keywords: *The Values of Faith Education, Novel, Unlimited You, Wirda Mansur.*

TABEL OF CONTENT

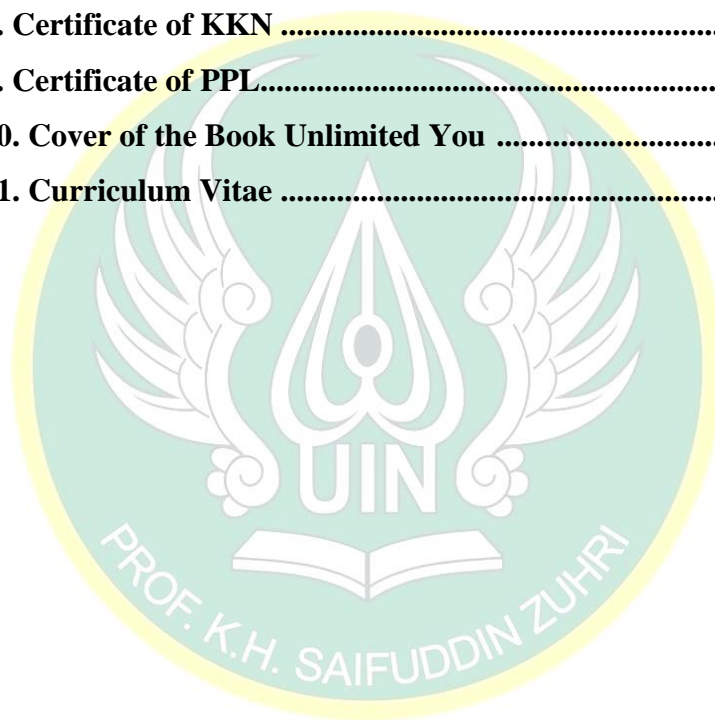
COVER	i
STATEMENT OF ORIGINALITY	ii
PAGE OF APPROVAL	iii
OFFICIAL NOTE OF SUPERVISOR	iv
MOTTO	v
DEDICATION.....	vi
ACKNOWLEDGMENT	vii
ABSTRACT	ix
TABLE OF CONTENT.....	x
LIST OF APPENDICES.....	xii
CHAPTER I INTRODUCTION.....	1
A. Background of Study.....	1
B. Focus Research.....	4
C. Conceptual Definition	4
D. Research Question.....	6
E. Objective and Significances of The Research.....	7
F. Research Method.....	7
G. Systematic Discussion.....	11
CHAPTER II THEORETICAL FRAMEWORK	13
A. Concept of Value.....	13
B. Faith Education	17
C. Literature Review	26
CHAPTER III GENERAL DESCRIPTION	30
A. Overview of Novel Unlimited You by Wirda Mansur.....	30
B. Profile of Wirda Mansur	35
CHAPTER IV ANALYSIS DISCUSSION	37
A. The Representation Values of Faith Education In the Novel Unlimited You By Wirda Mansur	37

CHAPTER V CONCLUSION AND SUGGESTION.....	53
A. Conclusion	53
B. Suggestion.....	53
C. Limitation of The Research.....	54
REFERENCE.....	55
APPENDICES	58



LIST OF APPENDICES

Appendix 1. The Official Letter of Seminar Proposal	53
Appendix 2. The Letter of Comprehensive Examination.....	54
Appendix 3. The Letter of Library Donation	55
Appendix 4. Turnitin Check	56
Appendix 5. Certificate of English Development	57
Appendix 6. Certificate of Arabic Development	58
Appendix 7. Certificate of BTA/PPI.....	59
Appendix 8. Certificate of KKN	60
Appendix 9. Certificate of PPL.....	61
Appendix 10. Cover of the Book Unlimited You	62
Appendix 11. Curriculum Vitae	64



CHAPTER I INTRODUCTION

A. Background of Study

In this modern era, there are many cases that mark the weakness of person's faith that occur in every levels of society, especially teenagers. The problem solving of these problems is to instill faith education from an early age. Faith education Is a human effort to understand and practice the teaching of the Islamic faith which have been thoroughly believed and as an effort to know Allah and to make the faith as a view of life in carrying out all life activities for the sake of safety and welfare in the world and in the hereafter based on faith complete piety to Allah Almighty.

Faith is like the foundation of a building. So faith must be designed and built first compared to other parts. The faith must also be built with strong and sturdy so that it is not easily shaken which will cause the building to collapse.² The building referred to here is the true, comprehensive, and perfect. In line with this, Imam Ghazali once said, if faith has been firmly in the heart of every Muslim, then it is embedded in his soul the feeling that only Allah is Almighty over all His Will.³ Therefore, faith is the most important part that must be instilled in every Muslim as provision to carry out all life activities in accordance with the teachings of the Qur'an and Sunnah that have been taught by the Prophet Muhammad.

In terms of education, Islam puts faith education above everything that must be started from an early.⁴ Education is defined as conscious and planned effort carried out by families, schools, and communities by providing guidance, knowledge, skills, character debriefing which aims to instill knowledge, skills, and formation of personality traits that can create a

² Nuryah, *Pengantar Aqidah Akhlak dan Pembelajarannya*, (Yogyakarta : Lintang Rasi Aksara Books, 2017), p. 2

³ Ahmad Izzan, *Hadis Pendidikan: Konsep Pendidikan Berbasis Hadis*, (Bandung: Perpustakaan Nasional Katalog Dalam Terbitan), p. 223.

⁴ Nat Riwat, *Pendidikan Islam Dimulai dari Akidah yang Kuat Sejak Dini*, dalam uin.ar-raniry.ac.id, accessed at 10th March 2023, at 10.30 a.m.

competitive generation, intelligent, intellectual, and spiritual.⁵ Meanwhile, the purpose of national education as formulated in the National Education Law is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.⁶ So, education is very necessary and vital need for every human being to become a generation of Muslims who are intelligent, obedient, and pious in Allah.

Faith is a science that examines the problem and existence of Allah, and all the elements involved in it are the belief in one Almighty God and His teachings. Furthermore, it was stated that the Islamic faith is an Islamic belief system which includes belief in Allah by understanding His names and attributes, belief in His Angels, His Prophet, His Holy Books, as well as eschatological matters or life in the afterlife.⁷

From the two definitions of education and faith above, it can be concluded that faith education is a human endeavor in understanding and practicing the teachings of the Islamic faith, which have been thoroughly believed and as an attempt to know Allah and to make the faith a life guide in carrying out all life activities, and for the sake of safety and well-being in this world and in the hereafter based on complete faith and piety to Allah.

Nowadays, there are many cases that show the weakness of a person's faith, for example many junior high school students in Bengkulu Regency have committed self-injury. A total of 52 students compactly to carried out reckless actions by injuring their own arms. The head of the North Bengkulu city resort police, AKBP Andy Pramudya Wardana, said that he had met with the parents of the students, the school education service to discuss the students' reckless actions. From the meeting, it was finally discovered why the students scratched their hands, it is because they were influenced by

⁵ Aas Siti Solichah, *Teori-teori Pendidikan dalam AL-Quran*, Jurnal Edukasi Islami Vol. 07/No. 1, April 2018, p. 25.

⁶ Munirah, *Sistem Pendidikan Di Indonesia: Antara Keinginan dan Realita*, Jurnal Auladuna, Vol. 2 No. 2, December 2015.

⁷ Yunahar Ilyas, *Kuliah Aqidah Islam*, (Yogyakarta : LPII, 2011), p. 2

TikTok content. They want to find their identity so that they imitate what they see on social media. Then, this action also has a factor of being scolded by their parents at home. Andy Pramudya Wardana stated that the problem of 52 students cutting their hands had been resolved and was no longer a polemic. However, to avoid the occurrence of similar case, the police together with the Education Office will actively appeal to other school not to replicate this incident. From this incident, we can see that the occurrence of thing like this could be due to the lack of a strong foundation of faith in the student.⁸

Globalization causes fast and unstoppable currents with varied information flows. That affects not only knowledge but also the values of Islamic education. Globalization requires preparation in the global life competition. Competition has consequences in which must be fulfilled by the Indonesian generation, including intelligence, tenacity, toughness, innovation and etc. in order not to fall into a distant gap and be ready to faced global competition, it is necessary to have a significant effort to save the young generation as successors of the nation. To present the globalization effects, one of the efforts done is through education, especially Islamic education such as faith education.⁹

In this case, the role of parents is very necessary. Parents must be first and foremost educators in instilling strong faith in a child. Instilling the value of faith education is not only through parents, but also through formal educational institutions. Not only that, there are many other ways of conveying faith education, one of which is through books as function of the books are learning media.¹⁰

The book entitled *Unlimited You* by Wirda Mansur is as book about the life journey of Wirda Mansur, which contains many lessons about life motivation. With this book, Wirda teaches a lot to be stronger, tougher, more

⁸ Deddy Corbuizer Social Media, at 16th march 2023, at 08.57

⁹ Moch Tolchah & Muhammad Arfan, *Islamic education in The Globalization Era: Challenges, Opportunities, and Contribution of Islamic Education in Indonesia*, Vol.7.No.4. July 2019.

¹⁰ Mohammad Fauzil Adhim, *Salahnya Kodok: Bahagian Mendidik Anak Bagi Ummahat*, (Yogyakarta: Mitra Pustaka, 2005), p. 5.

patient, and more grateful. Wirda also emphasized how must involve Allah in everything, the motivation for memorizing Qur'an, as well as the many tips that Wirda shared so that our dreams would come true.

This book is suitable and should be read by readers of teenager. There are many messages and lessons contained in this book. The story of Wirda Mansur is who passionate about achieving her dreams by involving Allah and accompanied by consistent practices, such as praying to the Prophet, so that this book contains messages as provisions for living life. This book is highly recommended especially for teenagers to fortify themselves with strong faith.

Researchers are interested in examining this book as an object of research, because this book contains many values of faith education, so that it can help contribute to strengthening the faith of youth at this time. In addition, the message contained in this book also invites us to continue to pray to the prophet, and always love the Qur'an.

Based on the description above, the writer is interested in digging deeper into the values of faith education contained in Wirda Mansur's Unlimited You book, the researcher conducted a study entitled "The Representation Values of Faith Education In Unlimited You Novel By Wirda Mansur".

B. Focus Research

The focus of this research is the discussion of the problem. In order not to widen the discussion in this study, the researchers focused on the problem of the values of faith education in the book Unlimited You by Wirda Mansur and focused or devoted to adolescents aged 14-17 years old.

C. Conceptual Definition

To avoid mistakes in the interpretation of the title, it is necessary to define the terms that are the subject of discussion as follows:

1. Value

Value is something that is inherent in human beings that should be carried out and maintained, as God's creatures that have distinctive characteristics from other creature. Humans have reason, feelings, conscience, compassion, morals, manners, and ethics, which are the

distinctive characteristics of humans compared to other creatures, and this character is inherent in humans as a form of value itself.

Operative values in Islam are divided into four main aspects, namely the values of monotheism, worship, morals, and society. So, to get a simple understanding of the meaning of value which includes all aspects, it can be concluded that value is a reference and belief in determining choices in taking action.

Meanwhile, the source of value according to Zakiah Derajat is first, sourced from thoughts, that is providing interpretations and explanations of the Qur'an and Sunnah, which are related to society that are not regulated in the Qur'an and Sunnah. Second, values originating from customs such as communication procedures, interactions between humans and so on. While the third, value comes from habits in life such as dress procedures, eating, drinking, and so on.¹¹

2. Faith

The term of faith in general terms is used to refer to a steady mind decision, right or wrong. The right decision is called the right belief, while the wrong decision is called the wrong belief. The true faith for example is the faith of Muslims about the oneness of Allah.¹²

As for what is meant by Islamic faith is a firm belief in Allah, His Angel, His Messenger, His Holy Books, The Last day, Qada and Qadar, and entire contents of the Qur'an and Sunnah in the form of religious principle.¹³

3. Faith Education

Education comes from the word 'student' which means to maintain and train. While the meaning of the word of education is the process of changing the attitude and behavior of a person or group of people in an effort to mature human through teaching and training efforts, processes, methods, and educational actions.

¹¹ Zakiyah Derajat, *Dasar-dasar Agama Islam*, (Jakarta : Bulan Bintang, 1984), p. 262

¹² Rosihon Anwar, *Akidah Akhlak*, (Bandung : Pustaka Setia, 2008), p. 13

¹³ Rosihon Anwar, *Akidah Akhlak*, (Bandung : Pustaka setia, 2008), p. 14

Education is a cultural process to increase human dignity and worth, and lasts a lifetime, which is carried out in the family, school and community environment. Therefore, education is a shared responsibility between families, communities, and the government, education in the process of achieving its goals needs to be managed in an integrated and harmonious system.

Faith is something that requires a person's heart to justify it, which makes a person's soul calm, peaceful towards Him and which becomes the belief someone who is clean from worries and doubts. The faith also includes the six pillars. There are faith in Allah, faith in Angels, faith in Messengers, faith in the Last Day, and faith in Qada and Qadar.

So, it can be concluded that faith education is a conscious human effort to understand, live, and practice the teachings of the faith that have been thoroughly believed, such as the six pillars of faith.

4. Unlimited You

The novel *Unlimited You* is create by Wirda Mansur who is concerned with young generation motivation, enthusiasm for achieving dreams, and inspirational stories based on personal experiences. There are so many lessons that can be taken from this book, Wirda teaches us about the meaning of being patient, grateful, and always remembering Allah in everything. In this book, Wirda Mansur advises us to continue learning to improve worship. Let God be the guide. With prayer the heart will be calm, with prayer all of our worries will be paid off. By praying our self will be closer with Allah. Making the Qur'an as a guide of life that will leads us to heaven.

D. Research Question

Based on the background of the problems above, it can be formulated the formulation of the problem, that is "What the Values of Faith Education are contained in the book *Unlimited You* by Wirda Mansur?"

E. Objectives and Significances of the Research

1. Research Objectives

To find out what the values of faith education are contained in the novel *Unlimited You* by Wirda Mansur?

2. Research Benefits

a. Theoretically

The results of this research can add to the treasures in the world of education, especially those related to the values of faith education in a work.

b. Practically

- 1) Providing understanding to writers and readers about the values of faith education that can be taken from the book *Unlimited You* by Wirda Mansur.
- 2) Increase knowledge for writers and contributions to be used as reference material for UIN Saizu Purwokerto.
- 3) As a condition for completing the undergraduate level at UIN Saizu Purwokerto.

F. Research Method

1. Types of Research

This research uses a qualitative descriptive approach as a research procedures, that produces descriptive data in the form of written words and not numbers, which are usually arranged into expanded text. Qualitative research is research that uses natural means, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods¹⁴

The type of research used in this research is library research. Library research is literature research with research methods including data sources, data collection, and data analysis. This research was conducted by

¹⁴ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung : PT. Remaja Rosdakarya, 2013), p. 5.

observing a book that takes the theme of the representation values of faith education in the novel *Unlimited You* by Wirda Mansur.

This study also uses a descriptive analysis method, that are search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations, and generalizing the results of the research conducted. The research in question is not only limited to data collection but also includes analysis and interpretation of the meaning of the data. This research was carried out by examining texts containing moral values as part of faith education.¹⁵

2. Research Object

The object of this study is the values of faith education contained in the novel *Unlimited You* by Wirda Mansur.

3. Data Sources

a. Primary Data Source

Primary data sources are data sources that directly provide data to data collectors. in this study, the primary data source was Wirda Mansur's book entitle *Unlimited You*, which published by Kata Depan publishers in 2020 consisting of 282 pages.

b. Secondary Data Sources

Secondary data sources are sources that do not directly provides data to data collector. This secondary data source provides additional data which according to the researcher that can support the main data. In addition secondary data can help researcher to analyze primary data in research. In this case, the secondary data are the Qur'an, Sunnah, a reference book that conform to the theory, Journals, Articles on faith education and internet sites related to the focus of the research object.

4. Data Collection Technique

In this study, the data research technique used was documentation technique. Documentation techniques are data collection techniques by investigating written objects such as book, magazines, documents,

¹⁵ *Ibid.*,

regulations, diaries and so on. Data collection was carried out using the technique of reading, listening, observing, and taking notes on matters relating to the elements of faith education contained in the Unlimited You book.¹⁶

Documentation is intended to obtain data directly from the research site, including relevant book, regulation, activity reports, photographs or documentary films.

The documentation data collection technique is carried out in the following way:

- a. The researcher read carefully and repeatedly the book Unlimited You by Wirda Mansur
- b. The researcher re-read Unlimited You book to give marks on the parts of the text that were raised as data.
- c. Collect the data that has been found.

5. Data Analysis Technique

Data analysis is a systematic effort to study the subject matter of research by selecting or breaking down the components of the information that has been collected into parts of the analysis. The data analysis that used by writer are:

a. Data Reduction

Reducing data means summarizing, choosing the main points, focusing on the important things, looking for themes and patterns. Thus the data which has been reduced will provide a clearer picture, and make it easier to the writer for do further data collection, and look for it if needed.¹⁷

The essence of reducing data is the process of combining and uniformed all forms of data obtained into one form of writing to be analyzed. This step was taken after obtaining field notes about values

¹⁶ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, (Jakarta: PT Rhineka Cipta, 2006), p. 231.

¹⁷ Sugiyono, *Metode Penelitian Pendidikan...*, p. 329

of faith education with the method of collecting analysis data and documentation.

b. Data Display

After the data has been reduced, the next step is to present the data. Presentation of data is done in the form of narrative text. In principle, the data presentation is to process semi-finished data that is uniform in writing and already has a clear theme into a categorized matrix according to the themes that have been grouped and categorized, and will break them up into concrete and simple forms called sub-themes which end by giving the code of the sub-theme. Those three stages are interrelated with one another.¹⁸

c. Data Verification

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. The conclusion in qualitative research is new findings that have never before existed. The finding can be in the form of a description of an object that was previously still, so that after examination it becomes clear, it can be causal relationship or interactive hypothesis, or data display theory can be used as a credible conclusion. These steps are used to analyze data about this research.¹⁹

To analyze Wirda Mansur's *Unlimited You* book, researchers used to reveal, understand, and capture the intentions contained in a literary work. The content in question is the messages conveyed by the author through his literary works, content analysis is based on the assumption that quality literary works are literary works that are able to reflect positive messages to their readers.

This method is used to collect a text in the form of words, the meaning of images, symbols, ideas, themes, and all forms of messages that can be communicated. This content analysis method seeks to see

¹⁸ Sugiyono, *Metode Penelitian Pendidikan...*, p. 345

¹⁹ Sugiyono, *Metode Penelitian Pendidikan...*, p. 345.

the consistency of the meaning in a text, which is described in structured patterns and leads the researcher to understand the value system behind the text.

Qualitative analysis is a specific way to collect data, and analyze data. Data analysis was carried out from the beginning of the study by organizing the data, sorting it into manageable units. The aim is to collect in-depth, systematic, comprehensive data about each case of interest.²⁰

G. Systematic Discussion

To provide an overview of the thesis to be compiled and to facilitate discussion, this study uses the following discussion systematic:

The initial part includes the title page, the statement of authenticity page, the page of approval, the official note of supervisor, the motto page, the abstract page, the dedication page, the acknowledge page, and the table of contents, and the list of attachments.

The second part is the main thesis issues which will be presented in the form of chapter I-V, as follows:

CHAPTER I contain an introduction which include the background of the problem, research focus, conceptual definition, problem formulation, research objectives and benefits, literature review, research method, and discussion system.

CHAPTER II contains the theoretical framework related to the issues raised in this thesis which consist of several sub-chapters, including: the concept of values which includes the nation educational values, various values, and sources of value, as well as the faith education includes the understanding faith education, and various types of faith education, and source of value.

²⁰ M Djunaidi Ghony dan Fauzan Almansur, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Ar-ruzz Media, 2012), p. 247.

CHAPTER III discusses the description of the Unlimited You book which includes an overview of the book, synopsis, spirit of the book, as well as the advantages and disadvantages of Unlimited You. This chapter also discusses the profile of Wirda Mansur which consists of biography, works, and achievements of Wirda Mansur.

CHAPTER IV contains research subjects and research result. In this case the researcher presents the results of research regarding the analysis of the faith education contained in the book Unlimited You by Wirda Mansur.

CHAPTER V are contain conclusions, suggestions, and closing words.



CHAPTER II

THEORETICAL FRAMEWORK

A. Concept of Value

1. Definition of Educational Values

In English, value is called 'value'. Whereas in ancient French, 'value' is called 'valoir' which means useful, applicable, useful, and something that is most correct according to the beliefs of a person or group.²¹ Meanwhile, in the Big Indonesian Dictionary, values are defined as important useful qualities or things that can perfect humans.²²

According to Steeman in Sjarkawi, value is something that is upheld, which colors and animates one's action.²³ Values have an important and numerous role in human life, because values can be used as a basis for life, a guide in solving problems, motivating and directing views of human life. According to Milton Rokeach and James Bank, as quoted in M. Chabib Thoaha about value as follows:

“Value is type of belief that is within the scope of the belief system, where a person must act or avoid an action regarding something that is appropriate or inappropriate to do”.

From some of definitions above, it can be concluded that values is a person's belief to make his life better, which has a very important and meaningful essence, which can be beneficial and useful in an order of human life.

Value is in abstract reality, value may be felt within each individual as a driving force or principles that guide life. Values can be manifest out in patterns of behavior, attitudes, and mindsets. Values in a person can be instilled through a process of socialization, as well as through different sources and methods. Which are the example through family, environment, education, and religion.

²¹ Sutarjo Adisusilo, JR. *Pembelajaran Nilai Karakter*, (Jakarta : PT Raja Grafindo Persada, 2012), p. 56

²² *Kamus Besar Bahasa Indonesia Pusat*, (Jakarta: PT Gramedia Pustaka Utara, 2008), p. 963.

²³ Sjarkawi, *Pembentukan Kepribadian Anak*, (Jakarta: Bumi Aksara, 2008), p. 29.

When it is related to education in an educational institution, the value referred to here is the value that is useful and valuable in the practice of daily life according to religious views or in other words, which is in line with the views of Islamic religious teachings.

Education is defined as the most important part of life. Education in a narrow sense is defined as a form of education or a teaching held in schools as formal educational institutions. The educational period that lasts in only the learning process that occurs in a short and limited time is childhood and adolescence. This education is carried out when we are in college, so that it has a limited time and only occurs at that time. In contrast to school in the broad sense as above.

So, it can be concluded that education is all activities and conscious efforts made by educators to shape a person's character for all personality developments that have aspects of spiritual strength such as religion, self-control, personality, intelligence, and skills needed in the life of society and the state.

Based on the understanding above, it can be concluded that the nation educational values is the limit of everything that educates towards maturity, which is good or bad, and is something useful for life that is obtained through the educational process. The process of education does not mean that it can only be completed in one place and time. These educational values are also related to survival and human life, and aim at the formation of the human person as an individual, social, religious, and cultural being.

2. Various Values

The various values according to Talidzuhu Ndraha are divided into two types, as follows:

a) Subjective Value

Something that is considered by a person to be able to meet his needs at a time and therefore that person has an interest in something, is called valuable or contains value for the person concerned.

Therefore he is hunted, chased, and searched for using various methods and tools. In that connection, value is considered subjective and extrinsic. The extrinsic value that is given by person and other people in giving the value of an item will differ from one another, therefore it is endeavored that the value can be measured based on certain benchmarks, standards or objective criteria, which have been mutually agreed upon or determined by the authorized institution.

b) Objective Value

Something that is objective can also be learned through values. Everything in it contains value, if for someone it is 'no' maybe for someone else it is 'yes'. Based on this assumption it is as if there is bag of virtues, a bag of value that is ready transferred to people. An objective value system can be used as a basis for compiling a normative value system as material for the formation of ethics, morals, and so on.²⁴

3. Characteristic of Value

According to Ahdrain the characteristic of values include the following:

- a. Values are very general and abstract, that is broad standards or preference. Abstract value cannot be sensed things that can be observed are only objects of value. For example, people who have honestly is a value, but humans cannot avoid that honestly.
- b. Values are conceptual, not concrete, they must be inferred from what audiences say or do. Through oral interviews, written, questionnaires, observations of behavior, and studies of folklore, rich in art and music, so that a social scholar will be able to conclude a value.
- c. Values show the difference between social values that affect the typical personal values, a person must have the intellectual skills and

²⁴ Talidzuhu Ndraha, *Budaya Organisasi*, (Jakarta: PT Rineka Cipta, 1997), p. 18-19.

awareness to understand their meaning and understand the prevailing norms.²⁵

So, the values used in Unlimited You book are general and abstract values. General values namely the prevalence is very broad, while abstract values, namely object can be sensed can also be observed.

4. Concept of Value

The concept of value is part of culture that emerged from within a person. The essence of the concept of value is good, bad, happy, likes and dislikes, comfortable, safe which are related to conversion values such as economic and psychological values both in political life, culture, and so on. The concept of value by its nature is divided into two kinds, as follows:

- a. The concept of personal (subjective) values can change or develop, depending on changes in personality (age, education, knowledge, and experience that shape intelligence and change mental or emotional attitude).
- b. The concept of universal (objective) values can change or develop according to changes in social conditions and human behavior.²⁶

5. Source of Value

Sources of Value according to Abu Ahmadi and Noor Salimi are consists of:

- a) Devine Values, consisting of the Qur'an and Sunnah

The values originating from the Qur'an are the commandments to carry out prayers, zakat, fasting, and pilgrimage. While the value comes from the sunnah which is obligatory, that are the procedures for performing prayers and the procedures for implementing *thaharah*.²⁷

²⁵ Aang Ridwan, *Filsafat Komunikasi*, (Bandung: CV Pustaka Setia, 2013), p. 244.

²⁶ Harjoni, *Agama Islam dalam Pandangan Filosofis*, (Bandung: Alfabeta, 2012), p. 257.

²⁷ Muhaimin, *Pemikiran Pendidikan Islam*, (Bandung: Trigenda Karya), p. 11.

- b) Worldly values, consisting of *ra'yu* (thoughts) customs and natural realities

The source value by *ra'yu* gives meaning and explanation to the Qur'an and sunnah, something that has to do with society that is not governed by the Qur'an and sunnah. Values originate from custom, namely about how to communicate and interact with fellow human beings. Meanwhile, values originating from natural reality are dress code and eating habits. So, *ra'yu* (thoughts) customs and natural realities are a source of values after the Qur'an and Sunnah.²⁸

B. Faith Education

a. Definition of Faith Education

According to Ki Hajar Dewantara, education is a guide in the life of the growth of children, while the purpose is to guide all the natural strengths that exist in these children, so that they as human beings and as members of society can achieve the highest safety and happiness.²⁹

Law Number 20 of 2003 concerning the National Education System Chapter I Article I explains that the nation of education is a conscious and planned effort to create a learning atmosphere and learning process, so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by himself, society, nation and state.

The following are some definitions of the nation of education from several experts:

- a) Ahmad Tafsir, education is defined as personal development in all its aspects, which includes education by oneself, education by the environment and education by other people (teacher). All aspects that include body, mind, and heart.³⁰

²⁸ Muhaimin, *Pemikiran Pendidikan Islam...*, p. 11.

²⁹ Hasbullah, *Dasar-dasar Ilmu Pendidikan*, (Jakarta: PT Raja Grafindo Angkasa, 2001), p. 4.

³⁰ Ahmad Tafsir, *Ilmu Pendidikan Islam*, (Bandung: PT Remaja Rosdakarta, 2016), p. 36.

- b) Marimba, education is conscious guidance or leadership by educators on the physical and spiritual development of students towards the formation of the main personality.³¹
- c) Park, education is the art of imparting or acquiring knowledge and habit through instructional as study.³²

From some of these meanings, it can be concluded that education is an effort that has been planned and has the meaning that education is carried out by consciously with clear foundations and goals and there is a process to achieve them. With education, humans are expected to be able to draw closer to Allah and human perfection to achieve happiness in this world and in the hereafter. Because education emphasizes religious moral character by not ignoring worldly affairs even though this is a tool to achieve happiness in life in the afterlife.

Hasan Al Banna defines that faith as the right thing in the heart that brings peace and is not mixed with indecision.³³ Meanwhile, Zainuddin believes that faith and belief are a rule of life for a Muslim.³⁴

Fiqh scholars define faith as something that is firmly held and believed in, and is very difficult to change. Faith is the foundation that makes a person confident in religion. Someone believes based on the arguments that are in accordance with reality. Therefore, faith is always associated with the pillars of faith which are the basis for Islamic teachings. The Islamic faith is reflected in faith in Allah, faith in Angels, faith in Holy Books, faith in Messengers, faith in the Last Day, and faith in Qada and Qadar. This is contained in the Q.S. Al-Baqarah: 285³⁵

³¹ Ahmad Tafsir, *Ilmu Pendidikan Islam...* p. 34.

³² Ahmad Tafsir, *Ilmu Pendidikan Islam...* p. 35.

³³ Hasan Al-Banna, *Akidah Islam, Terjemahan Hasan Baidawi*, (Bandung: PT Al-Ma'rif, 1980), p. 9.

³⁴ Zainuddin Ali, *Pendidikan Agama Islam*, (Jakarta : Burni Aksara, 2012), p. 2

³⁵ Departemen Agama RI, *al-Quran dan Terjemahannya*, (Bandung: PT Sigma Examedia Arkanleema, 2009), p. 48.

Based on the description above, it can be concluded that the values of faith education is continuous effort by individuals to fully understand, feel implement Islamic beliefs and as a business process in the form of guidance, direction, and coaching to humans, so they can live and practice the teachings of the beliefs that have been believed. As well as developing and strengthening their abilities in an effort to know Allah, and making the faith as a way of life in various aspect of personal, family, and social life for the sake of a prosperous life in this world and the hereafter based on faith in Allah.

b. Indicators of Faith Education

a. Fundamentals of Faith Education

The basis of faith education is the Qur'an and Sunnah, which means that whatever is conveyed by Allah in the Qur'an and the Prophet in his Sunnah must be believed in, and practiced.

1) Al-Qur'an

The Qur'an is the word of God in the form of miracles which revealed to the Prophet Muhammad. Written in the Mushaf and then narrated to human by *mutawatir*.

According to Manna al-Qathan, the Qur'an is the word of God which was revealed to the Prophet Muhammad and provide value to the reader.³⁶ And according to Muhammad Amin Suma, Qur'an is the word of God which was revealed to the Prophet Muhammad in the form Arabic through the intermediary of the angel Jibril and in matters of delivery and maintenances it is narrated by *mutawatir* starting from Al-fatihah and ending with An-Nas and written in the *Mushaf*.³⁷

³⁶ Manna Khalil Al-Qathan, *Studi Ilmu-ilmu Al-Quran, Terjemahan Mudzakir AS*, (Bogor : Pustaka Antarnusa, 2013), p. 18.

³⁷ Muhammad Amin Suma, *Ulumul Quran*, (Jakarta: PT Raja Grafindo Persada, 2013), p. 25.

2) As-Sunnah

Abdul Majid Khon as scholars of hadith explained that sunnah is something that came from the Prophet in any form whether related to law or not. Whereas, the sunnah according to the opinion of fiqh scholars is limited by matters relating to law and those that are not related to law.

The existence of sunnah due to the presence of certain verses in the Qur'an is general in nature and functions as a sign that has more than one meaning, so that is necessary to determine the meaning to be used from these several meanings, especially something that can be specifically found in the Qur'an, then submitted to the hadith of prophet.³⁸

b. The Concept of Monotheism

Faith in this study is linked to the monotheism, which are the basis and principle of all Islamic teachings. The following is an implementation of the discussion of the faith above which includes the follows Faith in Allah. Every Muslim must believe in Allah, and believe that Allah is one, there is no other.³⁹ Allah says in QS. Ash-Shaffat verses 4:

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

“Verily, your Lord is truly one”⁴⁰

Apart from believing that Allah is one, we must believe in his existence. Believe in Allah is the principle and basis of faith which implied that only Allah has created the world. Believe in Allah means believing that He is the true God and that no one has the right to be worshiped except Allah, who bestows all goodness, arranges

³⁸ Abudin Nata, *Metodologi Studi Islam*, (Jakarta: PT Raja Grafindo Persada, 2017), p. 17.

³⁹ Choirul Anam Al-Kadri, *8 Langkah Mencapai Ma'rifatullah*, (Jakarta: Amzah, 2012), p. 167.

⁴⁰ Religion Departmen RI, *Al-Quran and...*, p. 446.

sustenance, know affairs, both hidden and visible. It is He who gives rewards to His obedient.⁴¹

In the discussion of faith it cannot be separated from discussion of monotheism because faith is the basis and foundation while monotheism is a form of faith. So, it means that faith and monotheism are unity that can never be separated. Monotheism is included in the discussion of faith in Allah. Monotheism is a concept to determine the existence of Allah. The concept of the Oneness of Allah is very special. That privilege is connected into concept of the Oneness of God. Ibnu Taimiyah renewed his faith by trying to divide monotheism into 3 concepts, the relationship are very closely that cannot be separated from one another among the three concepts. This division is sought to be able help Muslims in understanding the teachings of their religion more deeply. As well as making worship is not only to limited for understanding, but also to divine rituals serious. The 3 concept of monotheism are follows:

1. *Rububiyyah*

Rububiyyah is an acknowledgment of the greatness of Allah above everything there is. It means that Belief in Allah is the only Essence the almighty creator who created nature and everything in it. Allah is almighty who is arranges the nature and its contents. The universe and everything in it was created by God. So, *Rububiyyah* can be interpreted as the concept of Allah's Oneness in three matters that are His creation, His dominion, and His arrangement.

Nature and everything in it exists because it is created. Something that is created exist creator. This means that Allah created nature and everything in it. Faith upon the creation of Allah is obligatory because it is included in acknowledging the Oneness of Allah. In line with this, wahiduddin Khon wrote in his book

⁴¹ Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung: Remaja Rosdakarya, 2005), p. 26.

entitled Islam Yatahadda said that recognizing Allah as a creator is the same as acknowledging that Allah is Most Giver of Sustenance, the Most Animating, the Most Merciful compassionate and so forth, because these characteristics are the greatness of Allah over all power. Because acknowledging the greatness of the one and only Allah is part of faith above all. Acknowledge the created nature and Allah as the creator of nature must as evidence to declare the Oneness of Allah over everything. Therefore, acknowledging that Allah is the creator set is an absolute obligation and a reflection of the faith of His creatures.

The nature of human faith is instilled in the heart the heart is the place where humans will not be able to deny his nature as a servant of God. And the road that is taken by heart is what called faith, it can be said that when someone wants to know how he was created then he will acknowledge Allah. What perfect human monotheism is when humans worship Allah with knowledge and deeds, it is not enough just to have deep faith heart and rational only, as explained by Allah that way they can defend this faith from associating partners with Allah.

The last complementary thing that makes humans the most perfect creature of God is will which is based on God's disposition, is the nature that humans are one servant will always need faith in the existence of a creator. This intellect is used by humans because of their decision nature of God's provision. As for deeds human endeavor is only an illusion, the truth is from Allah. Because that gives it God and man only strive for everything that comes from God.

The description of concept above is proof of the Oneness of God. Which has *rububiyyah* nature is God alone. Lord of the worlds, there is no other just Him, and all of His creation cannot be compared in the slightest with Him. He is the first that did not exist

before and He is the last that does not exist after Him. This is explained very fully in the QS. Al-Ikhlās verse 1-4 as follows:

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢)
لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

“Say; He is Allah, the One (1) Allah the eternally Besought of all (2) He begetteth not nor was begotten (3) And there is none comparable unto Him (4)”.

2. *Uluhiyyah*

Uluhiyyah or what can be called monotheism of worship is acknowledgment that in fact Allah is the One who deserves to be whorshiped by all being with all submission such as prayer, fasting, charity, and other practices. *Uluhiyyah* is a reflection of *rububiyyah*, if *rububiyyah* unite Allah with Allah deeds in *uluhiyyah* is embodiment of the upper faith in the Oneness of Allah in deeds, worship and learning only on Allah.⁴²

Human exist because God created and gave the life. So, when humans were created by God they had an obligation to always submit and obey the Creator. All worship performed by humans based on this faith is the main from the embodiment of Islam as well as the beginning and end of the nature of being pleased with Allah. The worship that humans do is because of their faith in Allah. Worship is built on the basis of shari’ah and guidance, not on desire, because in Islam all human being must believe in Allah.

Uluhiyyah that is believed by humans is not enough become a guarantee of the truth of One’s faith. It means someone who confesses worship Allah and acknowledges His Oneness but still does shirk and associating partners with Allah, then the faith is not perfect within himself. This is due to shirk in the heart and it is mandatory humans make themselves stick to the true of faith.

⁴² Qais Azizah, *Konsep Tauhid Ibnu Taimiyah dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam*. Vol.12 No.2 July-Desember 2021.

3. *Asma' wa Sifat*

Asma' wa Sifat are the Oneness of Allah by establishing for His names and attributes. As He by himself has established the Qur'an nor through His Messenger without falsifying, suspending, or change it.

What is meant by the nature of God does not mean to say that God has the same properties as creatures, but Allah has these properties for shows that He is the most perfect. This attribute explains that Allah processed this attribute because of His will and His perfect ability.

Allah is perfect who has all perfection. He is Exalted One with the perfection of His glory, the most high with the perfection His majesty, Allah is the most rich with the perfection of His riches, and all the other attributes of Allah. All the attributes this absolute perfection is only for Allah and nothing can be possess this perfect attributes.⁴³

The names of *Asmaul Husna* are proof that Allah has of how many abilities and His creature do not have. Everything that happens in the universe is due to His powerful. Sanctifying the name of Allah means seeing perfectly everything that Allah does to His creatures, including His anger. Giving punishment to His creatures whose do bad things, and bring calamity to mankind. That is as creatures, human need to believe in Him.

c. **The Function of Faith**

Faith serves as the basis for establishing the edifice of Islam. The taller the building to be erected, the stronger the foundation must be. There is no building without a foundation, because if the foundation is weak, it will quickly collapse. Then the existence of the Islamic faith determines for every Muslim, because in the Islamic faith both,

⁴³ Qois Azizah, *Konsep Tauhid Ibnu Taimiyah dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam*. Vol.12, No.2, July-Desember 2021.

behavior, conduct, and changes that occur in attitudes and activities affect.

Someone who has strong faith will definitely carry out worship in an orderly manner. A person's worship will not be accepted by Allah if it is not based on faith to Allah.⁴⁴

Meanwhile, the teachings about the One and Only God are as follows:

a. Allah is One in His Attributes

Allah is one in His attributes implies that Allah's attributes are full of excellence and perfection and there is absolutely nothing that equals Him. The number of attributes of Allah is many and cannot be estimated. However, in the Qur'an it can be seen that the number of attributes of Allah is 99 or what is commonly called *Asmaul Husna* which means the beautiful and good names of Allah.

b. Allah is One in His Deeds

Allah Almighty in His actions implies that we believe in God Almighty who is matchless in doing something. So that only Allah can create this universe and everything in it. No human being can imitate and match His deeds.

c. Allah is the One in Receiving Worship

Allah is the one in receiving worship implies that only Allah has the right to be worshiped and receive the worship of every human being. Only Allah is the only one who has the right and must be worshiped and only to Him we ask for help. Worship referred to here is loved by Allah, either in the form of words or actions that are visible or invisible.

⁴⁴ Yunahar Ilyas, *Kuliah Aqidah Islam*, (Yogyakarta: Suara Muhammadiyah, 2020), p. 10.

d. Allah is the One in Granting

Allah almighty, in accepting human needs and desires, means that when a human being expresses his intentions and desires, they are directly conveyed to God and without any intermediaries or media. In Islam there is no term *rahbaniyyah* system or clergy. All humans have the same position in dealing directly with his Lord, except for the prophets and apostles.

e. Allah is the One in Creating

The proof existence of faith in Allah who is the creator of one's self is understanding of the idea of the occurrence of this nature and believing that Allah created this world, who grows, develops, protects and maintains and brings it from one condition to another until its perfection is reached.

C. Literature Review

Thesis of Eviyatul Mukaromah, 2021 (PAI Student, Faculty of Tarbiyah and Teacher Training at State Islamic University of Prof. K.H. Saifuddin Zuhri Purwokerto), entitled "*Nilai-nilai Pendidikan Tauhid dalam Buku Qami'uth Thughyan 'Ala Manzumati Syu'abul Iman Karya Syaikh Muhammad Nawawi Bin Umar Al-Jawwi dan Implementasinya pada Siswa*". The result of this study indicate that the book of Qami'uth Thughyan 'Ala Manzumati Syu'abul Iman by Syaikh Muhammad Nawawi Bin Umar Al-Jawwi contains the values of monotheism education that are so thick and can be implemented with students. This similarity of previous research with the research to be carried out in the object of the study is researching in a book. The difference in previous studies examines the values of monotheism education, while the research that will be carried out by researchers to examine the values of faith education, and the further difference is that in previous research there was implementation of students.⁴⁵

⁴⁵ Eviyatul Mukaromah, *Nilai-nilai Pendidikan Tauhid dalam Buku Qami'uth Thughyan 'Ala Manzumati Syu'abul Iman Karya Syaikh Muhammad Nawawi bin Umar Al-Jawwi dan Implementasinya Pada Siswa*, Thesis Faculty of Tarbiya and Teacher Training UIN Saizu Purwokerto. 2021.

Thesis of Zuhrotun Nuroniah, 2021 (PAI Student, Faculty of Tarbiyah and Teacher Training at State Islamic University of Prof. K.H. Saifuddin Zuhri Purwokerto), entitled “*Nilai-nilai Pendidikan Akhlak dalam Novel Dua Barista Karya Najhaty Sharma*” the result of this study indicate that there are values of moral education contained in the Novel Dua Barista, and discusses morals towards parents, morals towards oneself and morals towards fellow human beings. The similarity with the research that will studied by researchers is that both discuss educational values in a book but have different topics of study, previous research examines the values of moral education in a novel, while the researchers will examine the values of faith education in the other book.⁴⁶

Thesis of Irna Rumiati, 2021 (PAI Student, Faculty of Tarbiyah and Teacher Training at State Islamic University of Prof. K.H. Saifuddin Zuhri Purwokerto), entitled “*Nilai-nilai Pendidikan Karakter dalam Buku Berguru ke Sang Kiai Pemikiran Pendidikan K.H. M. Hasyim Asy’ari Karya Mukani*”. The result of this study indicate that the book Berguru ke Sang Kiai Pemikiran KH. M. Hasyim Asy’ari by Mukani contains complex character education values and is very important to study, in this study discussing the value of character in relation to Allah, oneself, fellow humans, the environment and the nation. The similarity of previous research with the research to be carried out in the object of study is researching in a book. The difference between previous studies is that it examines the values of character education, while the research that will be carried out by researchers is to examine the values of faith education.⁴⁷

⁴⁶ Zuhrotun Nuroniah, *Nilai-nilai Pendidikan Akhlak dalam Novel Dua Barista Karya Najhaty Sharma*, Thesis Faculty of Tarbiya and Teacher Training UIN Saizu Puwokerto, 2021.

⁴⁷ Irna Rumiati, *Nilai-nilai Pendidikan Karakter dalam Buku Berguru ke Sang Kiai Pemikiran Pendidikan K.H. M.Hasyim Asy’ari karya Mukani*, Thesis Faculty of Tarbiya and Teacher Training UIN Saizu Purwokerto, 2021.

Thesis of Syifa Nur Fadilah, 2021 (Islamic Counseling Student, Faculty of Da'wa and Communication at State Islamic University of Sunan Gunung Djati Bandung), entitled "*Nilai-nilai Bimbingan dan Konseling Islam untuk Meningkatkan Motivasi Diri (Analisis Isi dalam Buku Unlimited You Karya Wirda Mansur)*". The purpose of this study is to describe the values of Islamic guidance and counseling to increase self-motivation in Wirda Mansur's book entitled Unlimited You. The similarity of previous research with the research to be carried out in the object of study is researching in a book. The difference between previous studies is that it examines the values of Islamic guidance and counseling to increase self-motivation, while the research that will be carried out by researchers is to examine the values of faith education.⁴⁸

Thesis of Faridatul Mutmainah, 2021 (PAI Student, Faculty of Tarbiyah and Teacher Training at State Islamic University of Prof. K.H. Saifuddin Zuhri Purwokerto), entitled "*Nilai-nilai Pendidikan Akidah dalam Buku Be Calm Be Strong Be Grateful Karya Wirda Mansur*". the result of this study indicate that there are values of faith education contained in Wirda Mansur's Book entitled Be Calm Be Strong Be Grateful. The similarity with the research that will studied by researchers is that both discuss about educational values in a book but have different topics of study, previous research examines the values of faith education in a book entitled Be Calm Be Strong Be Grateful by Wirda Mansur, while the researchers will examine the values of faith education in the other book which written by Wirda Mansur.⁴⁹

⁴⁸ Syifa Nur Fadilah, *Nilai-nilai Bimbingan dan Konseling Islam untuk Meningkatkan Motivasi Diri (Analisis Isi dalam Buku Unlimited You Karya Wirda Mansu*, Thesis Faculty of Da'wa and Communication UIN Sunan Gunung Djati Bandung, 2021.

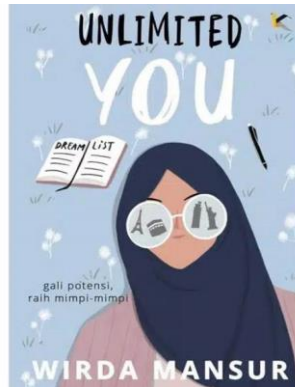
⁴⁹ Faridatul Mutmainah, *Nilai-nilai Pendidikan Akidah dalam Buku Be Calm Be Strong Be Grateful Karya Wirda Mansur*, Thesis Faculty of Tarbiya and Teacher Training UIN Saizu Purwokerto, 2021.

Thesis of Irhamna Addaafi'alqadiyah, 2021 (PAI Student, Faculty of Tarbiyah and Teacher Training at State Islamic University of Sunan Kalijaga Yogyakarta), entitled "*Nilai-nilai Pendidikan Agama Islam dalam Novel Unlimited You Karya Wirda Mansur*". the result of this study indicate that there are values of Islamic education contained in the Novel Unlimited You, and discusses about the values of Islamic education and the relevance to the subject matter of Islamic religious education at Islamic junior high school. The similarity with the research that will studies by researchers is that both discuss educational values in a book but have different topics of study.⁵⁰



⁵⁰ Irhamna Addaafi'alqadiyah, *Nilai-nilai Pendidikan Agama Islam dalam Novel Unlimited You Karya Wirda Mansur*, Thesis Faculty of Tarbiya and Teacher Training UIN Sunan Kalijaga Yogyakarta, 2021.

CHAPTER III
GENERAL DESCRIPTION OF THE NOVEL *UNLIMITED YOU*
BY WIRDA MANSUR



A. Overview of *Unlimited You* Novel By Wirda Mansur

1. Overview of *Unlimited You* Novel by Wirda Mansur

- a. Positivity. In this chapter it is explained that if our thoughts are positive, we ourselves are positive, the way we see is positive, our surroundings will also be positive. Many people in difficult situations become not positive towards Allah.
- b. Everything is Easy. If we have Allah. When we know Allah, what we get is inner peace. If we have Allah we have everything.
- c. Allah is Value of Value. Everything starts with a dream and Allah. When you want to start something, take any decision steps, you should ask Allah first. When we put Allah at the forefront, believe that Allah will also place everything at the forefront too.
- d. Create Your Own Happiness. We must have something that other people don't have and we also don't have something that other people have, because Allah is Wise and just who give everything according to his level.
- e. Word Are Powerful. Sentences, writing, utterances, contain tremendous power. Be careful whit your word, if you can't say something nice then be silent.

- f. That ability is created. Ability is something that you can create. Human ability has limits, but not with Allah's ability, super unlimited abilities are unmatched.
- g. Don't Lose Hope Even In Your Lowest Condition. Allah is all giving, including giving hopes that will come true. Don't lose hope, even in your lowest condition. Failing does not mean there is no hope, failure does not mean there is no future.
- h. Why don't our lives change? Life is a matter of process, journey, experience, the greater the effort the greater the result. Because a little change is better than no change at all.
- i. The Beauty of Peace & Forgive. Do not despair of what happened to you. Make peace with yourself, forgive anyone who hurts, because Allah is forgiving for every mistake of His servant.
- j. Between desires, dreams, & parents. Allah's pleasure depends on the parents' pleasure, and Allah's anger depends on the parent's anger. If parents are pleased, Allah is also pleased. Everything that becomes our goals and dreams will come true if what we seek is the pleasure of Allah first, which is by getting the pleasure of our parents.
- k. Dream Big Pray Bigger. The greater the dream, the more sophisticated the dream, the more super the dream, the more powerful, sophisticated and super the prayer will be. Prayer is not only what we need, it is also strengthening, increasing faith, enthusiasm, energy, and calm.
- l. Learn to be grateful. Whatever comes from God, just return it to God, whether it's trouble, pleasure, hardship, sadness, and so on. In what way? Give thanks! With gratitude Allah will increase our blessings.
- m. Grounded short sentences. The power of *hauqalah*. There is no power and ability, except with Allah's help.

2. Synopsis of *Unlimited You* Book

In this *Unlimited You* book, there are lots of positive messages that we can take. Messages that can also make us always remember and get closer to Allah. At the beginning, Wirda invites readers to think positively and

believe that no matter how heavy the burden we have, we will definitely be able to get through it, because Allah will burden His Servants beyond their means. Wirda also said that all problems experienced by humans would definitely be resolved thank to the help and strength of Allah. Likewise when we have a need or desire, we should ask or say it first to Allah in every step our way.

In several passages Wirda also provides motivational sentences, such as “we must have something that other people don’t have”. Wirda also said that “ability is something that you can create”. It’s not a matter of the person being lucky, genius, smart, and so on. This is about people who understand their own abilities, or want to find out what they capable of, then hone and develop those abilities, then proceed and do not stop in the process.

If we look for something based on our abilities, what we get is just that, it’s different if we seek with God’s ability, because human ability must have a limit but not with God’s ability. If we see that our abilities are indeed limited, for that we should only look to Allah. Allah’s ability is a super unlimited ability, so we become infected with unlimited. When we ask Allah, Allah will truly give.

If we already know what our abilities are, that’s good. Keep going, keep sailing, keep practicing, keep moving forward, keep doing, don’t stop, because when we stop the process, the process will be ends failing does not mean there is no hope, failure does not mean there is no future. Never lose hope, even in your lowest condition. Because Allah is the Giver, including giving new hopes that will come true. Whatever comes from Allah, just return it to Allah. The concept is Allah first, Allah again, and Allah continues. Ask to Allah, leave all your goals and dreams only to Allah. Because Allah is a super unlimited ability that no one can match it.

3. Spirit of *Unlimited You Book*

This *Unlimited You* book has a positive spirit that one can apply in life, especially for the younger generation. Because this book teaches a lot about how to be your-self with the blessings that Allah gives unlimited. We are only ordered to be patient, never give up, and always be grateful for whatever conditions Allah has given us. Lots of questions about the problems of Gen Z Which are summarized into 13 chapters. And the answers that Wirda gives in this book are very consistent with everyday life, and the language used is light and easy to understand.

According to the researcher, the most memorable and inspiring chapters are 3 parts, the first is in the part of *words are powerful* section, the second is in the part of *don't lose hope even in your lowest condition*, and the third is in the part of *dream big pray bigger* section. It cannot be denied, that sometimes we fell that the burden of life that God has given us is too heavy, we often complain about what happens in life, and it is not uncommon for us to easily feel hopeless because of our dreams and aspirations that never come true.

From here, Wirda reminder to believe that whatever God gives us is the best. Everything that comes from Allah, Wirda teaches us to just return it to Allah. Never feel like you have lost hope, even when you are at your lowest condition. Because, with prayer Allah gives hope, Allah makes it happen with sincerity. So, be seriously in asking, because Allah is serious in giving decrees. The bigger your goals and dreams, the bigger your prayers have to fulfill. Believe me, every sentence, writing, that we say contains tremendous power. So, don't be tired to always say nicely, say inspirational and motivate, so that you will continue to grow and develop to be better. Don't be afraid to fail, because Allah is powerful in His own *Kun Fayakun*.

Thanks a lot to Wirda Mansur for writing *Unlimited You* motivation book. Because reading this book can open the guidance for readers to keep their spirits up in achieving their dreams and involve Allah in everything.

4. Advantages and Disadvantages of *Unlimited You*

a. Advantages :

- 1) This book is a motivational book with Islamic nuances that does not seem patronizing but is very informative and inspiring, especially for teenagers.
- 2) There are many Islamic quotes written by Wirda Mansur which are very inspiring and contain wisdom for the readers which are arranged so beautifully with colorful illustrations that can be a special attraction for the readers.
- 3) The simple and aesthetic cover design of this book very attractive with touch of soft colored illustrations that make seem more elegant.
- 4) Stories written are simple and in accordance with the lives of young generation.
- 5) The language used is easily understood by readers.

b. Disadvantages :

- 1) This book is not suitable for readers who do not know or don't like English, because in this book, Wirda uses a lot of affirmations for words or sentence in English.
- 2) There are many quotations from the Qur'an and hadith but they are not accompanied by Arabic writing, only the meaning is written down.
- 3) This book is divided into several chapters, so that the discussion is less in depth.
- 4) Many questions in this book are essentially the same and the answers are almost the same.
- 5) There are several answers to questions sent via social media that have unsatisfactory and incomplete answers.

B. Profile of Wirda Mansur

1. Biography of Wirda Mansur



Biography of Wirda Mansur

Name	: Wirda Salamah Ulya
Place of Birth	: Jakarta, Indonesia
Date of Birth	: November 19 th 2001
Father's Name	: Yusuf Mansur
Mother's Name	: Siti Maemunah
Religion	: Islam

Wirda Salamah Ulya Mansur or who is more familiarly called Wirda Mansur, born in Tangerang, 29th November 2001. She is the eldest daughter of the couple Siti Maemunah and Yusuf Mansur.

At a relatively young age, Wirda has memorized the Qur'an since 14 years old and received the title of ambassador of the Qur'an when she was in the United State.

She has been struggling to memorize the Qur'an since 9 years old when Wirda was in elementary school. Wirda focused on studying the Qur'an when he was in grade 5 of elementary school. And she decided to quit formal school because she wanted memorize Qur'an.

After studying at elementary school, she continued her studies in Jordan for about a year, where she asked to become a teacher of the Qur'an. Apart from that, Wirda also focused on learning Arabic more deeply. In Jordan, Wirda received a scholarship for the first time in 2014.

She received a scholarship to deepen Arabic and the Qur'an for 4 months. After returning from Jordan, Wirda shared her knowledge with various Islamic boarding schools, including the Darul Qur'an Islamic boarding school, which is owned by her family. When she was in senior high school, Wirda had the opportunity to continue her education in New York, United States of America. There she was asked to teach Qur'an at the house of English tahfidz, and in 2018 she officially became a new student at UK University majoring in business interpies.

2. The Works of Wirda Mansur

Even though she is still young, Wirda has been able to put her thoughts into a book, within one year, Wirda always produces works, including the following:

- a. *Reach Your Dream*. This book published by Idea Media in 2016.
- b. *Be Calm, Be Strong, Be Grateful*. This book published by Kata Depan in 2017
- c. *Be the New You*. This book published by Kata Depan in 2018.
- d. *Remember Me & I Will Remember You*. This book published by Kata Depan in 2019.
- e. *Unlimited You*, This book published by Kata Depan in 2020.

3. The Achievements of Wirda Mansur

Wirda Mansur is young person with myriad of achievements attached to her that inspires many teenagers. Even though she is still in her 20's, Wirda already has a seized of outstanding achievements, including:

- a. Becoming a memorizer of the Qur'an since 14 years old.
- b. Study abroad in Oxford University.
- c. Success in becoming a *selebgram* and creative YouTuber.
- d. Serves as the main director of the company she founded herself, namely PT Wirdamae Grup Indonesia.
- e. Wirda was once selected as an ambassador for the Qur'an while studying at Al-Mamoor New York, United State.

CHAPTER IV

ANALYSIS AND DISCUSSION

A. The Representation Values Of Faith Education In The Novel *Unlimited You* By Wirda Mansur

After going through a process of careful reading and understanding then it was found that there are values of faith education contained in the novel *Unlimited You* by Wirda Mansur, as follows:

In the *Unlimited You* book there is a scope of discussion of faith, which shows the existence of the values of faith education contained in the book, as explain below:

1. *Rububiyah*

Rububiyah is matters that discuss something related to God such as the form of God. It means believe that Allah is the only one creator, owner and controller of the universe. He can give life and death by His destiny. The deeds of Allah are called *af'al*, everything that exists in this world is Allah's act, including humans and everything that happens on this earth is Allah's act. The quotes are contained in the book as follow:

a. Existention of Allah

The existence of God is a fundamental issue for humans. Faith in the existence of God is human nature that cannot be denied. Faith in God has been ingrained in the human brain from birth. The way to believe that God is exists even though cannot be seen by the human eyes is by living it in the heart that God really exists. The following is a quote from Wirda Mansur's book about faith in existence of Allah;

Jika kita tahu dan benar-benar yakin bahwa Allah ada bersama kita, nggak ada lagi yang menjadi kekhawatiran ataupun beban.⁵¹

The quotations above shows that Allah's has the nature of being, which means that He exists, stands alone and was not created by anyone. Allah's is always with the servant who believes in Him.

⁵¹ Wirda Mansur, *Unlimited You*, (Depok : Kata Depan, 2020), p. 41.

b. Allah is the One in Creating

To be able to know Allah it can be known by seeing and learning about the signs of His power and majesty through His creation. It shows by the Qur'an that a way to know God is through the existing universe. The following is a quote contained in Wirda Mansur's book which the writer cites as an example of knowing Allah through His creation;

Sedari kecil, mulai dari hal ringan saya sangat menyukai bagaimana cara ayah memperkenalkan Allah melalui ciptaan-ciptaanNya. Ketik lagi liburan misalnya, saat melihat pemandangan indah, ayah selalu bilang:
Kak, coba lihat tuh gunungnya. Bagus ya?
Itu Allah yang menciptakan. Allah banyak menceritakan perihal gunung lho, di Qur'an.⁵²

The quote above explained that there are many ways that can be done to introduce God as the creator. For example, when see a beautiful view like a mountain, parents might say that this is proof of God's creation, which proves that God really exists and can be felt through his creation. That way, the teaching about faith through God's creation can be conveyed properly and easily understood. The proof existence of faith in Allah who is the creator of one's self is understanding of the idea of the occurrence of this nature and believing that Allah created this world, who grows, develops, protects and maintains and brings it from one condition to another until its perfection is reached. Finally, a person is convinced that behind the visible nature there is a supernatural substance that controls this nature, which is characterized by all characteristics of perfection and then felt of gratitude and indebtedness grows in his heart to the Almighty.

⁵² Wirda Mansur, *Unlimited You...* p. 38-40.

c. Allah is the Giver Rizk

As one of the names contained in *Asmaul Husna* 'Ar-Razaq' means that Allah is the giver of sustenance which shows the perfection of His nature in giving mercy to His creatures. The rizk here it means that everything has given by Allah so that His creatures can live, because there is no creature that is not given rizk by Allah. The following are excerpts contained in the novel *Unlimited You*;

Kalau mau diluasin lagi penjabarannya, biar bisa terasa feel-nya dengan kehidupan sehari-hari kita, begini kira-kira: *Lo semua bokek, kecuali Allah yang kasih rezeki. Jika tak mau susah, tak punya duit? Ya minta sama Allah, Allah yang akan berikan.*⁵³

Basically humans are born with nothing, do not have anything, everything that is in him is purely a gift from God. Allah is all-giving sustenance to every creature without exception. In the quote above is an example that when someone feels they have nothing they should ask Allah the almighty giver of sustenance. Allah is the only one who gives sustenance to His servant selflessly. All the sustenance and conditions are only Allah who solely has them. The savings are in the hands of Allah. It is Allah who gives to whom Allah wills and also the one who blocks the sustenance to others. Every sustenance has sends it down according to its level. It is impossible to be more or less than what Allah has determined. So, it is an obligation for every Muslim to faith in Allah who is the most giving.

d. Allah is the Most Gracious and Beneficial

Allah the Most Gracious is the meaning of the beautiful name in *Asmaul Husna* 'Al-Kareem', which means that Allah grants all the requests of His Servants without burdening those who ask. So, Al-Kareem means everything that is currently having and experiencing right now is a gift from Allah for which needs to be grateful. The following are excerpts from the novel *Unlimited You* that relate to Allah is the Most Gracious;

⁵³ Wirda Mansur, *Unlimited You...* p 123.

Janganlah kalian doa, “Ya Allah... masukin saya ke surga, nggak apa-apa deh nggak di surga firdaus (ibarat tingkatan kelas di pesawat, surga firdaus ada lah First Class-nya atau kelas tertinggi di surga). Di emperan atau surge paling rendah juga nggak apa-apa”.

Mintalah surga paling tinggi! Sekalipun kita merasa sangat tidak pantas dan berhak untuk masuk, tapi berdoalah! Doa yang hebat! Doalah yang besar! Doalah yang tinggi! Kenapa?

Sebab, pada saat kita berdoa, mengangkat tangan, sesungguhnya kita sedang berhadapan dengan Allah, Yang Maha Besar! Maha Memberi! Kita sedang minta, ngomong, bilang, kepada Allah, Yang Maha Mendengar! Lalu, doa kita kecil? Sedikit? Rugi!⁵⁴

Allah is the giver of benefit, whatever has been determined by Allah must have benefits for humans. For example Allah has created heaven as a reward, and just for selected people who succeeded in obtaining good deeds while living in the world. Someone who has entered heaven, he will remain eternal in it and get the greatest favor from Allah. Firdaus heaven is already familiar to some people, this heaven indeed quite famous because it is a heaven that has the highest level. This heaven is a place for people whose prayers are always fulfilled, far from useless deeds, keep their trust, and keep their promises. Firdaus heaven has been maintained in QS. Al-Kahf verse 107.

e. Allah is Perfect in His Creation

Allah who is perfect in His creating is another name for *Asmaul Husna Al-Badi'* which means the creator without any precedent, without any information and ideas from other parties, from nothing to being, and without any limits. *Al-Badi'* can be interpreted as the Most Creative; His creations are completely new, original, authentic, genuine, purely without any ideas, designs, shapes, colors, sizes, quantities, qualities, functions, uses, and so on from anywhere.

Sebelumnya, gue membahas bagaimana sebuah bacaan, teks, dapat mengubah seseorang, kan?, Nah sekarang bayangkan ada al-Quran. Apa yang akan terjadi bila kita membacanya? Atau bahkan menghafalkannya? Sementara, al-Quran sendiri berisi kata-kata

⁵⁴ Wirda Mansur, *Unlimited You...*, p. 203-204

(kalam) Allah Swt. Powerfulnya? tidak terbayangkan. Dan masuk akal kenapa ketika ada orang sakit dibacakan al-Quran jadi sembuh. Hati yang keras diperbanyak membaca al-Quran jadi lembut. Sedang bersedih kemudian membaca al-Quran jadi tenang. Karena memang isi kandungan al-Quran saja sudah sangat dahsyat.⁵⁵

The quotation above implied that Allah created everything perfectly, including creating the Qur'an is a miracle for His prophet. Miracle of *aqliyah* are miracles that can be understood using reason and mind. Miracles of this type apply all the time. An example of the miracle of *aqliyah* in this case is the revelation of the Qur'an to the prophet Muhammad. it shows that Allah sent down the Qur'an to His messenger with the aim of being a guide for his people, with super powerful contents that each word contains its own power that is able to move the hearts who is read it. Even Allah with His *Kun Fayakun* is able to make something that according to human in general is impossible, but not with the power of Allah which is able to make it real. The discussion on this matter is explained in the QS. Ali Imran verse 47.

f. Allah is the creator of Unseen

Allah is the only One who creates supernatural creatures including angels that are invisible to humans. Angels created by God which have their own purposes and duties. There are actually many angels, but in the holy book of the Qur'an it is explained that there are 10 angels that we must believe in. the 10 angels have different duties from one angel to another. As the following quote;

Pernah suatu ketika mendengar satu hadits yang mengatakan bahwa malaikat terkecil itu jika turun ke bumi kakinya bisa menyentuh dasar laut. Itu baru yang terkecil, bagaimana dengan malaikat terbesarnya? Banyak yang menceritakan bagaimana rupa Malaikat Jibril yang besar sekali. Nah ini malaikat penjaga arsy. Yang tentu besarnya tidak terbayang seperti apa, ya, kan? Karena kan arsy itu sendiri sudah besar, tentu butuh pengawal yang besar

⁵⁵ Wirda Mansur, *Unlimited You...*, p. 96.

juga. Supaya apa? Supaya kuat, mampu menjaga dan mampu mengawal arsy.⁵⁶

Faith in the existence of Angels is part of faith in God creatures, faith in Allah cannot be separated from believing in His creation. Every Muslims must believe in him. The meaning of faith here is to believe and justify the existence of Angels as beings who always obey God's commands. This quote is an example that angels really exist and enough to believe that angels are supernatural beings whose number and nature cannot be known in detail. Angels are not illusions, not fiction, and are not integrated into humans or jinns. Angels are God's most obedient creatures and are always faithful in carrying out task commanded by God, but what their physical form, how they carry out their duties human are not required to know, because that matter is beyond human reason. It shows that as human who faith in Allah must believe that Allah has created angels who are given the task of managing nature and taking care of the journey of the universe and certain other tasks. In this case, the obedience of angels to Allah becomes a valuable lesson for humans so they can imitate how obedient angels are to Allah.

2. *Uluhiyyah*

Uluhiyyah is regarding matters that discuss about worship. *Uluhiyyah* is uniting Allah in doing worship, such as praying, fasting, charity, sacrifice, surrender, and hope in Him. This aims to make human know that only Allah has the right to be worship properly. Including discussions about, there is a way to have faith in Him by believing and carrying out the commands contained in the quotations in the Unlimited You book, which are as follows:

a. Allah is the One in Receiving Worship

Allah created humans and jinns to worship Him. Worship is the total submission and surrender of a servant to his creator. Submission and surrender to Allah is certainly not sufficiently expressed through ritual worship such as prayer, but must also be proven in all the implementation

⁵⁶ Wirda Mansur, *Unlimited You...* p. 237.

of Allah's law outside of prayer. Indeed Allah creatures are one creature and Allah is the Lord of the universe and its creatures, so humans should worship to Allah because Allah loves His creatures who worship Him. As the following quote;

Allah itu menyukai hamba-Nya yang bergantung kepada-Nya. meminta hanya kepada-Nya, bersandar hanya kepada-Nya. Ketika ada di posisi serba sendiri dan merasa tidak ada yang memperhatikan, tidak ada yang sayang, tidak ada yang bisa dimintai bantuan, tidak ada yang menolong, dan selalu merasa sendiri.

Besok-besok jangan begitu lagi, ya. Karena we have Allah, we have everything. Mestinya, jika kita tahu dan benar-benar yakin bahwa Allah ada bersama kita, tidak ada lagi yang menjadi kekhawatiran ataupun beban.⁵⁷

In this quote, the meaning is implied that Allah will not leave His servant under any circumstances. Faith in Allah means that every human being is ready to serve only to Him, because there is no God who has the right to be worshiped except Allah. The condition is to remember Allah. Allah Himself said that He would accept all forms of servitude from every servant. Human are weak creatures, Allah created humans to worship Him. Worship is all words, deeds, and thoughts that aim to seek the pleasure of Allah. The meaning of worship is surrender to God. Clearly, worship arises from the feeling of monotheism. Allah is an unseen substance with all the characteristics of perfection, He is the almighty, the most compassionate, the all-knowing and so on.

b. Allah is the One in Granting

One of the most beautiful names of Allah is *Al-Mujib* which means that Allah grants every prayer. Allah grants in general the prayers of His servants who pray, regardless of the condition of the servant. Allah specifically answers the prayers of those who respond to His call and obey His shari'a. Allah is the One who answers the moaning prayers of people who are crushed and give up hope from creatures. By believing in one of

⁵⁷ Wirda Mansur, *Unlimited You...* p. 41.

Allah's names '*Al-Mujib*' implies that every servant does not need to hesitate to ask Allah, so that there is no boundary between the servant and Allah. Regardless of whether the person praying is rich or poor, has a few or many request, Allah will surely grant the prayer as long as there are no obstacles to the prayer being answer. As the following quote;

Di perjalanan dari Queenstown menuju Mt. Cook, New Zeland, ayah memberikan insight (wawasan) tentang berdoa. Yang ternyata melampaui apa yang aku ketahui selama ini. Ayah menyampaikan bahwa sesungguhnya Allah akan merasa malu terhadap hamba-Nya ketika hamba itu berdoa kepada-Nya dengan mengangkat kedua tangannya lalu mengembalikan kedua tangan tersebut dalam keadaan kosong.⁵⁸

The quote above explained that as a human beings, obedience is never separated from hopes and prayers, therefore while you can pray as much as possible, because Allah grants every prayer of His servant without exception. It shows the Almighty power of Allah that anything can be done according to His will, including granting all the prayers of His servants.

c. Allah is the One who Deserve to be Grateful

Gratitude is a form of our worship to Allah. Allah commands people to be grateful to Him, because the gratitude is a form of worship and obedience to God's commands. Grateful to Allah can be done with words and deeds. Allah has promised that He will multiply the reward for Muslims who are always grateful and accept destiny sincerely, openly, and don't complain too much, this is an example of being grateful for the blessings that has been given by Allah. As the following quote;

Kita pasti punya sesuatu yang tidak dimiliki oleh orang lain, juga sebaliknya. Bentuk kekayaan yang lain apalagi sih? Banyak. Bisa hidup di dunia itu bentuk kekayaan. Bisa bernapas juga kaya. Bisa jalan, bisa melihat, badan sehat juga termasuk kaya. Betapa juga banyak sebagian dari kita yang diuji oleh Allah dengan penyakit. Maka bersyukurlah kita.⁵⁹

⁵⁸ Wirda Mansur, *Unlimited You*, p. 201.

⁵⁹ Wirda Mansur, *Unlimited You...*, p. 80.

From the quotation above, it can be learned that being grateful to Allah is a form of our gratitude to Allah for the abundance of blessings that Allah has given us. The form of grateful to Allah can be done in words and deeds. In addition, Allah promised to add the pleasure to His servant who wants to be grateful, accepting all forms of God's gifts sincerely, gracefully, and not complaining much is an example of our gratitude for the blessings that God has given.

d. Allah is the One who Deserve to be Remembered

Allah commands His servants to always remember it. Indeed, Allah certainly cares for His servant whenever and wherever, because there are angels who record every human speech and deeds. Being a believing Muslim should try to always remember Allah, because Allah will also remember His servants who remember Him by bestowing rewards, help, and happiness in this world and the hereafter. As the following quote;

Bayangkan jika kita ingat Allah, Allah bakal ingat kita balik. Kebanyakan dari kita baru ingat Allah ketika ada di situasi sedih, menyakitkan, kecewa, gagal, atau di-bully, hehe. "Ya Allah, apa salahku? Kok aku dibenci?". Namun, coba kita cek lagi, pada saat kita bahagia adakah Allah dalam perasaan itu? Jangan-jangan kita baru melibatkan Allah pada saat lagi butuh aja. Kalau didatangi teman pas mereka lagi butuhnya aja kita bisa marah, bagaimana dengan kita ke Allah? Semoga kita selalu ingat Allah dalam segala kondisi ya.⁶⁰ Ketika kita mengenal Allah, tahu Allah, maka yang kita dapatkan adalah *inner peace*, ketenangan batin, ketenangan jiwa.⁶¹

The quote above is an example that under any circumstances humans should remember Allah. Allah will remember anyone who remembered Him, and by remembering Allah the heart will be calm. The strength of one's faith shows that it is easier to always remember Allah. Conversely, the weaker a faith of person the farther he will be from remembering Allah. The level of one's faith can be measured by honesty of the heart. There are people who remember Allah only when ask, if they are not

⁶⁰ Wirda Mansur, *Unlimited You...* p. 30.

⁶¹ Wirda Mansur, *Unlimited You...* p. 36.

asked they forget. The more a person always remembers Allah in every situation, than that is a good sign of faith, the more faith he has and believes in Allah, the less attractive this world is to him, because the only thing that interests him is only Allah.

3. *Asma' wa Sifat*

Asma' wa Sifat is belief in the names of Allah and His attributes as explained in the Qur'an and Sunnah of His Messenger. The aim is to know that what Allah has ordained for Him is correct and absolute. Allah has 99 attributes contained in the Qur'an which are called *Asmaul Husna*. In Wirda Mansur's book, several characteristics of 99 names of Allah are presented which are described as follows:

a. Allah is All-Hearing

One of the attributes of Allah in *Asmaul Husna* is *As-Sami'* which means Allah is All-Hearing. *As-Sami'* means that Allah is one of the obligatory characteristics possessed by Allah. *As-Sami'* which belongs to Allah refers to the perfection and totality of Allah's hearing which cannot be compared with anything. Allah is hearing all sounds in the universe including whisper. The simple proof that Allah is All-Hearing is that the prayers offered to Allah are answered, if it has not been granted in the world it will be granted in the hereafter. As the following quote;

Berdoalah yang tinggi untuk urusan dunia dan akhiratmu. Berdoalah yang tinggi untuk hajat dan segala cita-citamu,. Berdoalah yang tinggi untuk keluarga dan juga dirimu. Gue sih yakin dan percaya, kita adalah doa kita. Sepayah-payahnya kita dalam berdo, itu lebih baik daripada nggak berdo sama sekali. Gue pun masih suka merasa kurang dalam berdo. Padahal, ketika kita mengangkat tangan, menadah dalam posisi yang baik, dan mulai berbicara, itulah saat ketika kita “ngobrol” dengan Allah. Doa juga nggak selalu tentang apa yang kita inginkan, bisa aja isinya curahan hati, keluh kesah, ada yang lagi ganggu pikiran kita misalnya, bawa itu semua ke dalam doa. Ingat, Maha Mendengar.⁶²

⁶² Wirda Mansur, *Unlimited You...*, p. 208.

The quotation above explains that Allah will grant all the prayers and dreams of each of His servants because Allah is all-hearing. If someone has difficulties, or is feeling burden on her mind that is bothering, it can always bring to prayer, asking and talking directly to Allah about the difficulty. Because prayer is not only about wishes and dreams but prayer is a form of interaction between the servant and the Creator. As hard as we can in praying, it still better than not praying at all, the prayer is a form of our servitude to Allah, and Allah will understand the condition of each of His servants. Allah said in His word, that anyone who prays to Him, He will surely grant. It is state in the QS. Ghafir verse 60.

b. Allah is Most Giving

Understanding one of Allah's attributes is *Al-Wahhab*, which is one of the best and most beautiful names for Allah in *Asmaul Husna*. *Al-Wahhab* means the Most Giver, that who gives anything to His servants without expecting any return or reward. Allah teaches His servant to ask only Him, because Allah promises to give anything to those who ask Him earnestly. As the following quote;

Janganlah kalian doa, “Ya Allah... masukin saya ke surga, nggak apa-apa deh nggak di surga firdaus (ibarat tingkatan kelas di pesawat, surga firdaus ada lah First Class-nya atau kelas tertinggi di surga). Di emperan atau surge paling rendah juga nggak apa-apa”.

Mintalah surga paling tinggi! Sekalipun kita merasa sangat tidak pantas dan berhak untuk masuk, tapi berdoalah! Doa yang hebat! Doalah yang besar! Doalah yang tinggi! Kenapa?

Sebab, pada saat kita berdoa, mengangkat tangan, sesungguhnya kita sedang berhadapan dengan Allah, Yang Maha Besar! Maha Memberi! Kita sedang minta, ngomong, bilang, kepada Allah ,Yang Maha Mendengar! Lalu, doa kita kecil? Sedikit? Rugi!⁶³

The quotation above shows that Allah is the Most Giving substance, including giving new hope that will come true. As a human being to not get tired in hoping and asking God because God will give it. Besides that, the implied meaning in the quote above is faith in God includes believing

⁶³ Wirda Mansur, *Unlimited You...*, p. 203-204

in all of creation of God, as an example believes in the existence of heaven has levels, including *Firdaus* paradise which is the highest heaven. Wirda teaches readers to pray and don't be half-hearted, pray as high as you can, as she exemplified by praying to Allah to be placed in Allah's *Firdaus* heaven. In Islam, heaven is the most beautiful place in the ultimate goals of life for human beings who always obey Allah. This is explained in the QS. Az-Zumar verse 73.

Allah has created heaven just for selected people who succeeded in obtaining good deeds while living in the world. Someone who has entered heaven, he will remain eternal in it and get the greatest favor from Allah. *Firdaus* heaven is already familiar to some people, this heaven indeed quite famous because it is a heaven that has the highest level. This heaven is a place for people whose prayers are always fulfilled, far from useless deeds, keep their trust, and keep their promises. *Firdaus* heaven has been maintained in QS. Al-Kahf verse 107.

c. Allah is the Most Reaches

In accordance with the name contained in the *Asmaul Husna*, Allah has the name *Al-Ghany* which means Allah is reach and sufficient. Allah is rich and sufficient with His essence, so that He does not need anything else. Commensurate with that, Allah is also *Al-Mughny* which means that Allah is the Giver Wealth. He gives wealth to whomever He wills with a certain amount as He wills for those whom He will. As the following quote;

Bokap mulai bercerita tentang betapa kita harus melihat contoh dari besar dan tingginya doa para nabi. Seperti pada saat Nabi Sulaiman berdoa kepada Allah agar diberikan kerajaan yang nggak pernah ada di dunia ini, nggak ada tandingannya, nggak ada duanya. Kekayaan yang melebihi kekayaan siapapun yang ada di belahan penjuru bumi. Dan Allah tidak hanya memberikan Nabi Sulaiman kerajaan, tetapi juga kenabian, serta kekayaan. Allah tundukkan pula angin, jin, dan hewan-hewan kepadanya.⁶⁴

⁶⁴ Wirda Mansur, *Unlimited You... p. 201-203*

The quote above explains that how rich Allah is, whose wealth cannot be matched. As contained in QS. Al-Hajj verse 64 which states that heaven and all that is on earth belongs to Allah, and indeed Allah is truly the Most Rich and Most Praised. Besides that, the prayer of the Prophet Musa who asks to be given wealth that exceeds anyone is in QS. Shad verse 35.

d. Allah is Most Forgiving

Being a forgiving person will always get its own wisdom. Apart of that, Allah *Al-'Afwu* as the name in *Asmaul Husna* which means Allah is the Most Forgiving, Allah likes people who are forgiving. In everyday life, a forgiving person will get good treatment from other people whose mistakes are forgiven. In addition, being forgiving can extend friendship with other people because his heart does not hold grudges, and a forgiving person is also able to relate well with everyone, including those who have done wrong. Forgiveness is one of the characteristics of a pious person, which will surely be rewarded with kindness by Allah. The following is a deep quote that can be used an example of how to be a forgiving person;

Menyambung persoalan “Bisa jadi Allah pengin nyuci dosa-dosa kita”, itu benar adanya. Cara Allah mengajarka kita, melatih kita, membersihkan kita dari dosa yang begitu banyak. Bisa jadi Allah memang sengaja mendatangkan orang-orang yang membuat kita marah, sakit hati, diuji dengan teman yang seperti itu, pokoknya Allah hidangkan persoalan yang tidak menyenangkan semua. Kenapa? Insya Allah, dengan sebab kesabaran, dan kemampuan memaafkan mereka yang sudah menyakiti kita, akan membawa kita ke surga. Bukan hanya surga, melainkan juga mendapat ampunan Allah.⁶⁵

From the quote above it means that as a human being who has faith in Allah, it is appropriate to be able to forgive every mistakes that made by other, because Allah has taught how to be a forgiving person. In this case Allah Himself gives an example of forgiving every mistake of His

⁶⁵ Wirda Mansur, *Unlimited You...* p. 169-171.

servants which shows that Allah is a God who forgiving and loves all forms of forgiveness. Indeed Allah is Most Forgiving and Merciful.

e. Allah is Most Giving pleased

All human on this earth are God who determines the destiny. In addition, all human beings in this world are equal in the sight of Allah. Therefore, human do not need to be busy seeking the pleasure of Allah but must continue to please Allah, because the formula is *Radiatan Mardiyah* not reversed *Mardiyatan Radiyah*. So, it must be ensured that as servant should be pleased with whatever God has determined. If someone has pleased than Allah will also be pleased. As the following quote;

Cara pandang Fatih adalah; dia kejar dulu ridha orang tuanya. Dia percaya dan meyakini hadits tentang ridha Allah ada pada ridha orangtua. Ketika dia berhasil mendapatkan ridha orangtuanya, otomatis Allah ridha padanya.⁶⁶

The quote above it can be seen that it was Allah who told how to get His pleasure by teaching it to His prophet, and then the prophet will conveying it to his people. Indirectly, the implied meaning is as human being must believe in the apostle. Faith in the apostle of Allah means believing that Allah sent His apostles to be examples and role models for human. As Muslim it is obligatory upon them to believe in the messenger of Allah because they are perfect human beings. The apostles are human beings who have the nature of being awake from sin. What was conveyed by the apostles did not come from their own initiative, but on orders or revelations from Allah. The apostles that Allah sent were to give good news and give warnings. Whoever believes and makes corrections, then there is no fear of them and they are not sad. Fatih's point of view in pursuing the pleasure of his parents first is to earn the pleasure of Allah. This is accordance with what the Prophet taught about being devoted to parents as stated in a hadith which narrated by Imam At-Tirmidzi that Allah's pleasure is in parents' pleasure, and Allah's displeasure is in the parents' displeasure.

⁶⁶ Wirda Mansur, *Unlimited You...* p. 185.

f. Allah is All-ordained

Allah is all-ordained in His qada and qadar. The destiny is God's decree or decision that is applied to all His creatures, weather it has been happened, is happening, or will happen. Thus, God's destiny does not only happen to humans, but applies to all of His creatures.⁶⁷ The following are excerpts contained in the novel *Unlimited You* relating to faith in qada and qadar;

Aku bukan dari orang mampu. Aku berkeinginan untuk masuk universitas, tapi banyak orang di sekitarku yang menggoyahkan semangatku. Dari mereka aku melihat banyak sekali orang gagal meski lulusan sarjana. Bagaimana supaya aku tidak takut gagal dan tetap semangat untuk berhasil? “pertama, jangan samakan mimpi mu dengan mimpi orang lain. Karena setiap impian punya cerita, jalan, dan cara yang berbeda. Jangankan soal impian, soal hidup, sifat, karakteristik, serta kebiasaan manusia aja berbeda. Ada sekelompok orang yang punya impian sama tapi endingnya berbeda, yang satu berhasil dan lainnya gagal. Yang satu impiannya besar, semangatnya membara, selagi belum dapat usaha terus. Impian itu bgagaikan kapal, dan kamu adalah nahkodanya, kamu yang mengarahkan mau dibawa kemana impianmu.”⁶⁸

The quote above implies that there is a destiny that can be change. Faith in decrees of qada and qadar means to believe wholeheartedly that Allah has determined everything for his creatures. Human destiny has determined by Allah since before birth. Even though every human being has their fate determined, it doesn't mean that humans just stay silent and wait for their fate without any change try and endeavor. Humans are still obliged to make an effort after that pray. By praying all our affairs return to Allah. Thus anything what happens is accepted with pleasure and sincerity. Faith in qada and qadar is one of the foundations of one's faith, by fully believing in the destiny that has been determined by Allah and understanding correctly the benefit of the destiny itself. This isn't make life in vain because it will be more serious in trying and doing good. The

⁶⁷ Wachid, Achmadi, Masrun, *Pendidikan Agama Islam*, (Jakarta: Ganeca Exact, 2007), p. 96.

⁶⁸ Wirda Mansur, *Unlimited You...*, p. 268.

prophet has signaled not to just give up toward destiny, because humans themselves have an important role and are facilitated in their every practice. Humans must always try to find the best and endeavor as much as possible in worship and charity in order to achieve the goal of life, both for the happiness of the world and the hereafter.

g. Allah is the Most Giving Opportunity

Allah is very kind to His servant. Allah always gives opportunities for His servant to become better people. As an ordinary human being may have been in the time of ignorance, but Allah is the Most Giver of light and the Most Guiding for His servants. So, be grateful for all the blessing of life that has given by Allah. Allah is never angry with His servants, Allah is always there for His servants, the proof is that Allah still gives opportunities for His servants to improve themselves to be better. As the following quote;

Ketika kita masih mampu berbicara, bicaralah yang baik-baik. Berbicaralah yang sopan-sopan. Berbicaralah yang bagus-bagus. Berbicaralah yang berbobot. Berbicaralah yang tidak menimbulkan peperangan. Yang tidak menyakitkan hati orang. Yang tidak melukai perasaan orang. Tidak mendzalimi orang. Maka, kita sangat beruntung bila semasa hidup kita banyak mengucapkan kalimat tersebut. Karena apa? Karena nanti matinya insya Allah khusnul khatimah.⁶⁹

The quotation above explained that when humans are still given the opportunity by God to able to speak, then speak kindly, speak politely, speak nicely, which does not hurt other people because of it words. According to that, it is very fortunate that humans during their lifetime say many good sentences that do not hurt other people, because such a person dies *khusnul khatimah*.

⁶⁹ Wirda Mansur, *Unlimited You...* p.248.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the results and the research of discussion above, the writer concluded that the Unlimited You novel by Wirda Mansur contains the values of faith education. As for regarding the values of faith education contained in the novel Unlimited You are as follows: The Concept of Monotheism in the context of faith education are includes; *Rububiyyah* which consists from the existantion of Allah, Allah is the One in Creating, Allah is the Giver Rizk, Allah is Most Gracious and Beneficial, Allah is Perfectly in His Creation, and Allah is the Creation of Unseen. *Uluhiyyah* that is the essence to unite Allah in worship, which includes; Allah is the One in Receiving Worship, Allah is the One in Granting, Allah is the One who Deserve to be Grateful, Allah is the One who Deserve to be Remembered. *Asma' wa Sifat* is about faith in the name of Allah and His Attributes which include in the discussion are; Allah is All-Hearing, Allah is the Most Giving, Allah is the Most Riches, Allah is the Most Forgiving, Allah is the Most Give Pleased, Allah is All-ordained, and Allah is the Most Giving Opportunity.

B. Suggestion

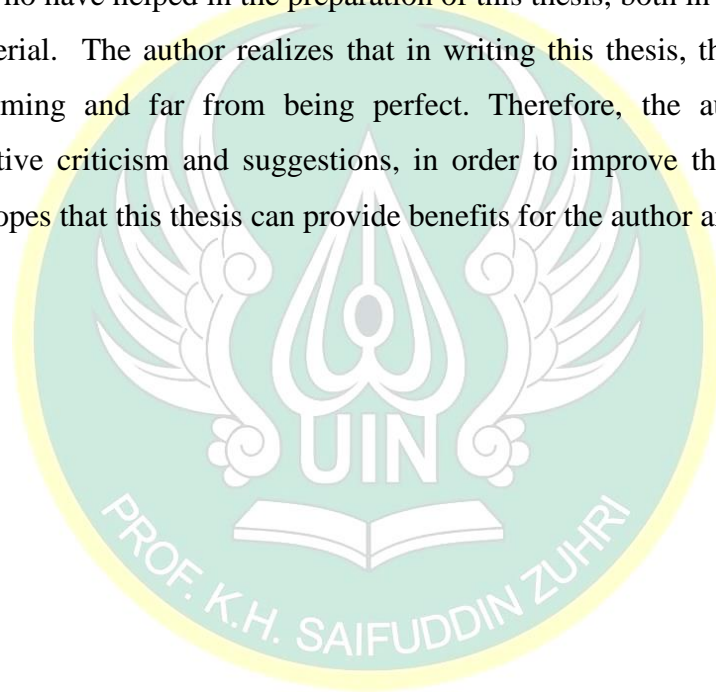
Based on the results of an analysis of the values of faith education in the novel Unlimited You by Wirda Mansur that has been carried out, there are several suggestions from the author as follows:

1. For readers, the author hopes that the values of faith education contained in the novel Unlimited You by Wirda Mansur can be applied in everyday life, so that human beings who believe, fear and obey the Creator will be realized.
2. For other researchers, bearing in mind that the novel Unlimited You by Wirda Mansur's contains many values of Islamic education, especially values of faith education. Other writer should be able to examine more deeply about other important parts of this novel.

3. For Wirda Mansur, as the author of *Unlimited You*, the author hopes that Wirda can provide works better and inspire many people, especially teenagers. Because with her writings, Wirda was able to change a person's way of thinking. Even from these quotes, Wirda can encourage someone's life. Especially in term of achieving dreams, because each of her quotes is very inspiring.

C. Limitation of The Research

Thanks to Allah who has given strength to the author. So that the author can complete this thesis properly and not to forget, the author thanks to all parties who have helped in the preparation of this thesis, both in mind, energy, and material. The author realizes that in writing this thesis, there are many short coming and far from being perfect. Therefore, the authors expect constructive criticism and suggestions, in order to improve this thesis. The author hopes that this thesis can provide benefits for the author and readers.



BIBLIOGRAPHY

- Assegaf, Abd. Rachman. 2005. *Studi Islam Kontekstual*. Yogyakarta: Gama Media.
- Adisusilo, Sutardjo JR. 2012. *Pembelajaran Nilai Karakter*. Jakarta: PT Raja Grafindo Persada.
- Ali, Zainuddin. 2012. *Pendidikan Agama Islam*. Jakarta: Bumi Aksara.
- Amin Suma, Muhammad. 2013. *Ulumul Quran*. Jakarta: PT Raja Grafindo Persada.
- Amri, Muhammad. 2018. *Akidah Akhlak*. Gresik: Semesta Aksara.
- Assegaf. 2014. *Filsafat Pendidikan Islam Cet. Ke-3*. Jakarta : PT Raja Grafindo Persada.
- Adhim, Muhammad Fauzil. 2005. *Salahnya Kodok: Bahagia Mendidik Anak Bagi Ummahat*. Yogyakarta: Mitra Pustaka.
- Ilyas, Yunahar. 1995. *Kuliah Aqidah Islam*. Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam.
- Izzan, Ahmad. *Hadis Pendidikan: Konsep Pendidikan Berbasis Hadis*. Bandung: Perpustakaan Nasional Katalog Dalam Terbitan.
- KBBI. 2008. Jakarta: PT Gramedia Pustaka Utama.
- Khon, Abdul Majid. 2012. *Ulumul Hadits*. Jakarta: Amzah.
- Indriyani, Juliyah. 2017. *Nilai-nilai Pendidikan Akidah dalam Novel Api Tauhid Karya Habiburraman El Shirazy dan Relevansinya Terhadap Materi Akidah di MTs*, Skripsi. Palembang: UIN Raden Fatah.
- Munirah. 2015. Sistem Pendidikan Di Indonesia: Antara Keinginan dan Realita, *Jurnal Auladuna, Vol.2No.2*.
- Nata, Abudin. 2007. *Metodologi Studi Islam*. Jakarta: PT Raja Grafindo Persada.
- Munir and friend. 2001. *Dasar-dasar Agama Islam*. Jakarta: PT Rineka Cipta.
- Mansur, Wirda. 2020. *Unlimited You*. Depok: Kata Depan.
- Nuryah. 2017. *Pengantar Aqidah Akhlak dan Pembelajarannya*. Yogyakarta: Lintang Rasi Aksara Books.
- Siti Solichah, Aas. 2018. Teori-teori Pendidikan dalam Al-Quran, *Jurnal Edukasi Islami Vol.07.No.1*.

- Rahman, Taufiqur. 2018. *kiat-kiat Menulis Karya Ilmiah Remaja*. Semarang: CV Pilar Nusantara.
- Tolchah, Muhammad. & Arfan, Muhammad. 2019. *Islamic Education In The Globalization Era (Challenges, Opportunities, and Contribution of Islamic Education in Indonesia)*. Vol.7.No.4. July.
- Sudaryono. 2016. *Metode Penelitian Pendidikan*. Jakarta: Kencana.
- Sukitman, Tri. 2016. Internalisasi Pendidikan Nilai dalam Pembelajaran (Upaya Mencipta Sumber Daya Manusia yang Berkarakter), *Jurnal Pendidikan Sekolah Dasar* Vol.2, No.2 Agustus.
- Tim Penyusun Kamus Pusat Pembinaan Bahasa. 2015. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Sugiyono. 2017. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Susiba. 2018. *Pendidikan Akidah Bagi Anak Usia Dini*. Jurnal Kependidikan Islam. Vol. 2 No. 2 Agustus.
- Undang-Undang Republik Indonesia Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional.
- Zed, Mustika. 2014. *Metode penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- Sabiq, Sayyid. 1995. *Aqidah Islam (Ilmu Tauhid)*. Bandung: CV Diponegoro.
- Shalih bin Fauzan Al-Fauzann. 2015. *Panduan Lengkap Membenahi Akidah Berdasarkan Manhaj Ahlus Sunnah Wal Jamaah*. Terj. Izzudin Karimi. Jakarta: Darul Haqq.
- Sukardi. 2003. *Metodologi Penelitian Pendidikan*. Yogyakarta: Bumi Aksara.
- Tafsir, Ahmad. 2007. *Ilmu Pendidikan dalam Perspektif Islam*. Bandung: PT Remaja Rosdakarya.
- Wahid, Achmadi, Masrun. 2007. *Pendidikan Agama Islam*. Jakarta: Ganeca Exact.
- Zainuddin. 1996. *Ilmu Tauhid Lengkap*. Jakarta: Rineka Cipta.
- Ndraha, Talidzuhu. 1997. *Budaya Organisasi*. Jakarta: Rineka Cipta.
- Ridwan, Aang. 2013. *Filsafat Komunikasi*. Bandung: CV, Pustaka Setia.

- Muhaimin. 1993. *Pemikiran Pendidikan Islam*. Bandung: Trigendi Karya.
- Tafsir, Ahmad. 2016. *Ilmu Pendidikan Islam*. Bandung: PT Remaja Rosdakarya.
- Abu Ahmadi dan Noor Salimi. 1994. *Dasar-dasar Pendidikan Agama Islam*. Jakarta: Bumi Aksara.
- Emir dan Saifur Rohman. 2016. *Teori dan Pengkajian Sastra*. Jakarta: Rajawali Pers.
- Addaafi'alqadiyah, Irhamna. 2021. *Nilai-nilai Pendidikan Agama Islam dalam Novel Unlimited You Karya Wirda Mansur*, Thesis. Yogyakarta: UIN Sunan Kalijaga.
- Mukaromah, Eviyatul. 2021. *Nilai-nilai Pendidikan Tauhid dalam Buku Qami'uth Thughyan 'Ala Manzumati Syu'abul Iman Karya Syaikh Muhammad Nawawi bin Umar Al-Jawwi dan Implementasinya Pada Siswa*, Thesis. Purwokerto: UIN Saizu.
- Nuroniah, Zuhrotun. 2021. *Nilai-nilai Pendidikan Akhlak dalam Novel Dua Barista Karya Najhaty Sharma*, Thesis. Purwokerto: UIN Saizu.
- Rumiati, Irna. 2021. *Nilai-nilai Pendidikan Karakter dalam Buku Berguru ke Sang Kiai Pemikiran Pendidikan K.H. M.Hasyim Asy'ari karya Mukani*, Thesis. Purwokerto: UIN Saizu.
- Fadilah, Syifa Nur. 2021. *Nilai-nilai Bimbingan dan Konseling Islam untuk Meningkatkan Motivasi Diri (Analisis Isi dalam Buku Unlimited You Karya Wirda Mansu*, Thesis. Bandung: UIN Sunan Gunung Djati.
- Mutmainah, Faridatul. 2021. *Nilai-nilai Pendidikan Akidah dalam Buku Be Calm Be Strong Be Grateful Karya Wirda Mansur*, Thesis. Purwokerto: UIN Saizu.
- Redaksi PM. 2012. *Sastra Indonesia Paling Lengkap*. Depok: Pustaka Makmur.

<https://www.instagram.com/p/Cpy7BrcSKQ5/?igshid=YmMyMT2M2Y>

<http://www.ar-raniry.ac.id/index.php/id/posts/pendidikan-islami-dimulai-dari-akidah-yang-kuat-ejak-dini>

<https://www.selebsquad.com/2019/02/biodata-wirda-mansur.html?m=1>



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Jalan Jenderal A. Yani, No. 40A Purwokerto 53126 Telepon (0281) 635624
Faksimili (0281) 636553 www.uinsaizu.ac.id

SURAT KETERANGAN SEMINAR PROPOSAL SKRIPSI

No. B.e.619 /Un.19/FTIK.JPI/PP.05.3/02/2023

Yang bertanda tangan di bawah ini, Ketua Program Studi Pendidikan Agama Islam pada Fakultas Tarbiyah dan Ilmu Keguruan (FTIK) UIN Prof. K.H. Saifuddin Zuhri Purwokerto menerangkan bahwa proposal skripsi berjudul :

**The Values of Faith Education Based on the Book Unlimited You
by Wirda Mansur**

Sebagaimana disusun oleh:

Nama : Ayunda Retio Wulan
NIM : 1617402003
Semester : 14
Jurusan/Prodi : PAI

Benar-benar telah diseminarkan pada tanggal : 27 Maret 2023
Demikian surat keterangan ini dibuat dan dapat digunakan sebagaimana mestinya.

Purwokerto, 27 Maret 2023

Mengetahui,
Koordinator Prodi PAI



Rahman Affandi, S.Ag., M.Si.
NIP.196808032005011001



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Alamat: Jl. Jend. A. Yani No. 40 A Telp. (0281) 635624 Fax (0281) 636553 Purwokerto 53126

SURAT KETERANGAN
No. B-889/In.17/WD.I.FTIK/PP.009/VIII/2020

Yang bertanda tangan di bawah ini Wakil Dekan Bidang Akademik,
menerangkan bahwa :

N a m a : Ayunda Retio Wulan
NIM : 1617402003
Prodi : PAI

Mahasiswa tersebut benar-benar telah melaksanakan ujian komprehensif
dan dinyatakan *LULUS* pada :

Hari/Tanggal : *Selasa, 7 Agustus 2020*

Nilai :A-

Demikian surat keterangan ini kami buat untuk dapat digunakan
sebagaimana mestinya.

Purwokerto, Selasa, 7 Agustus 2020
Wakil Dekan Bidang Akademik,



Dr. Suparjo, M.A.
NIP. 19730717 199903 1 001



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI
PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO UPT
PERPUSTAKAAN**
Jalan Jenderal A. Yani No. 40A Purwokerto 53126 Telepon (0281) 635624
Faksimili (0281) 636553
Website: <http://lib.uinsaizu.ac.id>, Email: lib@uinsaizu.ac.id

SURAT KETERANGAN SUMBANGAN BUKU

Nomor : B-866/Un.19/K.Pus/PP.08.1/3/2023

Yang bertandatangan dibawah ini menerangkan bahwa :

Nama : AYUNDA RETIO WULAN
NIM : 1617402003
Program : SARJANA / S1 Fakultas/Prodi : FTIK / PAI

Telah menyumbangkan buku ke Perpustakaan UIN Prof. K.H. Saifuddin Zuhri Purwokerto dengan judul dan penerbit ditentukan oleh perpustakaan. Sumbangan buku tersebut dilakukan secara kolektif atau gabungan dengan menitipkan uang sebesar :

Rp 40.000,00 (Empat Puluh Ribu Rupiah)

Uang terkumpul dibelanjakan buku yang kemudian buku hasil pembeliannya diserahkan secara sukarela sebagai koleksi perpustakaan UIN Prof. K.H. Saifuddin Zuhri Purwokerto

Demikian surat keterangan ini dibuat untuk menjadi maklum dan dapat digunakan seperlunya.

Purwokerto, 24 Maret 2023

Kepala,



Aris Nurohman

THE VALUES OF FAITH EDUCATION BASED ON THE BOOK UNLIMITED YOU BY WIRDA MANSUR

ORIGINALITY REPORT

1 %	%	%	1 %
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to IAIN Purwokerto	1 %
	Student Paper	

Exclude quotes	Off	Exclude matches	Off
Exclude bibliography	Off		



IAIN PURWOKERTO

**MINISTRY OF RELIGIOUS AFFAIRS
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO
LANGUAGE DEVELOPMENT UNIT**

Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, www.stainpurwokerto.ac.id

CERTIFICATE

Number: In.17 / UPT.Bhs/ PP.00.9/ 69/ 2019

**DUPLIKAT
DUPLICATE**

This is to certify that :

Name : **AYUNDA RETIO WULAN**
Student Number : **1617402003**
Study Program : **PAI**

Has completed an English Language Course in Intermediate level organized by Language Development Unit with result as follows:

SCORE: 70 GRADE: GOOD

Purwokerto, May 17th, 2019
Head of Language Development Unit,


H. A. Sangid, B.Ed., M.A.
NIP. 19700617 200112 1 001

وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بورنوبورتو
الوحدة لتنمية اللغة



IAIN PURWOKERTO www.stainpurwokerto.ac.id

معدول: شارع جندول أحمدباني، رقم: ٥٣١٣٦، هاتف: ٠٢٨-٦٣٥٦٣٤

DUPLIKAT
نسخ

الشهادة

الرقم: ١٧/ Bhs/ UPT. Bhs/ ٢٠١٩/ ٦٤/ PP...

تشهد الوحدة لتنمية اللغة بأن:
الاسم : أيوندا رتيو وولان
رقم القيد : ١٦١٧٤.٢٠٠٣
القسم : PAI

قد استحق/استحققت الحصول على شهادة إجادة اللغة العربية بجميع مهاراتها على المستوى المتوسط وذلك بعد إتمام الدراسة التي عقدتها الوحدة لتنمية اللغة وفق المنهج المقرر بتقدير:

(مقبول) ٦٤
١٠٠

١٩٧٠٠٦١٧٢٠٠١٢١٠٠١ : رقم التوظيف
أحمد سعيد الحج، الماجستير
الوحدة لتنمية اللغة،
بورنوبورتو، ١٧ مايو ٢٠١٩
KEMENTERIAN AGAMA
KEMENTERIAN BAHASA



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT MA'HAD AL-JAMI'AH

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635624, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

SURAT KETERANGAN

Nomor : B-022/In.17/UPT.MAJ/SK.003/IV/2019

Yang bertanda tangan di bawah ini Mudir Ma'had Al-Jami'ah Institut Agama Islam Negeri Purwokerto menerangkan:

Nama : AYUNDA RETIO WULAN


NIM : 1617402003

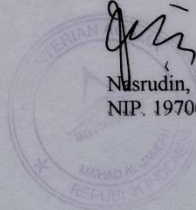
Fakultas/Jurusan : TARBIYAH/PAI

mahasiswa tersebut di atas telah LULUS Ujian Kompetensi Dasar BTA & PPI dengan nilai Tes Tulis : 74, Tartil : 80, Tahfidz : 80, Imla' : 80, dan Praktek : 80.

Demikian surat keterangan ini dibuat untuk dapat digunakan sebagaimana mestinya.

Purwokerto, 8 Mei 2019
Mudir Ma'had Al-Jami'ah,


Nasrudin, M. Ag
NIP. 19700205 199803 1 001





KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT
Alamat: Jl. Jend. A. Yani No. 40A Telp. 0281-635624 Fax. 636553 Purwokerto 53126

SERTIFIKAT

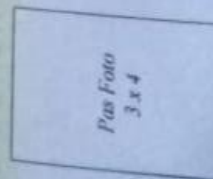
Nomor: 0470/K.LPPM/KKN.44/11/2019

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

Nama : AYUNDA RETIO WULAN
NIM : 1617402003
Fakultas / Prodi : FTIK / PAI

TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-44 IAIN Purwokerto Tahun 2019 yang dilaksanakan mulai tanggal 15 Juli 2019 sampai dengan 28 Agustus 2019 dan dinyatakan LULUS dengan Nilai 95 (A).



*Pos Foto
3 x 4*

Purwokerto, 18 November 2019
Ketua LPPM,



Dr. H. Ansori, M.Ag.
NIP. 19650407 199203 1 004



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI (IAIN) PURWOKERTO
LABORATORIUM FAKULTAS TARBIYAH DAN ILMU KEGURUAN
Alamat : Jl. Jend. A. Yani No. 40A Telp. (0287). 635624 Psw. 121 Purwokerto 33126

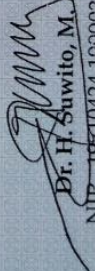
Sertifikat

Nomor : B. 093 / In. 17/K. Lab. FTIK/PP.009/ IV /2020
Diberikan kepada :

Nama : AYUNDA RETIO WULAN
NIM : 1617402003

Sebagai bukti yang bersangkutan telah melaksanakan kegiatan
Praktik Pengalaman Lapangan (PPL) Semester Genap Tahun Akademik 2019/2020
pada tanggal 27 Januari sampai dengan 9 Maret 2020

Mengetahui,
Dekan,


Dr. H. Suwito, M. Ag.
NIP. 19710424 199903 1 002

Purwokerto, 21 April 2020

Laboratorium FTIK,
Kepala


Dr. Nurwadi, M. Pd. I.
NIP. 1971102120006041002



gali potensi,
raih mimpi-mimpi

"Bagaimana jika kita tidak punya kemampuan? Apakah kita bisa sukses?"

Kemampuan dapat diciptakan. Ini bukan masalah orang itu beruntung, genius, pintar, dan sebagainya. Ini tentang orang yang paham apa kemampuannya atau mau mencari tahu kemampuannya, kemudian dia asah dan kembangkan; dia berproses dan dia tidak berhenti.

Jika melihat kemampuan kita, memang serbaterbatas. Untuk itu, kita lihatnya ke Allah saja. Kemampuan Allah. Kemampuan yang *super-unlimited*. Sehingga, kita pun bisa jadi ketularan *unlimited*.

Sekarang saatnya kamu menggali potensi dan jangan takut bermimpi.

Dream big, pray bigger.

Distributor:



Beyond Expectations

f HutaMedia HutaMedia @hutamedia



Redaksi:
Perum Executive Village E9
Jl. Cendekia, Tanah Baru, Beji
Kota Depok, Jawa Barat 16426
redaksi@katadepan.com

SELF-IMPROVEMENT/BUKU ISLAM

ISBN 978-623-7567-11-6



9 786237 567196

HARGA P. JAWA RP99.000

CURRICULUM VITAE

Name : Ayunda Retio Wulan
Gender : Female
Place, Date of Birth : Cilacap, March 2nd 1999
Father : Suratno
Mather : Sakinah
Religion : Islam
Marital Status : Single
Phone : 081229888151
Address : Jl. Cimanuk, Rt 05 Rw 03, Karangmangu, Kroya, Cilacap
Email : ayundaretiowulan99@gmail.com
Education : MI Ma'arif 07 Karangmangu (2010)
SMPN 02 Kroya (2013)
MAN 03 Cilacap (2016)
S1 UIN Saizu Purwokerto (processed)