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ANALYSIS OF EDUCATIONAL VALUES IN THE NOVEL SULUH RINDU BY HABIBURRAHMAN EL SHIRAZY

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Abstract

Moral education is an important aspect of Islamic education. However, what is happening now is the emergence of moral decline in the younger generation, making it important to apply the right educational strategy. One of the strategies that can be implemented to improve the problem of moral education is to utilize literary works in the form of novels. This study aims to examine the values of moral education contained in Habiburrahman El Shirazy's novel Suluh Miss. The method used is a qualitative method with a study of literature (library research). Data collection techniques using documentation techniques. From the research results, there are five moral attitudes towards oneself, namely humble attitude, istiqomah attitude, honest attitude, discipline attitude, and attitude of studying.

Keywords: Moral Education, Suluh Rindu

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INTRODUCTION

Moral education is an important aspect of Islamic education (Hidayat and Rahman 2022). Moral education has the goal of forming characters who can behave well and promote moral values in everyday life. According to (Abdulah, 2007), good morals will bring well-being both physically and mentally, while damaged morals will bring damage both physically and mentally (Darodjat dan Wahyudiana 2002).

The position of morality in Islam is very important. Rasulullah *Shallallahu alaihi wa sallam* , who is the cover of the prophets and a role model for all Muslims, places the perfection of morals as the foundation of preaching. According to the hadith " *Indeed I was sent by Allah Subhanahu wa ta'ala to perfect morals (HR Bukhari)".*

All human actions are inseparable from morality. As is known, moral education is the main problem that is a challenge for humans (Saputro 2017). Like many stories described in the Qur'an regarding the Thamud, the Madyan, the 'Ad, and the Sodom. These people perished and started to have moral problems that were damaged and immoral. This is the same as what is happening now where young people and students experience moral decline such as a loss of honesty, low courtesy towards older people, lack of empathy and tolerance. This happens because it is not conducive to moral education that is obtained in the family, community, and school environment.

Recently, there have been several cases that have become a sensation among the public. The news aired on TV One News on January 20 2023 about the high number of middle and high school students in Ponegoro who asked for dispensation from marriage due to pregnancy out of wedlock. Of course, this is a form of decreasing moral values and morals in the younger generation of Muslims today. This is a serious problem that must be fixed. As is known, moral education is a series of main basic principles that must be possessed and made a habit by someone from childhood to adulthood. (Ulwan, 2007). This shows that moral education must be instilled and receive special attention.

According to (Abdullah, 2007), two ways can be done to achieve good morals. *First,* submit and obey the gifts that God has given, such as being able to control your desires to submit to reason and religion, because humans are created perfect, things This can be obtained without learning and educational process. This group belongs to the Apostles and Prophets of Allah. *Second*, strive in earnest *(mujahadah)* and practice *(riyadhah)* , confident

that you can do it yourself to apply the moral values you get. For this group, ordinary people can do it by practicing and learning to study.

In this case, it can be seen that the problems of moral education can be instilled through appropriate educational strategies. One form of strategy that can be used to improve the problem of moral education is by utilizing literary works in the form of novels. As is known, the novel is a literary work that is very popular with young people. This novel literary work can be used as a medium for learning. Novels do not only contain entertainment, but novels contain various kinds of educational values that are very useful and have an influence on their readers. The themes presented are as varied as the novel by Habiburrahman El Shirazy, which has the theme of Islamic education, especially moral education.

Suluh Longing by Habiburrahman El Shirazy is a literary work that tells a lot about various things related to the values of moral education, such as when the character Syifa experiences a snake biting her leg, here The character Syifa does not blame the person who invited her to that place, so As a result, her leg was bitten by a snake, but Syifa took lessons and lessons from this incident and did not forget to express her gratitude because the snakebite could be cured with the permission of Allah. Syifa thought that it was all because of her negligence (Shirazy, 2022). This is an example of instilling the values of moral education in the Novel Suluh Rindu. The purpose of this study is to examine what are the values of moral education contained in the novel Suluh Rindu by Habiburrahman El Shirazy with the hope that it can be used as an example and learning media about moral education material.

METHODS

The method used in this research is qualitative with a literature review (Library research). The data collection technique used is the documentation technique. The data source in this study is the novel Suluh Rindu by Habiburrahman El Shirazy. The data obtained were analyzed using content analysis techniques. The data obtained will then be analyzed using data analysis techniques according to Miles and Huberman, namely reducing data, displaying data, and drawing conclusions from the data (P. D. Sugiyono 2014). To increase data confidence and so that the data obtained can be accounted for, the researcher

checked the validity of the data using triangulation, namely by checking data through many sources, methods, and time (S. Sugiyono 2015).

RESULTS

The values of moral education for oneself in the novel Suluh Rindu by Habiburrahman El Shirazy are shown in the form of narrative stories, dialogue between characters, and the conditions in which the characters respond to a problem they face. The dialogue or conversation presented is in the form of writing that is easy to understand and can be read repeatedly. The contents of the sentences and the plot of the story presented are the ideas conveyed by the author. The message conveyed in the story is very easy for readers to understand. To see the message conveyed in the story description, the researcher will convey it in sentences, paragraphs, and dialogue between characters. The results of the analysis of the values of moral education in the novel *Suluh Rindu* by Habiburrahman El Shirazy are as follows:

1. Humility (*tawadhu'*)

Based on the research that has been done, the researcher found an example of a form of morality towards oneself in the novel Suluh Rindu Habiburrahman El Shirazy's work, namely humility (*tawadhu* '). This attitude can be seen from the snippets of narrative in the novel as follows:

Table 1. Quotes ***of Humility***

Indicator	Information	Matter	Narration/Dialogue
Humble (*tawadhu'*)	Not proud of yourself	44	Soon there will be regional meetings and the formation of a new board. Nak Ridho deserves to be admitted to the regional MUI. I will propose joining the fatwa commission with me or the education commission." I feel unworthy to sit in the majesty of that noble Father Kyai. What am I, a stupid student who still has a lot to learn."
		140	Only four months, Neng. Priest and

			preacher *training*. I only followed the preaching of the kyai, especially Kyai Mukhlas. So I am praying for the blessing of the clerics. Hopefully, later I will study at Al-Azhar, even though it's only for four months, I can reap the blessings of the scholars there.
		341	He felt unworthy of being given such high respect by his teacher. How could it not be, Simbah Kyai Nawir called him "Kyai", Kyai Ainur Ridho. Meanwhile, his son's name, Kyai Shobron, and his name Simbah Kyai Munawir do not add any frills. Even for himself, Simbah Kyai Nawir claims to be "Alfaqir ahqarul wara" which means a poor person, as despicable as humans.

In **table dialog 1** which is found on page 44 in the novel Suluh Rindu, it appears that Habiburrahman El Shirazy displays the concept of humility. The main character in this novel, namely Ridho, received praise from his teacher Kyai Mukhlas because Ridho had sufficient knowledge and deep knowledge to be able to enter the MUI fatwa commission, moreover Ridho was the leader of the Al Ihsaniyyah Islamic Boarding School. However, Ridho humbly responded to his teacher's invitation by mentioning that he is a Santri who still needs to learn a lot more.

In another part of the dialogue on page 140 of the Suluh Rindu novel. Habiburrahman El Shirazy again displayed a humble attitude. Dialogue takes place between Ridho and Diana, the daughter of Kyai Nawir. When the figure Ridho was praised for being selected as one of the participants who had the opportunity to take part in the *training program* for imams and preachers at Al-Azhar University, Cairo, Egypt. In this dialogue, Ridho's character shows a humble attitude and does not boast about his achievements. Even though this moment can be used as a form of pride.

Another part of the dialogue is on page 341 in the Suluh Rindu novel. Habiburrahman El Shirazy displays a humble attitude between teacher and student. Ridho felt that he was not worthy of being given such high respect by his teacher by calling him

Kyai Ainur. On the other hand, Kyai Nawir also showed humility by saying that he was just a fakir. This shows the cultivation of the values of moral education to oneself which is very unusually shown in the novel Suluh Longing by Habiburrahman El Shirazy.

2. Istiqomah attitude

Based on the research that has been done, the researcher found an example of a form of morality towards oneself in the novel Suluh Rindu Habiburrahman El Shirazy's work is the attitude of istiqomah in doing something. This attitude can be seen from the snippets of narrative in the novel as follows:

Table 2. ***Istiqomah Attitude Quotes***

Indicator	Information	Matter	Narration/Dialogue
Istiqomah	Keep habits	11	Why rush to sleep Fa? Here, let's talk. It's rare to be together like this." "I don't want to sleep." What are you going to do? I have to murajaah memorization. There's still less than two juz." How many juz a day? Didn't you read the Qur'an all the way while climbing? Six juz minimum. Today only got four juz. I want to be together here, but how else, six juz are non-negotiable."
		216	It was Ridho's habit, after the Asr prayer he would remain in the mihrab of the mosque to meditate and read the Qur'an.

table 2 dialog page 11 in the longing torch novel. Habiburrahman EL Shirazy presents the concept of istiqomah attitude. This can be seen when the character Syifa does not make the situation of togetherness an obstacle for her to memorize the Al-Qur'an which she usually does every day. This is an example of instilling the values of moral

education in oneself, how one's istiqomah attitude in carrying out worship which has become a daily routine. The situation experienced is not a barrier to remaining istiqomah in routine worship habits.

In another part of the dialogue, to be precise, on page 216 of the Torch Longing novel. Habiburrahman El Shirazy again displays the cultivation of istiqomah attitude. In the novel, the character Ridho is narrated who has a habit after the Asr prayer to perform dhikr worship and read the Qur'an. This is a form of instilling the values of moral education in oneself and can be used as an example to make daily habits.

3. Honest attitude

Based on the research that has been done, the researcher found an example of a form of morality towards oneself in the novel *Suluh Rindu* by Habiburrahman El Shirazy, namely being honest about the conditions experienced. This attitude can be seen from the snippets of narrative in the novel as follows:

Table 3. ***Honest Attitude Quotes***

Indicator	Information	Matter	Narration/Dialogue
Honest	Be honest with the situation	417	"Honestly, I'm in this apartment every day accompanying my husband. If the husband is working like now, yes, try muroja'ah by rote. But muroja'ah itself is not easy. It's still good to be at Way Meranti because seeing the children reading the Koran makes us have a passion for reading the Koran as well."
		529	Ridho told him everything, including his dialogues with Diana, as well as Diana's request to pay off the land she had just bought. Also, Diana requested that she read Juz 21 to Juz 23.

table 3 dialogue page 417 in the longing torch novel. Habiburrahman EL Shirazy presents the concept of being honest. When the character Syifa is asked by Diana about her daily activities in her new environment. Syifa explained honestly what she experienced and did in this new environment. This is a form of applying the values of moral education to oneself. This behavior can be used as a guideline in everyday life both in the school, family, and community environment.

In another part of the dialogue on page 529, one can see the form of being honest. When the character Ridho was asked by Kyai Shobron about the beginning of the incident, the death of his sister, Diana. In this dialogue, Ridho, as Diana's husband, tells all the events that occurred, starting from Diana's mandate to immediately pay off the debt of the land purchased. Granted Diana's request to recite verses of the Qur'an for murajaah memorization. When it reached juz 23 Diana fell asleep and without Ridho realizing that his wife Diana died at that very moment. Lessons can be learned from this to convey all the events that are experienced honestly so as not to cause uproar and prejudice that is not good.

4. Discipline attitude

Based on the research that has been done, the researcher found one example of a form of morality towards oneself in the novel *Suluh Rindu* by Habiburrahman El Shirazy, namely time discipline. This attitude can be seen from the snippets of narrative in the novel as follows:

Table 4. ***Discipline Attitude Quotes***

Indicator	Information	Matter	Narration/Dialogue
Discipline	Time discipline	7	"Okay, just stay here, okay? Come on, let's set up our tents before it gets dark, it's forty minutes until sunset!" said Ridho.
		104	At eight o'clock Syifa finished Surah Al-An'am, when she was about to continue Surah Al-A'raf, suddenly Mrs. Nyai Harun cut her off. *"Shadaqallahul*

			'adhim." . Signaling for Syifa to stop temporarily. It's time for the students, including Syifa, to take a short break for breakfast.

In Table **4** page 7 in Habiburrahman El Shirazy's novel suluh miss displays the concept of discipline, especially time discipline in carrying out worship. The concept of discipline is displayed in the form of a dialogue carried out by the character Ridho by inviting his friends to use the time so they can carry out the Maghrib prayer on time.

In this section, there are two values of moral education. First, related to time discipline. Second, related to the discipline of the rules that have been made in religion. As is well known, religious rules were made by Allah *Subhanahu wa ta'ala,* and their application was exemplified directly by His Messenger. Indirectly, Ridho's character applies these two attitudes simultaneously.

In another part of the dialogue on page 104 in Habiburrahman El Shirazy's novel Suluh Rinndu also displays the concept of discipline, especially about time discipline and the rules that have been made. It can be seen that the character Syifa obeys the rules that have been made in the 30 juz graduation ceremony, that when the examiner, Mrs. Nyai Harun, interrupts the reading, it is a sign to stop for a moment to rest. From the two dialogues found, it can be used as a lesson that discipline must be applied and practiced in life.

5. Studying

Based on the research that has been done, the researcher found an example of a form of morality towards oneself in the novel *Suluh Rindu* by Habiburrahman El Shirazy, namely the attitude of enthusiasm in studying. This attitude can be seen from the snippets of narrative in the novel as follows:

Table 5. ***Quotes Attitudes Demanding Knowledge***

Indicator	Information	Matter	Narration/Dialogue
Studying	The spirit of studying	108	With all his busyness he took the time to continue learning. He chose a Masters in education management at Muhammadiyah Metro University.
		471	The beautiful journey in Lombok made Syifa feel like she was discovering her world again. His withered soul felt refreshed. His passion for murojaah memorizing the Qur'an and studying knowledge was rekindled. It was as if he had returned to find the lamp of his life that was almost extinguished. He felt passion and hope for the future. He was determined that way until Way Meranti, he would *mujahadah* forty-one times completing which he had not had time to finish.

In Table **5** on page 108 of the novel, Habiburrahman El Shirazy's torch longing shows a happy attitude and enthusiasm for studying. It can be seen when Ridho's character takes the time to continue learning even though he is busy with many activities being carried out. This is a form of reflection of enthusiasm for studying.

In another narration, on page 471 of the novel, the torch of longing also displays a form of enthusiastic attitude in studying. It can be seen that when Syifa's character is enthusiastic again in reciting the recitation of Al-Qur'an memorization and studying knowledge, Syifa is even determined to complete the Al-Qur'an forty-one times in a row. This shows how enthusiasm is in studying and can be used as an example and example that being busy is not an obstacle to studying.

DISCUSSION

1. Humble (tawadhu')

According to (Ilyas, 2007) Shira*tawadhu'* is a humble attitude, not arrogant, and appreciates the existence of other people. Behavior that is very happy to glorify others, prioritize the interests of others, and respect the opinions of others.

The concept of humility (*tawadhu'*) can be seen in the Qur'an surah Al-Furqan verse 63:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا

Meaning: And the Servants of God who are Most Merciful are (are) people who walk on earth humbly and when ignorant people greet them, they say words (which contain) salvation. (QS Al-Furqan: 63).

In the narration or dialogue that is shown in the research results, it can be seen that the character Ridho displays a humble attitude toward the praise given to him. This can be used as an example in everyday life. Humility (*tawadhu'*) has enormous benefits for individuals who apply it, such as glory in this world and the hereafter. As for the effects or consequences of not applying humility in life, one of them can give rise to arrogance or high self-esteem.

2. Istiqomah

According to (Amin, 2009), istiqomah can be interpreted as a form of being firm in your stance, and consistent in carrying it out, be it a matter of monotheism, a matter of faith contained in Islamic teachings, the form of practicing this attitude is reflected in the words conveyed by the actions committed.

The concept of istiqomah attitude can be seen in the Al-Qur'an surah Al-Ahqaf verse 13:

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُواْ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Meaning: Indeed, those who say: Our Lord is Allah" then remain istiqomah so there is no concern for them and they (also) do not grieve. (Surah Al-Ahqaf: 13)

In the narration or dialogue shown in the research results, it can be seen where the character Syifa displays her istiqomah attitude in maintaining her Al-Qur'an memorization. Likewise in the next narration, the character Ridho has a good habit, namely always doing dhikr and reading the Qur'an after performing the Asr prayer. The attitude of istiqomah has great benefits for those who apply it.

People who always apply the attitude of istiqomah will be strong in going through various trials, strong faith makes the trials that are present, not a barrier to continuing to carry out the usual worship. Vice versa, if you do not apply istiqomah attitude in carrying out something, it will make a person easily affected by the conditions and situations they experience. As a result, a person's faith is easy to falls and results in laziness in carrying out worship. Of course, this is very detrimental, it could be that someone falls into disobedience which results in sin

3. Honest

According to (Kesuma, 2012), honesty is a form of expression of a person's decision in the form of words, actions, or feelings according to actual or realistic circumstances, without any lies and manipulation for his interests.

The recommendation to behave honestly is also explained in the hadith, the Prophet *sallallaahu 'alaihi wa sallam* said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِى إِلَى الْبِرّ وَإِنَّ الْبِرَّ يَهْدِى إِلَ ى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدّ ِيقًا

Meaning: Always be honest, because honesty will lead to good, and true goodness will lead to heaven. If someone is always honest and tries to be honest, then he will be recorded by Allah as an honest person. (HR. Muslim no 2607).

The results of the study can be seen in the form of applying an honest attitude to the circumstances experienced. The benefits of being honest for someone are enormous, moreover being honest is one of the characteristics possessed by the Prophets and Apostles. Among the benefits of being honest, leading to goodness, getting rewards, and being trusted in social life. The impact or effect of not applying this honest attitude is the emergence of a liar attitude in a person.

4. Discipline

According to (Moenir, 2010) discipline is a form of obedience to a rule, both written and unwritten rules. Another understanding of discipline is the attitude of obeying a predetermined rule without strings attached. (Naim, 2012). Discipline has priority and is one of the sciences taught in Islam. Many of the rules and Shari'a stipulated in Islam are closely related to disciplinary attitudes such as prayer which has certain times to be

performed. The concept of discipline is also explained in the Qur'an surah An-Nisa' verse 59.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْۖ

Meaning: O you who believe, obey Allah and obey His Messenger, and Ulil Amri among you. (QS An-Nisa'59)

In the narration or dialogue that is shown in the research results, one can see the form of discipline at the time carried out by the two characters, namely Ridho and Syifa. The benefits of applying this discipline attitude to oneself include forming an attitude of responsibility, forming an attitude of obedience and obedience, forming an attitude of caring. The effects of not applying discipline include irresponsibility, disobedience to rules, and no sense of care.

5. Studying

Seeking knowledge is an effort made to be able to change behavior, and mindset and know something new that can be used as experience. By studying will affect the pattern of behavior and way of thinking of an individual. In Islam seeking knowledge is an obligation for every individual and is a great priority. The concept of the attitude of seeking knowledge is also explained in the hadith, the Prophet *sallallaahu 'alaihi wa sallam* said:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: that whoever takes a path to seek knowledge, Allah will make easy for him the path to heaven. (HR. Muslim no 2699)

The narrative or dialogue presented in the research results shows an enthusiastic attitude toward studying. The benefits of studying this knowledge are enormous, one of which will be the easy way to enter heaven (Firmansyah, Iman 2019). Seeking knowledge is also an obligation for every Muslim. With knowledge, a person will have broader insight and understanding (Adawiyah 2015). The consequence of not being enthusiastic about studying is ignorance of something. This is certainly a form of decline in thinking. The problem of laziness in studying this knowledge can be seen at present where Muslims themselves do not understand the Islamic Shari'a itself. The effect caused by this is that there are many disobediences and consider the immorality committed as something that

has become a habit. For this reason, seeking knowledge must be carried out to avoid actions that lead to sin.

CONCLUSION

Based on the results of the research that has been carried out regarding the analysis of the values of moral education to oneself in Habiburrahman El Shirazy's novel Suluh Rindu, the following conclusions can be drawn, The values of moral education to oneself are found in the novel Suluh Rindu by Habiburrahman El Shirazy many are displayed in the form of a narrative story, the dialogue that occurs between the characters and the problem situations experienced by the characters in the story. The values of moral education oneself that the researchers found included a humble attitude, istiqomah attitude, honest attitude, disciplined attitude, and attitude toward studying. The dominant form of behavior shown in the story is humility. The contents contained in the novel can be used as an alternative medium for learning, especially in teaching morals to students. This can be used as an example of understanding the implementation of moral education in everyday life

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