

RELEVANCE OF ISLAMIC RELIGIOUS EDUCATION VALUES IN THE NOVEL *JANJI* (PROMISE) BY TERE LIYE (Case study of Mahasina Darul Qur'an Wal Hadith Islamic Boarding School)

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ABSTRACT

Today's students need an alternative to re-establish Islamic values and education. Growing Islamic values and education is not only done through formal educational institutions, but also through printed media such as literary works in the form of novels. This research focuses on the use of novels as learning media in the context of Islamic educational values. Researchers chose the novel Janji as research material because it contains many Islamic educational values contained in the dialog and narration of the characters. The novel "Janji" by Tere Liye, which is rich in Islamic educational values, offers an in-depth look at Islamic principles that can be applied in everyday life. So that researchers relate it to the relevance of students at the Mahasina Darul Qur'an Wal Hadith Islamic Boarding School. The purpose of this research is to: (1) Can find out what are the values of Islamic education contained in the novel "Janji" by Tere Liye (2) Can find out how the description of Islamic education values in the novel "Janji" by Tere Liye and its relevance to students of the Mahasina Darul Quran Wal Hadist Islamic Boarding School. The data collection techniques used in this research are interviews and documentation. The data analysis technique chosen is descriptive qualitative technique. The results of the research based on the values of Islamic education in the novel "Janji" by Tere Liye are first, the value of Aqidah which includes faith in God, faith in angels, faith in the books of God, faith in prophets and messengers of God, faith in the last day, faith in qada and qadhar; second, the value of worship and third, the value of morals which includes mahmudah morals



and madzmumah morals. And also according to its relevance to the students of the Mahasina Darul Qur'an Wal Hadith Islamic Boarding School.

Keywords: Islamic Education, Novel Janji, Tere Liye, Pesantren Mahasina

A. Introduction

Islamic Religious Education (PAI) is an integral part of the curriculum at various levels of education. It is an important subject that deals with the teachings, values and practices of Islam. Through PAI, students are invited to understand the teachings of Islam, develop an understanding of the moral and ethical values in Islam, and apply these teachings in daily life. In addition, PAI also aims to form a good and moral personality and strengthen individual relationships with God within the framework of Islamic teachings.

Mas'ud said that Islamic Religious Education (PAI) is a subject that must be studied by students in schools at all levels. In the implementation of Islamic religious education, the aim is to develop praiseworthy morals and morals in students. Thus, Islamic religious education for a Muslim is not just learning, but how to make Islamic religious education a foundation to get closer to the Creator, trying to deepen the values of Islam as a Muslim.¹

Thus, education aims to channel all the strength of the child's nature in order to achieve the highest sense of security and happiness as a human being and member of society.²

Science and technology are growing every day. With the development of media that continues to grow, it becomes a challenge for education providers. This is where it becomes clear which education providers can continue according to the times and which ones cannot. The utilization of mass media in the world of education has a very positive impact if there are restrictions and rules in its use that do not violate moral and religious values.³

Education that is more focused on the final score on paper and ignored, produces humans like robots who can conquer the world but cannot conquer themselves. As a result, this high egoism often causes various disturbances, leading to an educated society that is still insolent, student brawls, crime and even corruption.

In addition, Islamic education also provides a forum for understanding the social problems of society and taking the right attitudes and actions.⁴

Islamic education in Islamic societies is one of the manifestations of the ideals of Islamic life, which encourages and transforms Islamic values in the next generation so that it becomes the culture and self-image of religious people."⁵

¹ Ibnu Mas'ud, Arsad Ali Fahmi, and Ahmad Abroza, 'Strategi Pembelajaran Pendidikan Agama Islam Dalam Penanaman Nilai-Nilai Akhlak Siswa Sma Negeri I Sekampung Lampung Timur', *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 4.2 (2018), 317

² Azizah Mardatillah and Najmi Ramadhani, 'Pendidik Dalam Pandangan Pendidikan Islam', *Jurnal Pendidikan Dan Keguruan*, 2.1 (2024), 46-5

³ Khasanah, N. I. (2015). *Nilai-Nilai Pendidikan Islam Dalam Novel Bidadari-Bidadari Surga Karya Tere Liye* (Doctoral dissertation, IAIN).

⁴ Febresti Dwi Putri and others, 'Relevansi Pendidikan Islam Dalam Mewujudkan Masyarakat Madani', *Jurnal Pendidikan Dan Keguruan*, 2.1 (2023), 8-23.

⁵ Siti Khodijah and others, 'Analisis Nilai-Nilai Pendidikan Islam Dalam Film Serial Anak Upin & Ipin Season Ke 10', *Tarbiyah Al-Aulad* |, 4.1 (2019), 57

Islamic education invites us to do more things that are in line with the values of Islamic teachings, such as the values of faith, worship and morals that we must live and must not be abandoned.⁶

In Government Regulation Number 55 of 2007, religious education is intended as: “education that provides information and forms the attitudes, personality, and skills of students to practice religious education, which is implemented at least through subjects/lectures in all directions, levels and types of education”.⁷

Education comes from the word “didik”, then this word gets the prefix “pe” and the suffix “an” so that it becomes ‘education’, which means ‘The process of changing the attitudes and behavior of a person or group of people in an effort to mature humans, through teaching and training efforts or the process of action, how to educate’.

The definition of education according to Muhibbin Syah, namely maintaining and giving training. In maintaining and providing training, it is necessary to teach, guide and lead regarding morals and intelligence of the mind. In English, education comes from the word educate, which means to warn (to elicit, to give rise to), and develop (to evolve, to develop). In a narrow sense, education means the act or process of acquiring knowledge.

According to Abdul Munir Mul Khan, Islamic education is a human activity, giving or creating opportunities for the actualization of potential reason into actual reason, or the acquisition of new knowledge. Islamic education is a process that prepares humans to live a perfect life. Education is a conscious and planned effort to shape the physical and spiritual balance of students. Where Islamic education, Islamic customs, behavior and knowledge can be maintained. Transferring Islamic values to the next generation, examples of polite behavior through education, even instilling cultural values through Islamic education until Islamic values are used as a value system and become a student's lifestyle.”⁸

From some of the theories above, the author concludes that Islamic Religious Education is seen as a means of maintaining the continuity of Islamic teachings, practices, behavior, and knowledge. In addition, Islamic education is also seen as a means to pass on Islamic values to the next generation, both through exemplary polite behavior, instilling cultural values, and transforming Islamic values into the value system and life of students.

Value is etymologically the word value. In everyday life, value is something that is valuable, high quality, shows quality and is useful to people. Overall value means everything that refers to human behavior in terms of good and evil as measured by religion, tradition, ethics, morality and the culture of society.”⁹

Value comes from the Latin *valerê* which means useful, able, powerful, capable, so value is defined as something that is considered good, most useful and true according to the beliefs of a person or group of people.

⁶ Indana, N., Fatikah, N., & Ba'dho, A. (2020). Nilai-nilai pendidikan islam:(Analisis Buku Misteri Banjir Nabi Nuh Karya Yosep Rafiqi). *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 2(1), 106-120.

⁷ *Peraturan Pemerintah Nomor 55 tahun 2007 tentang Pendidikan agama dan keagamaan*. Kementerian Agama RI (online), (https://simpuh.kemenag.go.id/regulasi/pp_55_07.pdf), Accessed 16 November 2023

⁸ Mochamad Sahrul Alfian, Azhar Haq, and Moh Eko Nasrullah, *Nilai-Nilai. Pendidikan Islam. Dalam Film Animasi Nussa Dan Rara. Karya Aditya Triantoro Episode 11-20*, *Vicratina: Jurnal Pendidikan Islam*, 2020, v.

⁹ Ma'rifatun Nisa, ‘Nilai-Nilai Religius Dalam Film Ajari Aku Islam Dan Relevansinya Terhadap Materi Pendidikan Agama Islam’, *Institut Agama Islam Negeri Pureokerto*, 2020, 73

Value is the quality of a thing that makes it liked, desired, pursued, appreciated, useful and can make people who live it dignified.¹⁰

But according to Max Scheler, value understanding happens with the heart, not with the mind. Value reveals itself to man through emotional intuition (heart). Man approaches the world by appreciating the openness and sensitivity of his heart. Value is not understood by thinking about it, but by experiencing and understanding it. The value of an object is presented to man clearly and unequivocally. Value is an object that cannot be understood at all. Value expresses itself through emotional perception.

For Max Scheler, value is the embodiment of divine nature and is fragmentarily reflected in God's truth value. Values (such as good, true, beautiful, and so on) are recorded in objects, but conversely objects depend on values. It is clear that Max Scheler was strongly opposed to all rationalism.¹¹ Furthermore, according to Sidi Gazaba defines value as something abstract, ideal, value is not a concrete object, not a fact, not just a matter of right and wrong that requires empirical proof, but an appreciation that is desired and not desired.¹² The meaning of value according to Spranger in suggesting that an order that is used as a guide by individuals to weigh and choose decisions in a particular place situation.¹³ Meanwhile, according to Horrocks, value is something that allows individuals or groups to make decisions about what to achieve or as something needed.¹⁴

From some of the theories above, the author concludes that value has a meaningful dimension that involves emotional, spiritual, and decision-making guidance, and can be interpreted through various value frameworks and philosophical perspectives.

Literary works can be one of the multi-functional media. In a broad scope, literary works of art become one of the entertainment media that can arouse emotional sensitivity, namely by looking at the phenomena around by looking with ethical and aesthetic glasses. With the elements of beauty from literary works, phenomena can penetrate the heart and mind rather than just looking with open eyes.

Good literature also benefits its readers. The entertainment value must not only be emphasized, but also provide positive benefits for the reader. Based on this, it can be said that literary works have the principle of *dulce et* which means that a literary work is not only entertaining because literature answers the emotional needs of readers through joy, pleasure, sadness and tears but also provides benefits in terms of the values contained in the story about morals, goodness, badness, and religion.”¹⁵

One of the most famous literary works is the novel. Novels are the work of writers based on their life experiences and forms of social life. It is often said that a novel is a place to express one's life from a different perspective, because it expresses different feelings from the

¹⁰ Riska Amalia, 'Nilai-Nilai Pendidikan Islam Dalam Novel "Laskar Pelangi" Karya Andrea Hirata', 2022, 1–14

¹¹ Mohamad Taozan, 'Makna Ngaji Rasa Dalam Membentuk Nilai Moral Komunitas Dayak Hindu Budha Bumi Segandu Indramyau (Analisis Max Scheler)', *IAIN Syekh Nurjati Cirebon SI FI*, 2023, 9–10

¹² Yuli Supriani and others, 'Nilai-Nilai Sebagai Pembentuk Peradaban Manusia', *Edumaspul: Jurnal Pendidikan*, 6.1 (2022), 1139–47

¹³ Yuli Supriani and Opan Arifudin, 'PARTISIPASI ORANG TUA DALAM PENDIDIKAN ANAK USIA DINI', *Jurnal Plamboyan Edu (JPE)*, 1 (2023), 95–105

¹⁴ Ulfah Ulfah and Opan Arifudin, 'Implikasi Masyarakat Ekonomi Asean (Mea) Bagi Pemberdayaan Bimbingan Dan Konseling Dalam Mengembangkan Kompetensi Konselor', *Jurnal Tahsinia*, 2.1 (2021), 67–77

¹⁵ Afrian. R Kurniatama, 'Kecemasan Tokoh Kirdjo Dalam Novel Senapan Tak Berpeluru Karya Joko Gesang Santoso (Kajian Psikologi Sastra)', *Lingua*, 3.1 (2014), 868–83.

inside, for example, the background of people's lives becomes the basis for the creation of literary works. literary work. As a much sought-after literary work, the novel is not only entertaining, but also a lesson for its readers, because a literary work has life values. Literary works, especially novels, can guide readers in solving life's problems.

The word novel comes from the Latin *novellas*, which is formed from the word *novus* which means new or new in English, said to be new because the novel is a form of literary work that comes from other literary works such as poetry and drama. There are also those who say the novel comes from the Italian *novella* which means the same as Latin.¹⁶

Novels offer criticism and warnings to society in the form of values. Here we see the educational values of the novel. Novels create these values without anyone believing it. Many Islamic educational values are found in novels such as Dahlan's novel by Haidar Musyafa. In the study of Dahlan's novel by Gita Rosalia Haidar Musyafa, moral values are found, ranging from morals to Allah and the messengers, morals to parents and morals to oneself.¹⁷

Novels are part of literary works in the form of prose. "The novel is a symbol of new art, based on the facts and experiences of the author." The setting shown in the novel is realistic and rational. Not only the written life, splendor and merits of the characters (for admired characters), but also their notes and shortcomings. A novel is a prose essay that more or less conveys the lives of people and people around us and is then written in prose by emphasizing the nature of the characters and characters created by the author."¹⁸

According to Kosasih, a novel is a work that tells about the problematic life of a person or several characters in an imaginative story. Thus, the novel tells the things experienced by the characters in the story from the beginning of the problem to the resolution of a story.¹⁹

The building blocks of the novel consist of intrinsic and extrinsic elements:

Intrinsic elements consist of

Theme: Theme is the idea, idea and main thought. suggests that theme (theme) is the meaning contained by a story.

Character or characterization: Characterization is the creation of the image of the character in the story. As for Nurgiyantoro, distinguishes characters into five, namely, main characters and additional characters, protagonists and antagonists, simple characters and round characters, static characters and developing characters, tropical characters and neutral characters.²⁰

¹⁶ AGUSTINA, 'ANALISIS NILAI MORAL DALAM NOVEL LUMPU KARYA TERE LIYE (PENDEKATAN SOSIOLOGI SASTRA)', *IKIP PGRI PONTIANAK*, 2022, 12

¹⁷ Rosalia Gita, 'Nilai-Nilai Pendidikan Islam Dalam Novel Dahlan Karya Haidar Musyafa Skripsi', 2018, 31.

¹⁸ GINTING and RINATASYA, 'ANALISIS NILAI SOSIAL DAN NILAI KARAKTER DALAM NOVEL RE: KARYA MAMAN SUHERMAN', *Repository Universitas HKBP Nommensen*, 2005, 1.

¹⁹ Arinda Rahmawati,) I Nyoman Diarta, and AA Rai Laksmi, 'Analisis Pendekatan Mimetik Dalam Novel Trilogi Pingkan Melipat Jarak Karya Sapardi Djoko Damono Dan Implikasinya Terhadap Pembelajaran Sastra', *Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia (JIPBSI)*, 4(1).1 (2022), 15.

²⁰ Nurgiyantoro, B. (2018). *Teori pengkajian fiksi*. UGM press.

Flow or plot: The plot or storyline is the series of events moving the story to achieve a certain effect and arouse excitement and surprise at the same time a reader The plot is the series of events in a story.

The story has the following steps:

1. Introduction stage Orientation
2. Conflict emergence stage
3. Climax stage
4. Anticlimax stage
5. Settlement or Resolution stage

Setting: Setting is all the information about time, space, and atmosphere in a story.

Mandate: the mandate is “the message that an author wants to communicate through the story, explicitly or implicitly.”

Extrinsic elements consist of biography and background of the author: Where he lives, what his educational background is, his family, his neighborhood, and so on.

Behind-the-scenes story: This story is usually based on the author's experiences, impressions or hopes and dreams.

Values that exist in society: These values are often raised by the author in the story. They can be economic, political, social, cultural, and so on.

B. Methods

1. Research Approach

Qualitative research is descriptive and tends to use inductive analysis. Emphasis on the research process and utilization of the theoretical basis is applied so that the research focus is consistent with field facts. In addition, the theoretical basis is also useful for providing an overview of the research background and as a discussion of research results.

Qualitative research is also called interpretative research, naturalistic research, or phenomenological research. The qualitative approach emphasizes meaning, reasoning, defining a particular situation (in a particular context) and looks more at problems related to everyday life. Qualitative approaches also emphasize the process rather than the end result.²¹

Furthermore, this research uses descriptive qualitative methods. So, researchers will describe the contents of the novel “Janji” by Tere Liye and also the relevance to students of the Mahasina Darul Qur'an Wal Hadith Islamic Boarding School.

²¹ Abdussamad, Z. (2022). Buku Metode Penelitian Kualitatif.

2. Research Subject

This research is library research, because the subject of this research is a book or library. The subject of this research is a promise novel by Tere Liye. The focus of this research is on the values of Islamic Education and also its relevance to students of the Mahasina Darul Qur'an Wal Hadith Islamic Boarding School.

3. Data Source

- a. **Primary Data:** Primary data sources are sources obtained directly from subjects using measuring tools or instruments, primary data as a source of information directly collecting data on the search for the topic. In this study, primary data sources are the main data sources. In this study, researchers will use various sources as primary data, namely the book “Janji” by Tere Liye. The data collected will generally be in the form of words, phrases, clauses, sentences and or paragraphs in the novel. The data source of this research is a novel by Tere Liye entitled Janji published in 2021. The data collected will generally be in the form of words, phrases, clauses, sentences and or paragraphs in the novel. The data source of this research is Tere Liye's novel titled Janji published in 2021.
- b. **Secondary Data:** According to Sugiyono, secondary data sources are sources that are not directly obtained by the subject collecting the data, for example about other people or documents.²² The secondary data sources in this study are documents that support the findings and complement the information collected by means of interviews, as well as photo documentation.

4. Data Collection Technique

- a. **Documentation:** In addition to interviews and observations, information can also be obtained from case records, such as letters and diaries, photo archives, meeting results, class diaries, and others. Information in the form of documents can be used to find out information about what happened in the past. Scholars should interpret all these documents with theoretical sensitivity, lest they become meaningless artifacts. Information about the values of Islamic education and its importance for students of Pondok Pesantren Mahasina Darul Qur'an Wal Hadits. And other appropriate dates Researchers can support this research by uploading documents or photos based on information from various sources and proven to strengthen the analysis of the research flow.
- b. **Interview:** An interview is a conversation between two or more people that takes place between the interviewee and the interviewer with the aim of collecting data in the form of information. Therefore, the interview technique is one way of collecting data, for example for certain research. The interview will be conducted to one of the students of the mahasina boarding school darul qur'an wal hadist.

5. Data Analysis Technique

- a. **Read, Listen, Note Technique (BSC):** The data collection technique used in this research is the reading, listening and note-taking technique (BSC). The reading technique is the most important technique to use in collecting data by reading. The listening technique

²² Sugiyono, Metode Penelitian Kualitatif, Cet2. (Bandung: Alfabeta. 2018), h 456

is a method of obtaining data by listening to a language use. Reading and listening are followed by taking notes. Note-taking technique is a technique to collect data by recording or quoting the text in the novel *Janji Karya Tere Liye*.

- b. Library Research: Library research is research intended to obtain secondary data, namely data that is a supporting factor that is theoretical literature. In conducting this literature study, the author collects data by reading literature and books related to the problem under study.
- c. Internet Research (Online Research): Data collection techniques that come from sites or websites related to various information needed in the research under study.

C. Result And Discussion

The values of Islamic education in the novel “Janji” by Tere Liye include:

1. Aqidah Value

Aqidah is a masdar form of the word 'aqada, ya'qidu, 'aqdan 'aqīdatan which means conclusion, bond, connection, agreement and firm. While technically, aqidah means faith, trust and belief. The growth of trust is of course in the heart, so what is meant by aqidah is a belief that penetrates or is knotted in the heart. While according to the term, aqidah is things that must be justified by the heart and the soul feels peaceful because of it, so that it becomes a firm belief that is not mixed by doubt.²³

First, faith in God. Based on one of the quotes contained in the novel on page 337.²⁴, “Nonsense!” Etek snapped. “If you want to talk about your five years in jail, it doesn't matter anymore. Eight years you've lived at this fork in the road, end to end everyone knows you're a good person, honest. Never lied. Never cheated. Let's keep that past incident to yourself, don't bring it up again. After all, God is all-forgiving, Bahar. Why are you stepping on God? Punish yourself.”

That is, the novel tells a story about not feeling worthy of anyone, which makes Etek feel upset and tells Bahar that Allah Swt is the Most Forgiving. Etek's belief in Allah Swt is forgiving.

Second, faith in angels, as found in this novel on page 419.²⁵ And just as the tears touched the floor of the cave, thousands of angels praised. Nun far below, the mountain pillars trembled, began to move. A second earthquake followed in the area. Not big, not dangerous, but enough to clear all the rock piles from the tunnel. The exit door had been opened. It was easy. What was the difficulty? When the light of monotheism douses the heart again.

The angels are described as creatures who obey the commands of Allah Swt. Angels always praise Allah day and night without boredom.

Third, faith in the books of Allah,

²³ Raden Ahmad Muhajir Ansori, ‘Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik’, *Jurnal Pusaka: Media Kajian Dan Pemikiran Islam*, 4.2 (2016), 14–32.

²⁴ Janji novel on page 337

²⁵ Janji novel on page 419

Like the quote contained in this novel on page 262²⁶ which describes the character hasan who believes in the book of the Qur'an "Buya once advised, didn't he? In the holy book it has been written, ask for help with patience and prayer, baso, kahar, we will pray asr. While praying, earnestly ask gently that the next guidance be given." Hasan's face lit up as he said those words. Full of conviction. This Hasan character strongly believes in the Qur'an, which asks to be given ease in doing anything.

Fourth, faith in prophets and apostles in the quotation contained in this novel p. 37, namely the character of kaharuddin who believes in the prophets and apostles of Allah with the miracle of prophet sulaiman who can talk to animals "Oh my God, Baso. Do you really believe that Buya can talk to animals? That's just a school student's imagination. Whispers. How can a human talk to an animal?" "There is." "No." "Prophet Solomon could talk to animals.". Kaharuddin tapped his forehead. "That's different, Baso!" he snorted.

Fifth, faith in the last day in this novel excerpt p. 29²⁷ "My father dreamed he was in the middle of the vast desert. The sun was blazing overhead, and as far as the eye could see there was only sand. It was like a bus stop or a terminal, a place of temporary rest. There were many people there, about to continue their journey, across the desert, to their final destination. The place where people are judged fairly. This buya character dreamed that the dream meant he was in the field of mashyar the dream occurred for three consecutive nights.

Sixth, faith in qada and qadhar in this novel excerpt p 104²⁸. Look at the blind man, looking cheerful always. With all the limitations he has. With all the bad destiny he had to accept as a child, blind from birth. As for him? What is it that makes him angry at God? Throwing away a good opportunity at the religious school. Hating many things. Bahar's character in the quote is that he believes in the good and bad destiny that Allah SWT has given him.

2. The Value of Worship

Worship is an act to express devotion to Allah SWT based on doing His commands and avoiding His prohibitions. Etymologically/language-wise, worship comes from Arabic, from fi'il madhi: 'abada-ya'budu-'ibadatan, which means to deify, serve and obey. Worship according to lughat is obeying, obeying, following, submitting, namely the highest submission and with prayer. As for the terminology / according to the experts define it according to the discipline they have.²⁹

First, ablution is discussed several times in the novel Janji by Tere Liye. For example in this quote, Wudhu must be queued directly from the pipes connected to the waterfall. The water was cold like ice. But fresh. Page 317³⁰.

Second, prayer, in the novel Janji Karya Tere Liye regarding prayer is also discussed several times. For example in this quote. Muhib looked at the Great Mosque, soon the asr call to prayer, he said to the group, "then, we pray asr first here.". p 266.³¹

²⁶ Janji novel on page 262

²⁷ Janji novel on page 29

²⁸ Janji novel on page 104

²⁹ Novia Anggraini, 'Nilai-Nilai Edukatif Dalam Ibadah Puasa Ramadhan Menurut Al-Ghazali Dan Implikasinya Terhadap Pembentukan Karakter', 2019, 13–19.

³⁰ Janji novel on page 317

³¹ Janji novel on page 266

The third is fasting, found in the following quote, it was Ramadan, the first night of sahur. If other students simply woke up the population by beating the kentungan, or the mosque drum, Bahar did not, he used a bamboo cannon. He had not returned to the hut for two days. When he returned in the early hours of the morning before dawn, Bahar brought a large bamboo segment and lit it, making a loud bang. The quote takes place during the month of Ramadan, when people are fasting.

Fourth, giving zakat/alms, found on p. 470³², the character Bahar is described as diligent in giving alms, he even easily gives free meals to people who want to eat for free in his restaurant. Even if he earns more income, he will use the money to buy more food ingredients so that he can give more free meals. Bahar does this so that his restaurant can benefit many people.

Fifth, to go on Hajj, which is found in the following quote, every day Bahar puts one ten-thousandth note into the biscuit box. He wants to go on Hajj, with ten thousand a day. Page 469³³

Sixth, the pursuit of knowledge is found in the quote, a fifty-year-old man, with a white turban, smiled to welcome his guests under the lip of the stage. He was still relatively young for a famous scholar. But his knowledge was vast, his understanding profound, having learned directly from the leading scholars of the peninsula of the prophet's homeland, mastering six languages at once, and add to that another undeniable plus: the first son of the founder of the religious school. Successor to the most famous cleric on the entire island. His students called him Buya, aka father. Page 9³⁴

Seventh, holding recitations is found in the quote "but thankfully, months later, after feeling the benefits of the regular recitations, the people here finally came not because of the food boxes. Although Bahar occasionally couldn't send food boxes because they ran out, the recitations were still crowded." Page 462³⁵

3. Moral Value

Three experts in the field of morals, namely Ibn Miskawaih, alGhazali, and Ahmad Amin, state that morals are character traits that are inherent in a person that can lead to good actions without considering it first.

The word morals is defined as a behavior, but this behavior must be done repeatedly, it is not enough to do good deeds once, or only at any time.³⁶

In the novel Janji by Tere Liye, there is also a lot about morals, both morals mahmudah (praiseworthy morals) and morals madzmumah (despicable morals).

a. Mahmudah morals (praiseworthy morals)

Mahmudah morals consist of praiseworthy behavior, which can also be called fadhilah morals, the main morals. Good deeds are morals that everyone has and must fulfill. Akhlak

³² Janji novel on page 470

³³ Janji novel on page 469

³⁴ Janji novel on page 9

³⁵ Janji novel on page 462

³⁶ Deki, P. *NILAI-NILAI AKHLAK DALAM NOVEL TENGCELAMNYA KAPAL VAN DER WIJCK KARYA BUYA HAMKA* (Doctoral dissertation, UIN RADEN INTAN LAMPUNG). 2022

karimah means praiseworthy behavior which is a sign of the perfection of one's faith in Allah SWT. Akhlak al-karimah comes from praiseworthy traits.³⁷

First, morals to Allah SWT or tawhid. As found in the quote, "I know, mas Bahar's god since then. But... Isn't God very kind to Mas Bahar? He gave the best gift, you got married. Isn't that a great miracle? And these eight years, while Mas Bahar was working in the mine, God gave him another great gift. Mas Bahar is the holder of the Belencong Bertuah. It's not a mockery, it's God's love so that Mas Bahar will see it from a different side." Page 417-418³⁸

Secondly, helping, as in the quote, he knew what had happened, Bahar had swapped the zinc above his bathroom with the zinc in the women's rental. Let it be his bedeng house that leaked, not the ladies' house. Bahar did it lightly. Page 133³⁹

Third, honesty, as in the quote, the merchant stares at Bahar's back coming out of his fence. "That young man is very honest. He just lightly returned a 20-kilogram gold bar. If he'd taken it, I wouldn't have known at all. He embarrassed me. I thought I had tried to be a good businessman all this time. But he was completely different. Page 343-344⁴⁰

Fourth, discipline, as the quote says, Dan woke up at exactly four in the morning. They got out of bed. No matter how tired they were, no matter how drowsy they were, because the biorhythms aka "clocks" in their bodies had been formed, they reflexively woke up. Page 81⁴¹

Fifth, worship, as the excerpt shows, Muhib looked at the Great Mosque, soon the asr call to prayer, he said to the group, "then, we pray asr first here." Page 266⁴²

Sixth, working hard, like the quote, during the day, he works odd jobs, anything that can be done. Being a coolie, mowing lawns, helping builders, or occasionally pulling a rickshaw. Page 100⁴³

Seventh, keeping promises, as in the quote, "You're great, Bahar." Patting Bahar on the shoulder. "A promise is a promise, I will fulfill it. Page 342⁴⁴

Eighth, honoring guests, as in the excerpt, Mr. Asep returned from the kitchen, carrying a tray with a teapot and plastic cups. Also a large plastic plate containing pieces of sponge cake. Page 92⁴⁵

³⁷ Akhmad Asyari and Azizatul Waro Sania, 'Pembinaan Akhlak Mahmudah Di Sekolah Dasar: Metode, Kendala Dan Solusi', *El Midad*, 14.1 (2022), 122

³⁸ Janji novel on page 417-418

³⁹ Janji novel on page 133

⁴⁰ Janji novel on page 343-344

⁴¹ Janji novel on page 81

⁴² Janji novel on page 266

⁴³ Janji novel on page 100

⁴⁴ Janji novel 342

⁴⁵ Janji novel on page 92

Ninth, tawakal, like the quote, And as he bowed down, earnestly hoping for help from God in order to be able to fulfill the orders of Buya, the school teacher he respected even though no matter how naughty he was, the amazing scenario materialized. Page 267⁴⁶

Tenth, repentance, as in the quote, O God, I am truly wrong. I ran away from Your love. Instead of being grateful, I was prejudiced, shouting in anger. Bahar gripped the floor of the cave. Truly, if You still give me a chance, accept my repentance. Page 419⁴⁷

Eleventh, forgiving each other, as in the quote "I apologize, Bahar. If you wish, you can accept this food basket. It may not be as delicious as your cooking, but this is all I can prepare to repay the rendang. My mother sends her regards," The two siblings breathed a sigh of relief. It turned out to be a peace offering. They rubbed each other's faces. They almost ran away before Mr. Bahar got angry. Bahar smiled, nodding. "There is nothing to forgive, ma'am. What's past is past." He stepped forward, reaching for the bushel. "Thank you very much for the food. Page 458⁴⁸

Twelfth, sincerity, as in the quote, His family came, they sincerely accepted this fate. No one sued, no police were called. Thankfully, it didn't trouble Father either. He had given up, finally expelled his student, that's what made Father sad. Page 27⁴⁹

Thirteenth, demanding knowledge, as in the quote, Muhib's face folded his curiosity immediately evaporated to see a thick book. Even though that is also what makes Bahar's skills continue to improve, he continues to study diligently, borrowing these books from the city library. Or looking for them at second-hand booksellers' stalls. He was hungry for knowledge about repairs. Whenever he took a break from repairing things, he spent it reading. Page 286⁵⁰

b. Akhlak Madzmumah (despicable morals)

Despicable behavior is a trait that is very detrimental to oneself and others, in Islamic teachings these actions are very contradictory.

First, getting drunk or drinking khamr, in the novel 'Janji' by Tere Liye, there is a lot about getting drunk or drinking khamr, one of which is in the quote, "How many bottles have you finished, Bahar?" Boss Acong asked. "I didn't count." Bahar hiccupped, his face sinking back into the table. He didn't care. "Fengzi. Drink this much, you'll die, Bahar." Page 63⁵¹

Second, fighting, in the novel 'Promise' by Tere Liye, there are a lot of things about fighting, one of which is in the quote, BUK! The sound of groaning was stifled. Four against one, this

⁴⁶ Janji novel on page 267

⁴⁷ Janji novel on page 419

⁴⁸ Janji novel on page 458

⁴⁹ Janji novel on page 27

⁵⁰ Janji novel on page 286

⁵¹ Janji novel on page 63

time the opponent did like to fight. Like a wounded bull, Bahar went berserk. He had an outlet tonight, screaming savagely at his four opponents. Page 95⁵²

Third, ghadab means angry or hot-tempered. As in the novel "Janji" by Tere Liye, there is a lot about ghadab, especially in the character of Boss Acong, as in the quote, "You know Bahar, I am very angry today." Boss Acong picks any topic. "You son of a bitch! My men are incompetent at their jobs again. So I taught them a lesson, beat them to a pulp, and threw them into an empty container. I don't know where the ship is taking that container now." Page 109⁵³

Fourth, stealing, as in the quote, "You guys steal a lot, heh?" "No, sir. I swear. This is the first time." The smallest boy shook his head, this time he was honest. Page 455⁵⁴

Fifth, killing, as in the quote, "My body was injured. Damn Oloan, he was still alive. The big knife grazed my back. But I also managed to thrust an iron pipe into his head. The end of his history, this time he really couldn't get up again. His men were also incapacitated. There was no mercy, all were finished off. Including the centengs who cut into the fold, they were punished. That night, no one betrayed me again." Page 76⁵⁵

Sixth, corruption, as in the quote, If you really want to repent, be like Bahrun. Every second, really every second, he served his sentence in earnest. Instead of enjoying this prison like a hotel, and tomorrow when he gets out, he becomes a corrupt person again." Page 259⁵⁶

The Relevance of Islamic Education Values with students of the boarding school mahasina darul qur'an wal hadith is in aqidah very upholding aqidah so that their faith does not fade or not easily waver. In worship, both aretiqomah or consistent in performing worship, such as worshiping, reading the Qur'an, studying, fasting because all of that has many benefits and can also change ourselves for the better. As a Muslim, it is obligatory to carry out the value of worship as a form of a Muslim.

In morals, both prioritize morals that are important in everyday life. And also with us having good morals and avoiding not having bad morals people will be comfortable when with us, and also wherever we are as well as in the world of moral education being the main number. Prioritize morals then knowledge.

The relevance of the novel "Janji" with students of the mahasina boarding school darul qur'an wal hadiths is in the novel "Janji" by Tere liye. Tere liye is very good at packaging stories, especially in keeping promises and also doing baim to others, the plot, characters, point of view, language style presented by the author is very easy to understand. Because of that, quite a lot of students of the mahasina boarding school darul qur'an wal hadith read the novel "Promise" and really admire one of the characters named Bahar, who then students who read the novel "Promise" try to become a better person, and also always spread kindness.

⁵² Janji novel on page 95

⁵³ Janji novel on page 109

⁵⁴ Janji novel on page 455

⁵⁵ Janji novel on page 76

⁵⁶ Janji novel on page 259

D. Conclusions

Based on the research that has been conducted by the author, conclusions are found in accordance with the formulation of research problems regarding the values of Islamic education in the novel *Janji* by Tere Liye, namely:

1. First, the value of aqidah, including first faith in God, second faith in God's angels, third faith in God's book, fourth faith in God's prophets and messengers, fifth faith in the last day, sixth faith in qada and qadar,
2. Second, the value of worship, first ablution, second prayer, third fasting, fourth zakat or alms, fifth go on pilgrimage, sixth study, seventh hold a recitation.
3. Third, moral values include the first mahmudah (praiseworthy) morals and madzmumah (despicable) morals.

Mahmudah (praiseworthy) morals include morals towards Allah SWT or tawhid, helping, honesty, discipline, worship, hard work, keeping promises, honoring guests, tawakal, repentance, forgiving each other, sincerity, demanding knowledge,

while madzmumah (despicable) morals include drunkenness, fighting, ghadab, stealing, killing, corruption. The relevance of Mahasina Darul Qur'an Wal Hadith Islamic Boarding School students to the figure of Bahar in the novel "*Janji*" by Tere Liye is that they both instill obedience and respect for teachers or kyai, keep promises and also do not forget to give alms.

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