

***AQIDAH AND AKHLAQ* EDUCATION VALUES
IN THE NOVEL *AYAT-AYAT CINTA 2*
BY HABIBURRAHMAN EL-SHIRAZY**



THESIS

**Submitted to Faculty of Tarbiya and Teacher Training IAIN Purwokerto
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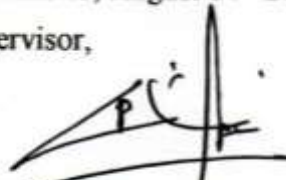
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MOTTO

Indeed, my prayer, my rites of sacrifice, my living
and my dying are for Allah, Lord of the worlds

DEDICATION

This thesis is whole heartedly dedicated to:

My Almamater IAIN Purwokerto,

Father and Mother who always pray and support for the researcher's success,

and those who find time to read my opus

**AQIDAH AND AKHLAQ EDUCATION VALUES
IN THE NOVEL *AYAT-AYAT CINTA 2*
BY HABIBURRAHMAN EL-SHIRAZY**

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ABSTRACT

This research was done as a base of the importance of literature. The literature can be used as a media of education. One of literatures which can be made as an education media is novel. Novel is the literary work that shows events through the dialogues conducted by the figures and has the extrinsic and intrinsic elements in it. A novel which contains the education value is *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy. In this novel, there are values that can be taken, i.e. *aqidah* and *Akhlaq* education values. This education value is very important for life. The main questions in this research are: 1) What are *aqidah* and *akhlaq* education values which exist in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy? 2) What is the method to improve the quality of *aqidah* and *akhlaq* in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy? 3) How is the relevance of *Aqidah* and *Akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education?

This research is the qualitative research. It means the research method based on the post-positivism philosophy used for analyse the object condition. Research used the descriptive method because the data collected not the number. Data collection method used is documentation and interview method. The approach used is hermeneutic approach with education perspective. Hermeneutic is approach used to analyse a text. The data analysis is content analysis.

The result of this study in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy is *aqidah* values, namely: faith to the God, faith to the holy book, faith to the messenger, faith to the here-after and faith to the *qadha* and *qadhar*. *Akhlaq* values in this novel, namely: *akhlaq* to the God like *khauf*, *tawakal* and *ikhtiar*, and *syukur*. Then, *akhlaq* to the messenger, *akhlaq* to oneself includes: patient, perform the mandate, *istiqamah*, *iffah*, *mujahadah* and forgiving. *Akhlaq* in the family, *akhlaq* in the society like good deed to the neighbour and happy to help others and the last, *akhlaq* to the environment. The method to improve the quality of *aqidah* and *akhlaq* in novel *Ayat-Ayat Cinta 2*, namely: the method to improve the quality of *aqidah* like *mau'idhah* and discussion method. While, the method to improve the quality of *akhlaq*, there are: exemplary method, the habituation and experience method, *hiwar* method or debriefing method.

The relevance of *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education is the novel *Ayat-Ayat*

Cinta 2 has many explanations about the story of wisdom which its positive values can be taken by teachers, especially about *aqidah* and *akhlaq* education values which can be applied by teachers to their students.

Keywords: education value, *aqidah* and *akhlaq* education values, novel.

ARABIC TRANSLITERATION GUIDELINES

Transliteration of Arabic words used in the preparation of this thesis based on the decision letter of the joint between the Minister of Religious affairs and the Ministry of Education and Culture R.I. No. 158 Years 1987 and No. 0543b/U/1987 on September 10th 1987 about Arabic-Latin Transliteration Guidelines with some adjustment to be the following:

Single Consonants

Arabic Alphabet	Name	Latin Alphabet	Name
ا	alif	Not represented	Not represented
ب	ba'	b	Be
ت	ta'	t	Te
ث	ṣa	ṣ	es (with the above point)
ج	jim	j	Je
ح	ḥa	ḥ	ha (with the bottom point)
خ	kha'	kh	Ka and ha
د	dal	d	De
ذ	ḏal	ḏ	ze (with the above point)
ر	ra'	r	Er
ز	zai	z	Zet
س	sin	s	Es
ش	syin	sy	Es and ye
ص	ṣad	ṣ	es (with the bottom point)
ض	ḏad	ḏ	de (with the bottom point)
ط	ṭa'	ṭ	te (with the bottom point)
ظ	ẓa'	ẓ	zet (with the bottom point)

ع	'ain	'	apostrophe to the top
غ	gain	g	Ge
ف	fa'	f	Ef
ق	qaf	q	Qi
ك	kaf	k	Ka
ل	lam	l	'el
م	mim	m	'em
ن	nun	n	'en
و	wawu	w	W
ه	ha'	h	Ha
ء	hamzah	'	apostrophe
ي	ya'	y	Ye

The double consonants because *Syaddaha* duplicate written

متعددة	written	<i>muta'addidah</i>
عدة	written	<i>'iddah</i>

Ta'marbūḥahat the end of a word when it is turned off wrote h

حكمة	written	<i>ḥikmah</i>
جزية	written	<i>jizyah</i>

(This provision is not treated in the Arabic words which already absorbed into the language of Indonesia, such as zakat, shalat and soon, except when the original pronunciation desired).

- When followed by a word the article "al" as well as reading of the second were apart, then written with *h*.

كرامة الأولياء	written	<i>Karāmah al-auliya'</i>
----------------	---------	---------------------------

- b. When *ta'marbūḥah* life or with Arabic diacritics, fathah or kasrah or ḍammah are written with the *t*.

زكاة الفطر	written	<i>Zakāt al-fiṭr</i>
------------	---------	----------------------

Short Vowel

_____ /	fathah	written	a
_____ /	Kasrah	written	i
_____ ء	ḍammah	written	u

Long Vowel

1.	Fathah + alif	written	ā
	جاهلية	written	<i>jāhiliyah</i>
2.	Fathah + ya' sukun	written	ā
	تنسي	written	<i>tansā</i>
3.	Kasrah + ya' sukun	written	ī
	كريم	written	<i>karīm</i>
4.	Ḍammah + wāwu sukun	written	ū
	فروض	written	<i>furūd</i>

Duplicate Vowel

1.	Fathah + ya' sukun	written	ai
	بينكم	written	<i>bainakum</i>
2.	Fathah + wawu sukun	written	au
	قول	written	<i>qaul</i>

Short vowel sequence in one word separated by an apostrophe

أنتم	written	<i>a'antum</i>
أعدت	written	<i>u'iddat</i>
لنشكركم	written	<i>la'insyakartum</i>

The Word Clothing Alif + Lam

- a. When followed by the letter *Qamariyyah*

القرآن	written	<i>al-Qur'ān</i>
القياس	written	<i>al-Qiyās</i>

- b. When followed by letter *Syamsiyyah* written using the letter *Syamsiyyah* are followed, as well as eliminate *l(e)*

السماء	written	<i>as-Samā'</i>
الشمس	written	<i>asy-Syams</i>

Writing the word in the set of sentences

It based on the pronunciation or sound.

ذو الفروض	written	<i>zawī al-furūd'</i>
أهال السنة	written	<i>ahl as-Sunnah</i>

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Purwokerto, August 13th 2017

The Researcher,



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CHAPTER I

INTRODUCTION

A. Background of the Problem

A characteristic of human is the willing to know God. Human was created in such way that they obey to God automatically. When they face crisis and difficulties, they will tend to religion. A tendency to search and invoke to God is an instinct that implanted in human. Some scholars wrote, that all human even the paganist and the materialist, they have a tendency to spiritual. In their hearts, they admit that theirselves depend on the hidden power and obey to it. The heart of human will not feel peaceful without God, although in determine the God, sometimes they fall in error.¹

Aqidah is “theoretical term” that must first be believed in. *Aqidah* is command from Rasulullah SAW in his da’wah and others prophets who come from God of The Almighty.² For a moslem, *aqidah* becomes the foundation and the best principle in each side of life. It is a benchmarks for the truth in privacy of human. Usually, a moslem will notice cleanliness and the truth of *aqidah*. He always cleans *aqidah* from all *syirik* and *bid’ah*, that will reduce the purity, even destructive it.³

¹ Ibrahim Amini, *Agar Tak Salah Mendidik* (Jakarta: Al-Huda, 2006), page. 21.

² Muhammad Chirzin, *Konsep dan Hikmah Aqidah Islam* (Jakarta: Zaman, 2015), page. 5.

³Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan Wanita Shalihah* (Jakarta: Eska Media, 2005), page. 43.

Every moslem must effort to keep *aqidah* in every place and times, but just one *aqidah* that given *ridha* by Allah. *Salimah aqidah* for every moslem is *aqidah* that based on from Al-Qur'an and As-Sunnah. It is *aqidah* which safe from *bid'ah* and *khurafat*, *syirik* and *kufur*. It is also had by prophets and messengers who revealed for human. With it, every human will safe in through the adventure to hereafter. With the *aqidah*, a moslem always walks above it, start and finish this life, adjust with the behavior and *akhlaq*, and also fight and sacrifice.⁴

As Allah said in Q. S Al-A'raf: 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن نَقُولُوا لِيَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ.

"Dan (ingatlah), ketika Tuhanmu mengeluarkan keturunan anak-anak Adam dari sulbi mereka dan Allah mengambil kesaksian terhadap jiwa mereka (seraya berfirman): "Bukankah Aku ini Tuhanmu?" Mereka menjawab: "Betul (Engkau Tuhan kami), kami menjadi saksi". (Kami lakukan yang demikian itu) agar di hari kiamat kamu tidak mengatakan: "Sesungguhnya kami (bani Adam) adalah orang-orang yang lengah terhadap ini (keesaan Tuhan)" (Q. S Al-A'raf: 172)⁵

Therefore, every moslem must effort hardly to get real the understanding about *aqidah salafush shalih*, namely *aqidah* is owned by the prophet Muhammad SAW and his close friends, and also the follower who follow their way well.⁶ Beside *aqidah* must be owned by moslem, they also must decorate with good *akhlaq* (*akhlaqul karimah*). This *akhlaq* has special relation that very near with the faith and *aqidah*. The perfection of *aqidah* from someone is seldom to impact

⁴Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan ...*, page. 43.

⁵Departemen Agama RI, *Mushaf Al-Qur'an Terjemah* (Jakarta: Al-Huda, 2005), page. 174.

⁶Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...*, page. 43.

other people without accompanied with glory *akhlaq*. As Allah said in Q. S Ali Imran: 133-134:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

“Bersegeralah kamu mencari ampunan dari Tuhanmu dan mendapatkan surga yang luasnya seluas langit dan bumi yang disediakan bagi orang-orang yang bertakwa, (yaitu) orang-orang yang berinfak, baik di waktu lapang maupun sempit, dan orang-orang yang menahan amarahnya dan mema’afkan (kesalahan) orang lain. Allah menyukai orang-orang yang berbuat kebajikan” (Q. S Ali Imran: 133-134)⁷

Akhlaq becomes focus for all “Samawi” religions especially Islam. *Akhlaq* is a theme which always to be great attention for the Islamic clerics and it will continue like it in life.⁸ Good *akhlaq* also holds big role in a personal life. Good *akhlaq* can also give happiness for someone. Someone who has it will can finish problems of life with good way, different with someone who do not has good *akhlaq*.⁹ Human will be so miserable if they are surrounded by human that have bad character.¹⁰

Aqidah is closely linked with *akhlaq*, because it is a basic for all action. While, *akhlaq* is all good action that performed by *mukallaf*, both the relation with God, fellow human or with their environment of life. All action will has religious values if based on *aqidah* and it is always controled from the deviation if has

⁷ Departemen Agama RI, *Mushaf...*, page. 68.

⁸ Ibrahim Amini, *Agar...*, page. 228.

⁹ Ibrahim Amini, *Agar...*, page. 229.

¹⁰ Ibrahim Amini, *Agar...*, page. 230.

strong *aqidah*. So, *aqidah* and *akhlaq* can not be separated, like between soul and body.¹¹

Islamic education has role that very important to increase *aqidah* and also make *akhlaq* of a moslem better. With all advancement, Islamic education can spread through books, television, radio etc. As for literature also gives contribution in Islamic education, through the works which have spirit religious. Then the song, poetry, and novel are some of literary work which can give contribution in education. Literary work is artistic expression in form of language.¹²

One of media which can be used as education media is novel. In the content of story, novel can be enjoyed from terms of literature. But, from another point of view, the readers can know messages which it is presented in novel, both with expressed or implied.

Novel by Habiburrahman El-Shirazy is a novel has nuance of Islam that can be used as one of media of education to convey *syariah* values. This famous novel is not only in Indonesian country, but also in others countries such as Malaysia, Singapura and Brunei Darussalam. His name starts to be famous when his novel which has title *Ayat-ayat Cinta 1* is succes to filmed.

At the end of year 2015, exactly at November, the first novelist in Indonesian, Habiburrahman El Shirazy, issued his latest *Ayat-Ayat Cinta 2* novel. This novel is continuation from *Ayat-Ayat Cinta 1* novel. *Ayat-Ayat Cinta 2* novel

¹¹ Departemen Agama RI, *Aqidah Akhlaq Untuk Madrasah Aliyah Kelas 1*, 2002, page. 29.

¹²Saifur Rohman, *Pengantar Metodologi Pengajaran Sastra*, (Yogyakarta: Ar Ruzz Media, 2012), page. 29.

is a novel which tell the figure of Fahri Abdullah who is struggling in preach his knowledge in the Scotland country. His struggle in maintaining the glory of Islam that was labeled bad by non moslem.

The quality of *aqidah* and *akhlaq* are very good which make Fahri still hold fast in Islamic teachings, although a lot of problem that he face in the country where non moslem became minority. With force *aqidah* and *akhlaq* are make non- moslem who very anti Islam change to be person who knows the glory of Islam.

As an expression from a grandma from Jews that feel warmth from the light of Islam, as told:

“Anak angkatku sendiri juga tentara Zionis Yahudi. Dan kau tahu itu. Semestinya kau boleh dendam kepada nenek Yahudi tua yang mengasuh dan membesarkan anak angkat tentara Zionis. Bahkan setiap hari aku berdoa agar negara Israel jaya di atas muka bumi ini. Semestinya kau boleh dendam kepadaku, tapi itu tidak kau lakukan. Kau memperlakukanku seolah-olah kau tidak memandang sama sekali aku ada hubungan dengan Bangsa Yahudi di seluruh dunia. Ini yang mebuat aku tambah sedih. Sedih meratapi diriku sendiri. Kenapa aku harus mendapatkan curahan kebaikan darimu, orang Islam.”¹³

Some part of other story, the evidence of *aqidah* which is planted strongly in the heart and then spark light of *akhlaq* are the constancy to his heart in keep his *aqidah*, although the problem appears from non-moslem neighbors in around him. The good *akhlaq* can becomes the hard heart to be melt and also spark peace although different religion.

In addition, this novel also provides about the effort to give *aqidah* and *akhlaq* in human self. As in conversation between Fahri and uncle Hulusi:

¹³Habiburrahman El Shirazy, *Ayat-Ayat Cinta 2* (Jakarta: Republika, 2015), page. 417.

“*Saya tidak muluk-muluk bisa menyampaikan keindahan Islam kepada semua orang di Britania Raya yang salah kepada Islam. Tidak, paman. Saya tidak muluk-muluk. Cukuplah bahwa saya bisa menyampaikan akhlaq Islam dan kualitas saya sebagai orang Islam kepada orang-orang yang sering berinteraksi dengan saya, jika saya bisa, itu saya sudah bahagia.*”¹⁴

This show about Fahri’s way in convey the glory of Islam with through the example that given to around people.

Habiburrahman El-Shirazy also gives the romantic situation in his novel. The story is packed with good without reduce some of *aqidah* and *akhlaq* values. Conflict and intrigue are explained by Habiburrahman El Shirazi well. Education values of *aqidah* and *akhlaq* in this novel gives background to the writer to do a research with the title, “*Aqidah and Akhlaq Education Values In The Novel Ayat-Ayat Cinta 2 By Habiburrahman El Shirazy*”.

B. Operational Definition

1. *Aqidah* and *Akhlaq* Education Value

Value is a measure for everything. Anything which are stranded in front us has the qualities or certain measurements so it can be declared that it has values, while others things is not has. Relevance with literary criticism, a literary work has value or not is very dependent with measure or standard that applied.¹⁵

Education is derived from the word “educate”, which means the nature from deed to train, teach and educate itself. So, education is guidance,

¹⁴ Habiburrahman El Shirazy, *Ayat-Ayat...*, page. 26.

¹⁵ Saifur Rohman, *Pengantar...*, page. 29.

training, teaching, and all things that is part from human effort to improve intelligence and their skill.¹⁶

It means that, every effort to improve intelligence of students relates with increase intelligence, emotion, and spirituality. Students who are trained their physical to skilled and has the ability or professional skills to their provision of life in the society. In addition, skill which is owned, must can to give the benefit to the society, especially for their self and their family, and to reach the purpose of life in the world and hereafter.¹⁷

Aqidah in Islamic study has mean fastener human inner with which their believed as the God, creator and officer this universe. *Aqidah* as a belief to the real nature that it does not receive doubt and remonstrance. If there is still an element of doubt and darkness in confidence to that nature, so it is not called by *aqidah*. So, it must be strong and nothing weakness which open the gap to denied.¹⁸

Akhlaq is a condition which attach on the human soul, create action which easy, without through the process of thought, consideration or research. If that condition creates good deed and commendable based on the mind and Islamic of law, so it is called good *akhlaq*. If the deeds which appears is not good, called bad *akhlaq*.¹⁹

So, the mean of *aqidah* and *akhlaq* education values in this research are important things and has positive value which relate about *aqidah* and *akhlaq*

¹⁶ Hasan Basri, *Filsafat Pendidikan Islam* (Bandung: Pustaka Setia, 2009), page. 53.

¹⁷ Hasan Basri, *Filsafat...*, page. 54.

¹⁸ Kementrian Agama Republik Indonesia, *Buku Siswa Aqidah Akhlaq*, 2014, page. 4.

¹⁹ Kementrian Agama Republik Indonesia, *Buku ...*, page. 32.

must be owned by every moslem in believe to Allah, the teaching from the messenger, the holy books of Allah, the here after and all statute which are set by Allah and sparked in action, whether *akhlaq* to Allah, *akhlaq* to fellow of human, *akhlaq* to yourself and *akhlaq* to the environment.

2. *Ayat-Ayat Cinta 2* Novel

Novel is derived from a *novellus*, from word *novies* which mean new. It is said new, because novel appears more end than with the others literary works. According to Surana, novel is a genre of literary which painting the extraordinary incident, the last with change the fate of main figure.²⁰ Novel is literary work which contain from the story has 15.000-40.000 words or more and provide complex conflict.²¹

Ayat-Ayat Cinta 2 novel is a written by Habiburrahman El Shirazy which published by publisher of Republika in November 2015. This novel is continuation from *Ayat-Ayat Cinta 1* novel which published in 2004 by publisher Republika, Jakarta. This novel is also still discuss about the love story between Fahri and Aisyah which added with da'wah value, it has many wisdom and the message.

As prologue from Muhammad Elvandi, an expert public policy, graduate from Al-Azhar University Egypt and The University of Manchester England revealed that,

“Hanya novelis visioner yang mengetahui kebutuhan zaman yang mampu menciptakan tokoh Fahri dengan beragam tantangan dakwahnya.

²⁰ Radfan Faisal, *Kajian Postmodernisme Pada Novel Maryamah Karpova Karya Andrea Hirata* on Jurnal Artikulasi Vol. 7 No. 1, Februari 2009, <http://id.portalgaruda.org/?ref=browse&mod=viewarticle&article=9733>, this take on date 16 Maret 2016, o'clock 20:43 WIB.

²¹ M. Thobroni, *Asyiknya Prosa Fiksi* (Yogyakarta: Pustaka Insan Madani, 2013), page. 8.

Pergulatan intelektual, perjalanan global dan pergaulan internasional Kang Abik, membuatnya mampu menjawab berbagai isu Islam kontemporer dalam bahasa sastra. *Ayat-Ayat Cinta 2* bisa disebut bentuk terjemahan nyata tentang konsep rahmat bagi seluruh alam.”

C. Formulation Problems

Based on the background which the writer explained, so the writer need to gives the restriction on the formulation of problems. There are:

1. What are *aqidah* and *akhlaq* education values which exist in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy?
2. What is the method to improve the quality of *aqidah* and *akhlaq* in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy?
3. How is the relevance of *Aqidah* and *Akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education?

D. Research Objectives

Based on formulation problems above, the purposes in this research are:

1. To know clearly about think of Habiburrahman El-Shirazy in the novel *Ayat-Ayat Cinta 2*
2. To know about *Aqidah* and *Akhlaq* Education Values in the novel *Ayat-Ayat Cinta 2* By Habiburrahman El-Shirazy
3. To know about *Aqidah* and *Akhlaq* Education Methods in the novel *Ayat-Ayat Cinta 2* By Habiburrahman El-Shirazy
4. To know about the relevance *Aqidah* and *Akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education

E. Benefits Research

1. Theoretically

With the advantages and disadvantages are owned by the researcher, this research is expected to enrich wisdom of science about *aqidah* and *akhlaq* education values, so it can give contribution to improve the education, especially Islamic Education.

2. Practically:

a. For the world of literary

This research is expected to give advice and consideration in write a literary work. It is written not just for enjoyment and has selling values but also contain positive values that can be taken from that literary work.

b. For education world

This research can be used as story media which give inspirative in educate students effectively and efficiently.

c. For other researcher

This research can be used as reference for others researchers that the research relevants in the next time.

F. Literature Review

Literature review is strengthening the theory which gives the relevant concept with the problems that will be discussed in the research. Literature review are:

First, thesis is written by Arief Mahmudi from UIN Syarif Hidayatullah, Jakarta (2011). Entitled “Nilai-Nilai Pendidikan *Akhlaq* Dalam Novel Ketika

Cinta Bertashbih Karya Habbiburrahman El Shirazy”. This research describes about the scope of *akhlaq*, as *akhlaq* to Allah and prophets, *akhlaq* to the parents, *akhlaq* with ourselves, and *akhlaq* to human. And more concentrate to *akhlaqul mahmudah* (good *akhlaq*).

Second, thesis is written by Siti Zulaicha from STAIN, Salatiga (2012). Entitled “Nilai-Nilai Pendidikan *Akhlaq* Pada Novel Hafalan Sholat Delisa Karya Tere Liye”. This research describes almost same with thesis before, namely describe about *akhlaq* to Allah, *akhlaq* to parents, *akhlaq* to ourselves, and *akhlaq* to human. But, this thesis is also talk about *akhlaqul madzmumah* (bad *akhlaq*).

Third, thesis is written by Agung Prayoga from UIN Sunan Kalijaga, Yogyakarta (2010). Entitled, “Nilai-nilai Pendidikan Islam Dalam Novel Ma Yan Karya Sanie B. Kuncoro”. This thesis talks about faith like faith to Allah and faith to qadha and qadhar. *Syariah* (worship) education aspect includes: *tayamum*, prayer to Allah, charity with sincere and *sahur*. While *akhlaq* education aspect as honesty, filial to the parents, optimistic, fulfill a promise, fortitude, helping, *ikhtiar*, beneficent and patience.

When we are view from that research, there are resemblance with the research in *Ayat-ayat Cinta 2* novel. It is same discuss about education values in a novel. While, this research more focus in *aqidah* and *akhlaq* education values in a *Ayat-ayat Cinta 2* novel.

G. Research of Methodology

1. The Kind of Research

The kind of this research is the qualitative method. The qualitative method is the research method which based on postpositivisme philosophy. It is used to observe on the nature objects condition.²² With the kind of library research, namely the research uses with various literature that relevant as a source of data.

The method which is used is the descriptive method because the data that collected from words and not numbers. Descriptive research is not just to test hypotheses particular but just describe about a variable, a symptom or a condition.²³

2. Approach Research

In this reseach, the reseacher uses the hermeneutic approach with education perpective. Hermeneutic is an approach that used to analyze a text. Hermeneutic in etymological comes from Greek language is a verb from *hermeneuein* that mean is interpret or the noun is *hermenia* that mean is interpretation. Basically, hermeneutic is a method to interpret symbol, like the text or something that treated as text to searched the mean.²⁴

²² Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2013), page.15.

²³ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 2007), page. 234.

²⁴ Arip Purkon, *Pendekatan Hermeneutik Dalam Kajian Hukum Islam* on *Jurnal Ahkam* Vol. XIII No. 2, Juli 2013, <http://journaluinjkt.ac.id/index.php/ahkam/article/view/930>, this take on date 3 April 2016, o'clock 17:25.

3. Object Research

This object research is *aqidah* and *akhlaq* education values which contained in *Ayat-Ayat Cinta 2* novel By Habiburrahman El Shirazy.

4. Data Sources

Based on the research which is used, namely library research, so data sources which is used in this research are primary data sources and secondary data.

- a. Primary data sources is the data which is collected directly from the object that researched. In this case, data is gotten directly from object research, there is *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* By Habiburrahman El Shirazy.
- b. Secondary data sources is the referencers which has relevance with this research. Data are collected from books, articles, magazine, newspaper, other journals, and others documents which is still has links with this research.

5. Data Collection Method

a. Documentation Method

The method which is used to get data that relate with this research is the documentation method. The writer does search to the books, magazine, journal, internet and the others references which still corelated with this research. With this documentation method, we will get the theories which is corelated with *aqidah* and *akhlaq* education.

b. Interview Method

The method which is used to strengthen this research is use the interview method. In this case, the researcher can do an interview by sms, call, bbm, email, whatsapp, facebook etc to get more information that is related with this research.

6. The Method of Analysis Data

Analysis data is the process to looking for and composing systematically about the data which gotten from the interview, note of report, and documentation, with the way of organize data into the category, explaine into units, do the synthesis, compose into pattern, choose the important data and data will be learned, and make conclusion so easy to understand by my self or others people.²⁵

Analysis data which is used is content analysis. Content analysis is the techniques which used to take the conclusion through effort to get the characteristic of message that be done by objective and systematic.²⁶ This analysis is used to reveal content values certain in a literary work with pay attention the context. This analysis has the task to reveal about the means of hidden symbolic.

The steps who the researcher use in processing of data, there are:

- a. Descriptive step, is explaine the texts in *Ayat-Ayat Cinta 2* novel that correlate with *aqidah* and *akhlaq* education values.

²⁵ Sugiyono, *Metode Penelitian Pendidikan...*, page. 335.

²⁶ Lexi J Moloeng, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1991), page. 163.

- b. Interpretation step, is explain the texts in *Ayat-Ayat Cinta 2* novel that correlate with *aqidah* and *akhlaq* education values.
- c. Analysis step, is analyze the explanation from *Ayat-Ayat Cinta 2* novel that correlate with *aqidah* and *akhlaq* education values.
- d. Take the conclusion step, is take the conclusion from *Ayat-Ayat Cinta 2* novel that correlate with *aqidah* and *akhlaq* education values.

H. Systematic Discussion

This thesis is consist from five chapters, each chapter is composed from several subcategories that one another are related. As for the systematic discussion as follow:

In the front are consists from page of title, statement of originality, official memorandum of supervisor, legalization, motto, dedication, abstract, transliteration guidelines, acknowledgement, table of contents, the list of appendices.

CHAPTER I consists from the introduction, which includes background of problem, operational definition, formulation problem, research objectives, benefits research, literature review, research of methodology and systematic discussion.

CHAPTER II contains about the concept of *aqidah* and *akhlaq* education values and literature as medium of Islamic education. The concept of *aqidah* and *akhlaq* education values that contains from: definition of *aqidah* and *akhlaq* education values, basic of *aqidah* and *akhlaq* education, the relations between *aqidah* and *akhlaq*, the effects of *aqidah* and *akhlaq* in personal and social life.

Literature as medium of Islamic education, contains from definition of literature, definition of novel, the elements builder of novel, the types of novel, the efforts to transferring education values in a novel.

CHAPTER III describes about the biography of Habbiburrahman El-Shirazy, the achievements of Habbiburrahman El-Shirazy, the works of Habbiburrahman El-Shirazy, awards are achieved by Habbiburrahman El-Shirazy, background of writing *Ayat-ayat Cinta 2* novel, sinopsys of *Ayat-ayat Cinta 2* novel by Habbiburrahman El-Shirazy.

CHAPTER IV consist about the pattern of *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habbiburrahman El-Shirazy, includes *aqidah* education values in the novel *Ayat-Ayat Cinta 2* by Habbiburrahman El-Shirazy, *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habbiburrahman El-Shirazy, the methods to improving the quality of *aqidah* and *akhlaq* in the novel *Ayat-Ayat Cinta 2* by Habbiburrahman El-Shirazy, and the last is the relevance of *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habbiburrahman El-Shirazy with Islamic education.

CHAPTER V is closing consist from conclusion, advices.

And the last in this thesis about bibliography, appendices, curriculum vitae.

CHAPTER V

CLOSING

A. The Conclusion

From this research, the researcher can take the conclusion that *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy is the literary work which contain many *aqidah* and *akhlaq* values, there are *aqidah* education aspect, *akhlaq* education aspect and the methods to improving the quality of *aqidah* and *akhlaq*.

Aqidah education aspect, includes faith to the God, faith to the holy book, faith to the messenger, faith to the here after, faith to *qadha* and *qadhar*. As for *akhlaq* education aspect, includes: *akhlaq* to the God like *khauf*, *tawakal* and *ikhtiar*, and *syukur*. And then, *akhlaq* to the messenger. *Akhlaq* to oneself includes: patient, perform the mandate, *istiqamah*, *'iffah*, *mujahadah* and forgiving. Next, *akhlaq* in the family and the last *akhlaq* in the society.

The method to improving the quality of *aqidah* and *akhlaq* in *Ayat-Ayat Cinta 2* novel, there are: the method to improving the quality of *aqidah* like *mau'idhah* and discussion method. While, the method to improving the quality of *akhlaq*, there are: exemplary method, the habituation and experience method, *hiwar* method or debriefing method.

Aqidah and *akhlaq* are different but to achieve the quality of perfect faith, it must run with balance. This novel can be used as intermediary to

improve the quality of *aqidah* in the heart and shown in *akhlaq* like the figure in that story. It can be seen in symbol, narrative and dialogue to explain the figures of stories and the plot of story in *Ayat-Ayat Cinta 2* novel.

Aqidah and *akhlaq* education has closely relation with Islamic education because it includes in the part of Islamic education. *Aqidah* education is a foundation to all of deed, while the *akhlaq* is all of good deeds from moslem. The goal of Islamic education is to guide every moslem to be moslem which have the strong soul and prepared became Islamic society, humanity aspect in manage and keep the universe.

B. Advice

According the data and the findings of this research, there are some advises, those are:

1. For the world of literary

This research is expected to give advice and consideration in write a literary work. It is written not just for enjoyment and has selling values but also contain positive values that can be taken from that literary work.

2. For education world

This research can be used as story media which give inspirative in educate students effectively and efficiently.

3. For other researcher

This research can be used as reference for others researchers that the research relevants in the next time.



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