

***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  
As a Partial Requirement to Obtain The Undergraduate Degree of Education  
(S.Pd)**

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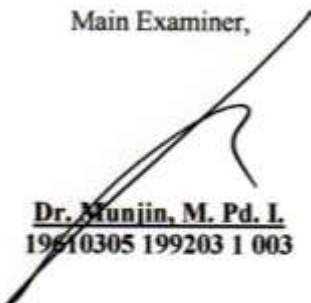
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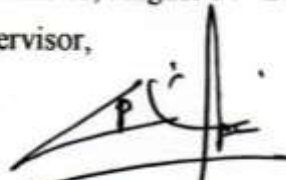
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*Wassalamu'alaikum Warahmatullahi Wabarakatuh.*

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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 10<sup>th</sup> 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'marbūḥat 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).

- a. 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 *I(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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Researcher hopes in order to the charity from all parties that was helped in finishing this thesis, they are give reward from Allah SWT.

Purwokerto, August 13<sup>th</sup> 2017

The Researcher,



**Laeli Muvassaroh**  
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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.<sup>1</sup>

*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.<sup>2</sup> 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.<sup>3</sup>

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

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

<sup>3</sup>Ummu 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.<sup>4</sup>

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)<sup>5</sup>

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.<sup>6</sup> 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

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

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

<sup>6</sup>Ummu 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)<sup>7</sup>

*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.<sup>8</sup> 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*.<sup>9</sup> Human will be so miserable if they are surrounded by human that have bad character.<sup>10</sup>

*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

<sup>7</sup> Departemen Agama RI, *Mushaf...*, page. 68.

<sup>8</sup> Ibrahim Amini, *Agar...*, page. 228.

<sup>9</sup> Ibrahim Amini, *Agar...*, page. 229.

<sup>10</sup> Ibrahim Amini, *Agar...*, page. 230.

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

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.<sup>12</sup>

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

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

<sup>12</sup>Saifur 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.”<sup>13</sup>*

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:

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<sup>13</sup>Habiburrahman 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.*”<sup>14</sup>

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.<sup>15</sup>

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

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<sup>14</sup> Habiburrahman El Shirazy, *Ayat-Ayat...*, page. 26.

<sup>15</sup> Saifur Rohman, *Pengantar...*, page. 29.

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

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.<sup>17</sup>

*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.<sup>18</sup>

*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*.<sup>19</sup>

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*

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

<sup>17</sup> Hasan Basri, *Filsafat...*, page. 54.

<sup>18</sup> Kementrian Agama Republik Indonesia, *Buku Siswa Aqidah Akhlaq*, 2014, page. 4.

<sup>19</sup> 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.<sup>20</sup> Novel is literary work which contain from the story has 15.000-40.000 words or more and provide complex conflict.<sup>21</sup>

*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.

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<sup>20</sup> 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.

<sup>21</sup> 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.<sup>22</sup> 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.<sup>23</sup>

### 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.<sup>24</sup>

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

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

<sup>24</sup> 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.<sup>25</sup>

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.<sup>26</sup> 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.

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<sup>25</sup> Sugiyono, *Metode Penelitian Pendidikan...*, page. 335.

<sup>26</sup> 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 II

### CONCEPT OF *AQIDAH* AND *AKHLAQ* EDUCATION VALUES AND LITERATURE AS MEDIUM OF ISLAMIC EDUCATION

#### A. The Concept of *Aqidah* and *Akhlaq* Education Values

##### 1. Definition of *Aqidah* and *Akhlaq* Education Values

Education is effort to educating, guiding, fostering, affecting, and directing every student that can be done in a formal and informal education. The institutions of education as school, family, communities and the environment can be media of education or spread of science. If we discuss about Islam as a religion from Allah SWT that written in the Al-Qur'an and As-Sunnah, so the Islamic education is the accumulation from knowledge that sourced from Al-Qur'an and As-Sunnah, it has been taught to human as learner with apply the method and Islamic approach that aims to form the children to have personality of moslem.<sup>27</sup>

One of Islamic education must be given to every human is *aqidah* and *akhlaq* education. The word *aqidah* has been included vocabulary in Indonesian language, that it from Arabic language, it means "trusted by heart", and one foundation with the "*Al-Aqdu*", it means "the integration from all the objects". The word "*aqidah*" was used to indicate the mean of trust, because it is the basic and purpose from all action.<sup>28</sup> The mean of trust

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<sup>27</sup> Hasan Basri, *Filsafat ...*, page. 11.

<sup>28</sup> Departemen Agama RI, *Aqidah Akhlaq untuk Madrasah Aliyah Kelas 1*, 2002, page. 4.

is something was believed by moslem. They decided the truth as mentioned in the Al-Qur'an and Al-hadist.<sup>29</sup>

*Aqidah* is a part in faith, as faith to Allah, angels, the holy books, the prophets, here after, *qadha* and *qadhar*.<sup>30</sup> So, Allah SWT instructes to all human, in order to they us their mind properly. They can see and ponder all creation from Allah SWT. One of ways to “*ma'rifat*” (knowing) and believe character and power of God with pay attention all creation from God.<sup>31</sup>

According to *Imamul Arba'ah*, they are Abu Hanifah, Malik, Syafi'i and Ahmad, definition of *aqidah* is:

هم متفقون على الإيمان بصفات الرب و أن القرآن كلام الله غير مخلوق, وأن الإيمان لا بد فيه من تصديق القلب و اللسان, بل كانوا ينكرون على أهل الكلام من جهمية وغيرهم ممن تأثروا بالفلسفة اليونانية و المذاهب الكلامية.

“They agreed that the faith with traits of Allah and Al-Qur'an is *kalamullah* not the creation. And the faith is affirmed by the heart and spoken, even they are disaffirmed spoken by *kalam* group that included *jahmiyah* group and other, they influence *aqidah* with the philosophy of Greek and *kalamiyah* group.”<sup>32</sup>

We must sure, that *aqidah*, rules and customs is used and practiced, so it is also need to keep strong and diligent to achieving other part, it uses *akhlaq*.<sup>33</sup> Based on etymology, the word of *akhlaq* was derived from Arabic

<sup>29</sup> Chabib Toha, dkk, *Metodologi Pengajaran Agama* (Semarang: Pustaka Pelajar, 1999), page. 88.

<sup>30</sup> Mahmud Syaltut, *Aqidah dan Syariah Islam*, Terj. Fachruddin Hs. (PT Bina Aksara, 1985), page. 188.

<sup>31</sup> Chabib Toha, dkk, *Metodologi...*, page. 88.

<sup>32</sup> Muhammad bin Abdurrahman Al-Khomisi, *I'tiqodul aimatul arba'ah Abi Hanifah wa Maliki wa Asy-Syafi'i wa Ahmad* (Riyadh: Darul 'Ashimah, 1992), page. 5.

<sup>33</sup> Mahmud Syaltut, *Aqidah...*, page. 189.

language (أخلاق), the singular is *khuluq* (خلق) which mean the manners.<sup>34</sup> It was derived from word *khalafa* which mean is creating. Same root with word *khaliq* (Creator), *makhluq* (created) and *khalq* (the creation).<sup>35</sup>

That all root of words have shown that *akhlaq* included the relation between *Khaliq* (God) with the behavior of *makhluq* (human). In other phrase, the attitude of some one to other people and environment contain essential *akhlaq* values when that action has been based to the will of *Khaliq* (God). From this definition, *akhlaq* not just the rules or norm of behavior that manage relations of human, but also it has norm managed relations between human with God and the universe.<sup>36</sup>

Based on the terminology, *akhlaq* or *akhlak* is a personality of someone that involuntary or spontaneous or without impulse from outside. If the act is good according to mind and religion, and then spontaneous to do it, so called the good *akhlaq* (*akhlaqul karimah* or *akhlaqul mahmudah*), and then if the act is bad, spontaneous to do it, so called the bad *akhlaq* (*Akhlaqul madzmumah*).<sup>37</sup> *Aqidah* with all branches without *akhlaq* like a tree can not be taken shelter from heat, it can not be shelter from rain and there is not fruits can be plucked. While the *akhlaq* without *aqidah* just a shadow for the

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<sup>34</sup> Rachmat Djatnika, *Sistem Ethika Islami: Akhlaq Islami* (Jakarta: Pustaka Panjimas, 1992), page. 26.

<sup>35</sup> Yunahar Ilyas, *Kuliah Akhlaq* (Yogyakarta: LPPI, 2011), page. 1.

<sup>36</sup> Yunahar Ilyas, *Kuliah...*, page. 1.

<sup>37</sup> Rosihon Anwar, *Akhlaq Tasawuf* (Bandung: CV Pustaka Setia, 2010), page. 13.

object that can not still and always to move. So, Islam gives more attention to the *akhlaq*.<sup>38</sup>

At the beginning of da'wah, Rasulullah SAW has spread the teach of *tauhid* and decorated with good *akhlaq*. Ahmad and Bukhari have narrated hadist from Abu Hurairah R. A that the prophet Muhammad SAW, said :

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

“*Aku hanya diutus untuk menyempurnakan kemuliaan akhlaq*”.<sup>39</sup>

So, *aqidah* and *akhlaq* education is very important. Because, it is a conscious effort in prepare of human to know, understand, appreciate and believe to God and also implementation it in daily life through religious, guidance, teaching, exercise and habituation in the social life. This education is directed to affirming of *aqidah*, increase the tolerance and mutual respect with other religion to realize the unity and union of nations.<sup>40</sup>

## 2. Basic of *Aqidah* and *Akhlaq* Education

In Islam, basic or measurer for someone to be good or bad is based on Al-Qur'an and As-Sunnah. Everything is good according to Al-Qur'an and As-Sunnah is good also to be used guide in daily life. Otherwise, everything is bad according to it, so it is not good and must be shunned.<sup>41</sup> Besides Al-

<sup>38</sup> Mahmud Syaltut, *Aqidah...*, page. 190.

<sup>39</sup> Musthafa Al-Adawy, *Fikih Akhlaq*, Terj. Salim Bazemool dan Taufik Damas (Jakarta: Qisthi Press, 2014), page. 4.

<sup>40</sup> <http://www.pengertianpengertian.com/2011/11/pengertian-pendidikan-aqidah-akhlaq.html?m=1>, take on date 19 May 2016 o'clock 14:50.

<sup>41</sup> Rosihon Anwar, *Akhlaq...*, page. 20.

Qur'an and As-Sunnah as sources of guidelines *aqidah Islamiyah*, some scholar adds *ijma'* as a source of *aqidah Islamiyah*.<sup>42</sup>

**a. Al-Qur'an**

Definition of Al-Qur'an according to the scholars is the words of Allah SWT has been revealed to the prophet muhammad SAW, the words is miracle, if we read it, we are considered to make worship and written in sheets that it has been revealed by *mutawatir*.<sup>43</sup> As a source of *aqidah*, Al-Qur'an expresses many information about hidden life that cannot be known by human without information from God. This holy book expresses about God and his relation with human as creation from God, and then the universes as gift to their lives. Then, Al-Qur'an explained about angels and their functions, life in hereafter like heaven and hell, and process to calculation to determine the position of life for people. The human will stay in heaven or hell.<sup>44</sup>

The description of heaven as a place that full of enjoyment and happiness and hell as a place of punishment, it has been informed by Al-Qur'an, and everyone cannot know it without information from Allah SWT in this Al-Qur'an, they must believe this message very well, so it becomes the source and motivation in do every work.<sup>45</sup> With that information, Allah SWT has confirmed the command, in order to the

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<sup>42</sup> Departemen Agama RI, *Aqidah...*, page. 5.

<sup>43</sup> Ali Muhammad Ash-Shallabi, *Iman Kepada Al-Qur'an*, Terj. Umar Mujtahid (Jakarta: Ummul Qura, 2014), page. 19-20.

<sup>44</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 7.

<sup>45</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 7-8.



moslem can believe to God, the prophets and holy books correctly.<sup>46</sup> It has been explained in Q. S An-Nisa: 136:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالَّذِي نَزَّلَ مِنْ قَبْلُ ۗ  
وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِيُؤْمِرَ بِالْآخِرَةِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

*“Wahai orang-orang yang beriman, tetaplah beriman kepada Allah dan Rasul-Nya dan kepada kitab yang Allah turunkan kepada Rasul-Nya serta kitab yang Allah turunkan sebelumnya. Barangsiapa yang kafir kepada Allah, malaikat-malaikat-Nya, kitab-kitab-Nya, rasul-rasul-Nya, dan hari kemudian, maka sesungguhnya orang itu telah sesat sejauh-jauhnya.”*<sup>47</sup>

The messages of *aqidah* are taking a very large in this Al-Qur’an, even the stories about lives of prophets and great figures that appearing before generation from the prophet Muhammad SAW, it is always ended with this messages of *aqidah*, because *aqidah* is something heavy and must be done seriously, sustainable and consistent in his teach, and performed with many approach. With this approach, Rasulullah can manage the faith, so they to be strong and become cadres successor in dakwah of Islam very militants.<sup>48</sup>

#### b. As-Sunnah

As-sunnah according to the terminology, it means: “everything has been delivered by prophet Muhammad SAW, with speak, action, requirement, teach, behavior, journey of life, before the prophet will be made the messenger or afterward.”<sup>49</sup> Must we know, not all hadist from

<sup>46</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 6.

<sup>47</sup> Departemen Agama RI, *Mushaf...*, page. 101.

<sup>48</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 8.

<sup>49</sup> Solahudin & Agus Suyadi, *Ulumul Hadis* (Bandung: Pustaka Setia, 2009), page. 19.

him, can be guidelines to take the norm of *aqidah*, because with the analysis from the scholars of hadist, As-Sunnah has been divided into 3category, there are *mutawatir*, *masyhur* and *ahad*.<sup>50</sup> According to them, *hadist mutawatir* is the information is reported by people in a group that impossible to lie based on the senses.<sup>51</sup> Because their quantities, so this hadith is the strongest as source of teaching.<sup>52</sup>

Hadith *masyhur* is hadith has been narrated by three or more people, in each *thabaqah*, but it has failed to reach degrees of *mutawatir*, it can be used, if it has reached the quality of *shahih* or *hasan*.<sup>53</sup> And the last, hadith *ahad* is hadist has been narrated by few people, it cannot reach on quantities of *mutawir*, unqualified of *mutawatir* and cannott reach degrees of *mutawatir*.<sup>54</sup> So, this hadith must be analyzed to know the quality of the scholar, process of delivery of hadith and the content of hadith, so it will be known the position of hadith *shahih*, *hasan* and *dhaif*. Hadith *shahih* and *hasan* can be used as guidelines and hadith *dhaif* must be abandoned.<sup>55</sup>

### c. *Ijma'*

*Ijma'* is the agreement from scholar about a certain problem at certain of period after *Rasullah SAW* is die. *Ijma'* has been used as one

<sup>50</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 9.

<sup>51</sup> Solahudin & Agus Suyadi, *Ulumul...*, page. 130.

<sup>52</sup> Departemen Agama RI, *Aqidah Akhlaq...*, page. 9.

<sup>53</sup> Solahudin & Agus Suyadi, *Ulumul...*, page. 134.

<sup>54</sup> Solahudin & Agus Suyadi, *Ulumul...*, page. 133.

<sup>55</sup> Departemen Agama RI, *Aqidah...*, page. 9.

of sources Islamic teachings that it is propped to hadith prophet Muhammad SAW, there are:

“*Dari Anas bin Malik R. A, dia berkata, bahwa Rasulullah SAW bersabda, umatku tidak akan melakukan suatu kesepakatan untuk kesesatan.*” (H. R Ibnu Majah)<sup>56</sup>

Based on that hadith, the scholars have determined that their agreement to be strong of source. But, position of *ijma'* as the third sources in this *aqidah*, that debated by the scholar, especially about fact in history. But, in the period Abu Bakar Ash-Shidiq and Umar bin Khattab when they still live in Medina, most likely they do *ijma'*.<sup>57</sup>

Based on it, the norms of *aqidah* must be followed is the doctrine has been explained by Al-Qur'an and As-Sunnah with statement clearly, namely the statements has not double sense. The norms of *aqidah* has been delivered with statements of *zhanni* (has double sense) or hadith *masyhur* and hadith *ahad*, and the teach has been debated by the scholars of *kalam* science.<sup>58</sup>

So, the doctrine of *aqidah* has been carried by the prophet Muhammad SAW is absolute must be followed, he has accepted it from Allah SWT through revelations and explanation about it, and then it has been delivered by hadith *mutawatir*. While, the thought has been

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<sup>56</sup> Departemen Agama RI, *Aqidah*..., page. 10.

<sup>57</sup> Departemen Agama RI, *Aqidah*..., page. 10.

<sup>58</sup> Departemen Agama RI, *Aqidah*..., page. 10-11.

delivered by the scholars as their results of interpretation to revelations from God and hadith from Rasulullah SAW not something to accepted.<sup>59</sup>

The next part is the sources of *akhlaq* education. In the *akhlaq* sources, good and bad standard or noble and ignoble and also based on Al-Qur'an and As-Sunnah, it is not sense or opinion from community.<sup>60</sup> It has been mentioned in hadith about *akhlaq* Rasulullah SAW, explained:

كَانَ خُلُقُهُ الْقُرْآنَ

“*Akhlaq Rasulullah adalah Al-Qur'an*”

It means all behavior and action of Rasulullah SAW, both look or inner and it always follows the guidance from Al-Qur'an. Al-Qur'an always teaches moslem to do good and away from all bad action. The standard of good and bad is determined by Al-Qur'an.<sup>61</sup>

Al-Qur'an gives an illustration about moslem's *aqidah*. They have glory behavior and their lives is discipline, fair, sublime and noble. Different with the unbeliever's character and hypocrites, they have ugly, unjust and proud character. The illustration of good *akhlaq* and bad *akhlaq* clearly in human behavior in the history. Al-Qur'an is also describes about struggles the messengers to enforces noble value in life and when they are opposed by wickedness, hypocrisy and phylactery that broken the build of noble *akhlaq* as the life which is sublime and pure.<sup>62</sup>

<sup>59</sup> Departemen Agama RI, *Aqidah*..., page. 11.

<sup>60</sup> Yunahar Ilyas, *Kuliah*..., page. 4.

<sup>61</sup> Rosihon Anwar, *Akhlaq*..., page. 20.

<sup>62</sup> Rosihon Anwar, *Akhlaq*..., page. 21.

As Allah said in the Q. S. Al-Maidah: 15-16:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ  
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“Wahai Ahli Kitab! Sesungguhnya Rasul Kami telah datang kepadamu, menjelaskan kepadamu banyak hal dari isi kitab yang kamu sembunyikan, dan banyak (pula yang) dibiarkannya. Sesungguhnya telah datang kepadamu cahaya dari Allah, dan kitab yang menjelaskan, Dengan kitab itulah Allah memberi petunjuk kepada orang yang mengikuti keridhaan-Nya ke jalan keselamatan, dan (dengan kitab itu pula) Allah mengeluarkan orang itu dari gelap gulita kepada cahaya dengan izin-Nya, dan menunjukkan ke jalan yang lurus.”<sup>63</sup>

Islam does not deny conscience or *fitrah*, mind and the community perspective in determine good or bad. *Fitrah* in Al-Qur'an language can be good standard or bad because human is created by Allah SWT have a *tauhid*. Because this *fitrah*, human loves to holiness and always inclines to the truth. But, it doesn't always be function properly because the impact from outside, for example the education and the environment impact.

*Fitrah* is a basic potential which need to maintained and developed, because human who their consciences is closed, so it cannot see the truth. Hence, good standard and bad can't be measured just from conscience, but must be based on Al-Qur'an and As-Sunnah. All decisions of syariah

<sup>63</sup> Departemen Agama RI, *Mushaf...*, page. 111.

will not be contrary with conscience of human, because it is comes from the same sources, there is from Allah SWT.<sup>64</sup>

Definition of good and bad is also very subjective and relative. Someone assumes good but uncertain good for others. Something is considered good by someone if it is appropriates and useful to their purpose and the contrary. Everyone has the different purpose, even contradiction, so valuable to someone or a group, different with valuable to other people or group. Thus, the mind and community perspective is very relative.<sup>65</sup>

So, a definite measure (not speculative), objective, comprehensive and universal to determines good and bad is the Al-Qur'an and As-Sunnah, not the other.<sup>66</sup>

### 3. The Relations between *Aqidah* and *Akhlaq*

Islam has related strongly between *aqidah* and *akhlaq*. *Aqidah* is a benchmark for action, speak and all interaction between human. Based on the information from Al-Qur'an and As-Sunnah, faith to Allah SWT has demanded someone have good *akhlaq*. And bad *akhlaq* has proved nothing faith. The relation between *aqidah* and *akhlaq* can be seen when Allah SWT connecting of faith with good *akhlaq*. When the Al-Qur'an command to fair, it had been calling about faith.<sup>67</sup> Allah SWT said in the Q. S. Al-Maidah: 8:

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<sup>64</sup> Yunahar Ilyas, *Kuliah...*, page. 4.

<sup>65</sup> Rachmat Djatnika, *Sistem...*, page. 34-35.

<sup>66</sup> Yunahar Ilyas, *Kuliah...*,page. 5.

<sup>67</sup> Rosihon Anwar, *Akhlaq...*, page. 43.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَى الْأَلْتَعْدِلُوا اءِدِلُوا هُوَ أَقْرَبُ  
لِلتَّقْوَى وَلَتَقْرَأُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَلْعَمَلُونَ

*“Hai orang-orang yang beriman hendaklah kamu jadi orang-orang yang selalu menegakkan (kebenaran) karena Allah, menjadi saksi dengan adil. Dan janganlah sekali-kali kebencianmu terhadap sesuatu kaum, mendorong kamu untuk berlaku tidak adil. Berlaku adillah, karena adil itu lebih dekat kepada takwa. Dan bertakwalah kepada Allah, sesungguhnya Allah Maha Mengetahui apa yang kamu kerjakan.”<sup>68</sup>*

Al-Qur’an have connected between charity and good action. Allah SWT said in the Q. S An-Nisa: 124-125:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنَّى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا. وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا.

*“Barang siapa yang mengerjakan amal saleh, baik laki-laki maupun perempuan sedang dia beriman, maka mereka itu akan masuk ke dalam surga dan mereka tidak dizalimi sedikit pun. Dan siapakah yang lebih baik agamanya daripada orang yang dengan ikhlas tunduk kepada Allah, sedang dia mengerjakan kebaikan, dan mengikuti agama Ibrahim yang lurus? Dan Allah mengambil Ibrahim menjadi kesayangan-Nya.”<sup>69</sup>*

Similarly, Rasulullah SAW has connected the faith with good *akhlaq*. In a hadist has been mentioned:

IAIN PURWOKERTO

إِنَّ مِنْ خَيْرِكُمْ أَحْسَنُكُمْ أَخْلَاقًا

*“Sesungguhnya yang terbaik di antara kalian adalah yang terbaik akhlaqnya”* (HR. Bukhari)

The Relations between *Aqidah* and *Akhlaq*, there are:

<sup>68</sup> Departemen Agama RI, *Mushaf...*, page. 109.

<sup>69</sup> Departemen Agama RI, *Mushaf...*, page. 99.

**a. The good *aqidah* will spray good *akhlaq***

*Aqidah* and *akhlaq* has very closed relation, because it is the basic to all action, while the *akhlaq* is all good deeds from *mukallaf* people, both the relation with Allah SWT as their God, relation with human and with natural environment. That various of deed has religious values if comes from belief of *aqidah* and constantly controlled from various confidence *aqidah* that powerful. Therefore, it can be separated in theory but not in reality.<sup>70</sup>

Rasulullah SAW said:

الْبِرُّ حُسْنُ الْخُلُقِ

“Kebaikan itu berakhlaq baik” (H. R Muslim)<sup>71</sup>

In other hadith, Rasulullah SAW said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ

شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Iman itu memiliki tujuh puluh cabang (dalam riwayat lain tujuh puluh tujuh cabang) dan yang paling utama ialah la ilaha illa Allah, dan yang terendah adalah membuang duri di jalan. Malu juga merupakan salah satu cabang iman.” (Muttafaq ‘alaih)<sup>72</sup>

Faith is not just kept in the heart, but must be realized in the real work and charity. Just faith who breeds charity and it is called perfect of faith.<sup>73</sup>

<sup>70</sup> Departemen Agama RI, *Aqidah...*, page. 29.

<sup>71</sup> Departemen Agama RI, *Aqidah...*, page. 30.

<sup>72</sup> Ibnu Qayim Al-Juziyah, *Madarijus Salikin (Pendakian Menuju Allah)*, Terj. Kathur Suhardi (Jakarta: Pustaka Al-Kautsar, 1999), page. 292.

<sup>73</sup> Rosihon Anwar, *Akhlaq...*, page. 45.



**b. Good *akhlaq* will spray good *aqidah***

The good *akhlaq* is also will forth a good *aqidah*, because *akhlaq* is always filled with awareness of good *aqidah*. Hence, awareness in *aqidah* will continue to develop in every action. The confidence of *aqidah* will more sharp this confidence to be stronger in every work.<sup>74</sup>

The good *akhlaq* is the chain-link of faith. For example, shame to do bad action is one of noble *akhlaqs*. Otherwise, bad *akhlaq* breaks the principles of faith. Although, a deed looks better on the side, but if the foundation does not faith, so that actions does not get the judgment from Allah SWT.<sup>75</sup> The harmonic combination between *aqidah* and *akhlaq* is a guarantee happiness in life, either in this world or in the hereafter.<sup>76</sup>

**c. The faith can be up or down**

The faith can be developed to be good and better. Therefore, someone can measure up or down his faith through charity and his deeds. Allah have explained in the Al-Qur'an that the faith of human can increase, if it has been reminded about Allah SWT and recited the verses from Al-Qur'an.<sup>77</sup> That statement has been explained in Q. S Al-Anfal: 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَلَّوْهُمْ وَإِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

<sup>74</sup> Departemen Agama RI, *Aqidah*..., page. 35.

<sup>75</sup> Rosihon Anwar, *Akhlaq*..., page. 45.

<sup>76</sup> Departemen Agama RI, *Aqidah*..., page. 35.

<sup>77</sup> Departemen Agama RI, *Aqidah*..., page. 36.

*“Sesungguhnya orang-orang yang beriman ialah mereka yang bila disebut nama Allah gemetarlah hati mereka, dan apabila dibacakan ayat-ayat-Nya bertambahlah iman mereka (karenanya), dan hanya kepada Tuhanlah mereka bertawakkal.”<sup>78</sup>*

From that statement, it can be taken the conclusion, that faith can be up and down. But, it is increased or reduced not knowledge and their belief to Allah SWT but the awareness it, so it always to be the force in controlling every sin. If their awareness always lives in every action, step and attitude, so it is more constant for their awareness. Therefore, every *mukmin* must continue to try theirselves in increase the awareness of *aqidah* in every action, so more higher the quality of *aqidah* and it will increasing many good action and produce reward to here after.<sup>79</sup>

#### **4. The Effects of *Aqidah* and *Akhlaq* in Personal and Social Life**

##### **a. The effects of *aqidah* in personal life**

Someone who are understood about *aqidah Islamiyah* will feel the effect for him, there are:

- 1) *Aqidah* gives satisfaction to mind and becalming
- 2) *Aqidah* helps to human become brave of moslem
- 3) *Aqidah* will form *taqwa* for moslem

While the effects of *aqidah* in social life, there are:

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<sup>78</sup> Departemen Agama RI, *Mushaf...*, page. 178.

<sup>79</sup> Departemen Agama RI, *Aqidah...*, page. 36.

- 1) The community of tauhid is faith to one God (*Rabbun Wahid*), faith to one religion (*Diinun Wahid*) and submit to one rule (*Nizhamun Wahid*)
- 2) In the community will be formed the *akhlaq* to mutual perfect and help each other as one body and the community will unite the mind and feel of members.
- 3) *Aqidah* will form one ideological (*Rabithah Mab daiyyah*) between the members of society with powerful and sustainable, namely *Ukhuwah Islamiyah*.<sup>80</sup>

**b. The effects of *akhlaq* in personal life, there are:**

Moslem who consistently to keep good *akhlaq*, so it will effect to theirselves, namely:

- 1) Moslem who consistent in keep good *akhlaq*, so it will get peace and tranquility on their soul, because they will effort to maintain their good *akhlaq*.
- 2) Moslem will near to Allah SWT.

While the effects of good *akhlaq* for social life, there are:

- 1) If all member of community have noble *akhlaq*, so will be formed the main of community, there are the social groups who consist of *shalih* people and god-fearing to Allah SWT.

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<sup>80</sup><http://www.globalmoslem.web.id/2011/04/pengaruh-aqidah-islam-dalam-kehidupan.html?m=1>, take on date 12 June 2016 o'clock 10:30.

- 2) In social environment, it does not occur the crimes that harm other people, such as theft, treason and other crimes.<sup>81</sup>

## B. Literature as Medium of Islamic Education

### 1. Definition of Literature

Literature in the Indonesian language means *sastra*, in etymology derived from a word *litteratura* (Greek), with variant *literature* (English), *literatur* (Germany), *litterature* (French) that all means everything that is written. The term *sastra* in Indonesian language has been adopted from Sanskrit language, from the words “*sa*” and “*tra*”, at first it means an instrument for teaching and book of directions. With a consideration that literature has good and beautiful essence, so in the development a word *sastra* and it is added with the prefix *su* so to be *susastra*, *kesusastraan*, the collection of good literary work and beautiful.<sup>82</sup>

Meanwhile, literature is an artifact, that it was given meaning and became the aesthetic object if it is given meaning by the readers, as artifact of relic human ancient have the meaning, if it is given meaning by archaeologists.<sup>83</sup> A literary work is the work of art in the form of an expression that is written beautifully and usefully (Greek: *Dulce et utile*). There are many arts, but when beautiful is an expression done by writing, so that is literature. A literary work is not a beautiful

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<sup>81</sup> Departemen Agama RI, *Aqidah...*, page. 69.

<sup>82</sup> Nyoman Kutha Ratna, *Peranan Karya Sastra, Seni, dan Budaya Dalam Pendidikan Karakter* (Yogyakarta: Pustaka Pelajar, 2014), page. 174

<sup>83</sup> Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik dan Penerapannya* (Yogyakarta: Pustaka Pelajar, 2013), page. 106.

written as calligraphy. It is also not the maxim. It answers the ideal idea that can actualizing themselves in the written statement.<sup>84</sup>

## 2. Definition of Novel

Firstly, a word “novel” comes from the Italian language is *novella* (Germany: *novelle*). In etymology, *novella* means new thing and small, and then it is interpreted as short stories in the form of prose. Then, the term *novella* and *novelle* contains same definition with the term in Indonesian language is *novelet* (English: *novelette*) which means a work of fiction prose that long of story and it does not too short or too long.<sup>85</sup>

Basically, novel explains about something with more free, it presentes more something, more detail, and involve a kind of complex problem. It includes many element of story that build it. It is also becomes excess in a novel because its ability in conveying the complex problem fully. The readers of novel becomes easier and harder in understanding it. They become easier to understand it, because it does not require us to understand the complex problems and few times. Otherwise, it is also more difficult because it is written in a big scale.<sup>86</sup>

## 3. The Elements Builder of Novel

A novel is a totality and artistic. As a totality, it has parts, the elements who relates each other closely and mutual drape. If it was said as that totality, the elements of word and language are one of parts from that totality. This

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<sup>84</sup> Saifur Rohman, *Pengantar...*, page. 18.

<sup>85</sup> Burhan Nurgiyantoro, *Teori Pengkajian Fiksi* (Yogyakarta: Gadjah Mada University Press, 2013), page. 11-12.

<sup>86</sup> Burhan Nurgiyantoro, *Teori...*, page 13-14.

statement causes it and also other literature to be realized.<sup>87</sup> Traditionally, the elements builders of novel are divided into two groups, there are:

- a. Intrinsic element is something that composes a literary works from inside. It is used to analyze the novels to be easier in analyse and understand the novel. Intrinsic element of novel, there are:<sup>88</sup>

- 1) A plot

Novel has more than one plots because unrelated with long stories that gives freedom to author. A plot in a novel consist from more than one main plot or one main plot and sub-plot. Main plot contains about main conflict that become core of problem and it is told in full stories, while sub-plot is appears additional conflict to support, affirm, form the background and intensify a main conflict to get climax stories. An additional plot or sub-plot contain conflicts that equally important with main plot. Every sub-plot walks alone but it must be related to one another and keep in related with main plot.<sup>89</sup>

- 2) The theme

In a literary work, the theme describes basic problems and content comprehensively, it is reflected and explained in the title by narrative from first until last story. For the subject of creators, the theme is first idea, and then it is continued by the process of writing

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<sup>87</sup> Burhan Nurgiyantoro, *Teori...*, page 29.

<sup>88</sup> <http://www.artikelsiana.com/2014/10/pengertian-unsur-intrinsik-unsur-intrinsik.html?m=1>, take on date 13 June 2016 o'clock 23:10.

<sup>89</sup> Burhan Nurgiyantoro, *Teori...*, page. 15.

or conclusion from written.<sup>90</sup> The novel has more than one themes, there are one or some main theme and some of additional theme. This additional themes must give function as cantilever and related with main themes to achieve the effect of integration .<sup>91</sup>

### 3) The characterization

The character is a figure of events. Otherwise, it can be said that event always involves the figures. There is not event without figure, and then there is not figure without shows the events. The figure is always related with certain event, so it will form a plot. In daily life, they are always connected with human. While in a literary work, they can be played by other creatures like animal, power and other objects that they are called nonhuman figures.<sup>92</sup>

The means of figures and characterization is likened with character to pointing in the figures with the character in a story. The term of character is used in various literature in english language that it pointes to two different definition, there are as figure of story that it is showed and as a attitude of interest, desire, emotion and *akhlaq* principles that owned by the figures. Hence, the character can mean the figure or characterization. A figure with character that is owned is a perfect integration. The mention name of figure indicates to us about their characterization.<sup>93</sup>

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<sup>90</sup> Nyoman Kutha Ratna, *Peranan...*,page. 257.

<sup>91</sup> Burhan Nurgiyantoro, *Teori...*, page. 15.

<sup>92</sup> Nyoman Kutha Ratna, *Peranan...*,page. 246.

<sup>93</sup> Burhan Nurgiyantoro, *Teori...*, page. 247.

#### 4) Background

Background is the atmosphere in a literary work, especially novel, it is support the problem, theme, scenario, figure and characterization. The events is happen in certain environment, both the place environment, social environment, and time. This means that all environment intercommunication of figures, for example habits, view of life, geographical environment, tools, and background in a environment can be included into background.<sup>94</sup>

It has function to make the story to be more life and fresh. It is good if it can describe more clearly about events, character of figure and conflict is faced by figure of story, so that story will be felt as really happened in reality of life.<sup>95</sup>

#### 5) Point of View

Point of view is a position of author or narrator in bring a story.<sup>96</sup> It shows to story that is told. It is way or view that it is used by author as facilities to present a story in a work of fiction to readers. So, point of view is strategy, technique or way that deliberately to chosen by author to explaine idea or story. Anything is explained in fiction, it has the author, as view and interpretation of

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<sup>94</sup>Sugihastuti dan Suharto, *Kritik Sastra Feminis: Teori dan Aplikasinya* (Yogyakarta: Pustaka Pelajar, 2013), page. 168.

<sup>95</sup> Sugihastuti dan Suharto, *Kritik...*, page. 168.

<sup>96</sup><http://www.artikelsiana.com/2014/10/pengertian-unsur-intrinsik-unsur-intrinsik.html?m=1>, take on date 13 June 2016 o'clock 23:10.



life. But, in fiction of story, it is connected by figure through spectacles of figure that deliberately to created.<sup>97</sup>

b. Extrinsic Elements

Extrinsic element is elements in the out of text literature, but it influences to build indirectly or organism system in literary. Specifically, it can be told as elements that influence a story in a literary, but it does not follow to be part in it. Although, it is enough to impact totality of story comprehensively.<sup>98</sup>

Extrinsic elements in a novel are the condition of subjectivity from author that have attitude, belief and view of life, it is influential to works that their wrote. For example, element of biography from author will follow to determine the pattern of work that literary has been produced. The next element of pattern is a psychology, both psychology from author (include creative process), psychology from readers, and implementation the principles of psychology in the work. In addition, the condition of author environment as economic, political and social also will influence to literary. View of life from a nation is also includes other extrinsic elements.<sup>99</sup>

#### 4. The Types of Novel

a) Popular novel

Popular novel is novel that was popular in its period and have many fans, especially the reader among teenagers. It shows actual problems in

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<sup>97</sup> Burhan Nurgiyantoro, *Teori...*, page. 338.

<sup>98</sup> Burhan Nurgiyantoro, *Teori...*, page. 30.

<sup>99</sup> Burhan Nurgiyantoro, *Teori...*, page. 31.

its period, but it is just up to level surface. Popular novel doesn't show life problems with more intense, it doesn't effort to understand the nature of life. If that, it was be heavy and changed to be serious novel and can be left by readers. Generally, it has the artificial, temporary, easy out of date, and it does not forced people to read it again. This type will be forgotten by human fastly, moreover if it has appeared with new novel that more popular.<sup>100</sup>

b) Serious novel

In read a serious novel, we must understand it well, it need to high concentration and accompanied a willingness to it. The experiences and life problems is shown in this novel, that it is expressed until essence of universal life. Besides it gives enjoyment, it gives purpose of experience that precious to readers or asks them to understand and contemplating with good about the problems is raised. The problems is explained in this novel as a romance problem, social relation, divinity, death, afraid, anxious and etc.<sup>101</sup>

c) *Teenlit* Novel

*Teenlit* novel is novel has been appeared in the 21st century. The main readers it is the teenagers especially the women teenagers in city. It started to popular around the year 2000 and a little to shifted place of popular novels became popular level in the community. But, it did not lost all in the community. *Teenlit* novel is very interested according to women

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<sup>100</sup> Burhan Nurgiyantoro, *Teori...*, page. 21.

<sup>101</sup> Burhan Nurgiyantoro, *Teori...*, page. 22.

teenagers that thirsty with the read in accordance with their condition. They feel that the stories in *teenlit* novel can represent and reflect theirself, world, ideals, desire, lifestyle, social, and relate with their problems. They feel that the stories of *teenlit* is actualization and representation from theirself existence.<sup>102</sup>

One of characteristics in *teenlit* novel is it always tells a story about teenagers, like regards about the main figure or problem. The figures from teenagers comes with characters and complex problems, as: friendship, love, broken heart, dream, delusion, ideals, conflict, this all is romantic for teenagers world. Generally, the main figure in the story is woman figure is very favourite, character of figure is teenager and can be used to search theirself identity and group. Generally, *teenlit* novel lifts woman figure from teenager strongly, they are not crybaby, independent, and not easy to unsteady in intercourse, both in terms of romance or achievement competition with man teenager.<sup>103</sup>

## 5. The Function Literature Of Islam

Islamic literary has function to connect something in the author's soul with reader, in order to they can understand and do messages that it is written by author in theirwork <sup>104</sup> It is also discusses about relationship between human and Allah SWT and obligation to love Allah SWT and the messengers. In relation between human, so they must obey the rules and principles of life,

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<sup>102</sup> Burhan Nurgiyantoro, *Teori...*, page. 25-26.

<sup>103</sup> Burhan Nurgiyantoro, *Teori...*, page. 27.

<sup>104</sup> Fadlil Munawwar Manshur, *Perkembangan Sastra Arab dan Teori Sastra Islam* (Yogyakarta: Pustaka Pelajar, 2011), page. 155.

love the hero and bring their ensign. So, many ways to love God and human, like listen or read literary and put on high position, life is not miserly and ready to fought even with blood, and smart to manage time and treasure.<sup>105</sup>

*Aqidah* and *akhlaq* is main characteristic from Islamic literature that become basic from all theme in Islamic literary. The highest of degrees and greatest for literati of moslem is show *aqidah* and *akhlaq* values to the believers community that source from Islam. Literati of moslem must believe and ask to the truth of *aqidah* and glory of *akhlaq*, and then they must to do this *aqidah* and *akhlaq* in the life and also apply in literary. Literati must away something that opposed with faith.<sup>106</sup>

Islamic literary must away from doubt that befell moslems and it must ask to the reader of moslem to committed to the Islamic religion. It is also remind to the readers that Islam is something must be implemented, it is not just spoken by mouth. Because, the purposes of Islamic literary is to keep *aqidah*, dedicate to Allah SWT, educate to human, develop the mind, keep good tradition and noble norms lives in society.<sup>107</sup>

## 6. The Efforts To Transferring Education Values In A Novel

### a. Symbol

Literature in the form of work or script that contain the mean about signs, as signs of non-verbal. The book cover, the structure of color, thick of book, and typography of written is regarded as system of signs. Other factors as technical, for example publisher, editor, and patronage is also

<sup>105</sup> Fadlil Munawwar Manshur, *Perkembangan...*, page. 162.

<sup>106</sup> Fadlil Munawwar Manshur, *Perkembangan...*, page. 166-167.

<sup>107</sup> Fadlil Munawwar Manshur, *Perkembangan...*, page. 167-168.

important in understanding system of signs literary. Without relation from that factor, literary is impossible to be published, although the script has been finished in written.<sup>108</sup>

In Indonesian language, generally symbol is equalized with emblem. In literary, the most important from symbol is language. Symbol is used in various field in science of the humanities. In the widest of definiton, symbol is considered as synonymous with sign. A sign of language in literary is very much. It can be analyzed by the syllable, word, sentence, paragraph, chapter, and also through punctuation and letters, as it is found in the analysis style of language.<sup>109</sup>

b. Narrations and dialogue

A text fiction is divided into two forms the accounts, there are use narration and dialogue. It is present alternately so the story has been shown became varied and fresh and not monoton. A novel which just told with narrative technique or some dialogue, besides it will be monotone but boring too. Moreover, if the story is less interesting. In convey information to reader, technique of narration and dialogue can be used together, replace each other and complement.<sup>110</sup>

The disclosure of language and narrative is the polices is not the form of conversation, it can convey something with shorter and directly. It means, the author tells the story directly or story telling. They can tell

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<sup>108</sup> Nyoman Kutha Ratna, *Teori Metode dan Teknik Penelitian Sastra* (Yogyakarta: Pustaka Pelajar, 2013), page. 112-113.

<sup>109</sup> Nyoman Kutha Ratna, *Teori...* page. 113.

<sup>110</sup> Burhan Nurgiyantoro, *Teori...*, page. 417.

about figures, relation between figures, events, conflict, etc. While the police of language by conversation, the author allows the reader to look and hear the conversation between figures directly, about form an impression realistic and earnest.<sup>111</sup>



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<sup>111</sup> Burhan Nurgiyantoro, *Teori...*, page. 418.

## CHAPTER III

### DESCRIPTION ABOUT BIOGRAPHY OF HABBIBURRAHMAN

#### EL-SHIRAZY AND AYAT-AYAT CINTA 2 NOVEL

##### A. Biography of Habbiburrahman El-Shirazy

Habbiburrahman El-Shirazy is known as number 1 novelist in Indonesian (he is crowned by Insani Universitas Diponeoro Semarang, 2008). He is also consecrated by Harian Republika as Tokoh Perubahan Indonesia 2007. He was born in Semarang, 30<sup>th</sup> September 1976. He graduated from The University of Al-Azhar, Cairo, Egypt. Besides as novelist, he is also known as director, *dai*, and poet. His works is not only enthused by Indonesian people, but it is also enthused by other countries, like Malaysia, Singapore, Brunei, Hongkong, Taiwan and Australia. The people think that his works can build the soul and grow high spirit to readers.<sup>112</sup>

The nick name of Habbiburrahman El-Shirazy is *Kang Abik*. He started the education from secondary school in MTs Futuhiyyah 1 Mranggen and learned *kitab kuning* in Pondok Pesantren Al-Anwar, Mranggen, Demak with guidance from K.H. Abdul Bashir Hamzah. In 1992, he went to Surakarta city to learned in *Madrasah Aliyah Program Khusus* (MAPK) Surakarta, and graduated in 1995. After that, he continued in search the science in The Faculty of Ushuluddin, Program Study of Hadist in The University of Al-Azhar, Cairo and graduated in

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<sup>112</sup> Habbiburrahman El-Shirazy, *Ayat-Ayat Cinta 2* (Jakarta: Republika Penerbit, 2015), page. 691.

1999. In 2001, he graduated Postgraduate Diploma (pg. D) S2 in Institute for Islamic Studies in Cairo, it was founded by Imam Al-Baiquri.<sup>113</sup>

While, he studied in Cairo, Egypt, *Kang Abik* ever headed the group study MISYKATI (*Majelis Intensif Yurisprudens dan Kajian Pengetahuan Islam*) in Cairo (1996-1997). He was selected to be ambassador from Indonesia to followed “*Perkemahan Pemuda Islam Internasional Kedua*” that be held by WAMY (The World Assembly of Moslem Youth) among 10 days in Ismailia city, Egypt (July 1996). In that camp, he was given the opportunity to given oration, entitled *Tahqiqul Amni Was Salam Fil ‘Alam Bil Islam (Realisasi Keamanan dan Perdamaian di Dunia dengan Islam)*. That oration was selected as best oration number two from all oration that it was delivered by participants of camp in level of world. He was actived in *Majelis Sinergi Kalam (Masika)* ICMI Orsat Cairo among two periods (from years 1998-2000 and years 2000-2002). This literati has been believed to sit in *Dewan Asatidz, Pesantren Virtual Nahdhatul Ulama* in Cairo. He is also initiate formation, *Forum Lingkar Pena (FLP)* and *Komunitas Sastra Indonesia (KSI)* in Cairo.<sup>114</sup>

After back to Indonesian, on October 2002, he was asked to participate in the preparation of Populer Arabic-Indonesia Dictionary, it was compiled by KMNU Egypt and published by Diva Pustaka, Jakarta (June, 2003). He was also asked to be a contributor in the compiler *Ensiklopedia Intelektualisme Pesantren: Potret Tokoh dan Pemikirannya* (consist of three volumes that it was published by Diva Pustaka Jakarta, 2003). Between 2003-2004, he taught in MAN I

<sup>113</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 692.

<sup>114</sup> Habiburrahman El-Shirazy, *Api Tauhid Cahaya Keagungan Cinta Sang Mujaddid* (Jakarta: Republika Penerbit, 2014), page. 568-569.



Yogyakarta. And then, in the year 2004-2006, he became a lecturer in *Lembaga Pengajaran Bahasa Arab dan Islam Abu Bakar Ash-Shiddiq* UMS Surakarta. Now, he is being appointing to be *Ketua Komisi Pembinaan Seni dan Budaya Islam* in the MUI.<sup>115</sup>

Sometimes, he was invited to given the subject matter and a stadium general in some famous universities in Indonesian. Ever, he became a speaker in a seminar both in foreign or domestic country. Ever, in international forum, he became a speaker in the University of Petronas Malaysia, Camii Mosque of Tokyo in Syiar Islam Golden Week 2010 Tokyo, in Grand Auditorium Griffith University of Brisbane Australia, and in the seminar Asia-Pasific in the University of New South Wales at ADFA, Canberra. This literati who likes to eat fried rice with condiment eggplant and *mendoan*, he ever arounded to Unity State and Canada as a speaker in the seminar and conveyed Islamic study in New York, Washington DC, Boston, Pittsburgh, Bloomington, St. Louis, Urbana-Illinois, Atlanta, New Orleans, Houston, San Francisco, Las Vegas, Los Angeles and Toronto.<sup>116</sup> He also arounded Britannia to continue the trip his da'wah and write some part of *Ayat-Ayat Cinta 2* novel.<sup>117</sup>

## **B. The Achievement of Habiburrahman El-Shirazy**

1. Runer up in the competition wrote the article in MAN I Surakarta (1994).
2. The winner, read a poem Islamic competition, in all junior high school of degrees in Central Java (held by the committee book fair 1994 and ICMI Orwil Central Java in Semarang, 1994).

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<sup>115</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 693.

<sup>116</sup> Habiburrahman El-Shirazy, *Api Tauhid...*, page. 569-570.

<sup>117</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 694.

3. The winner, speech contest to teenagers, one residency of Surakarta (held by pilgrims from Nurul Huda Mosques, UNS Surakarta, 1994)
4. The winner, read a poem competition with the Arabic language, in the Central Java level and Yogyakarta (held by UMS Surakarta, 1994)
5. The winner, read a poem arabic competition, the national level (held by IMABA UGM Yogyakarta, 1994)
6. The best fifth winner in the KIR competition, Junior High School Level in Central Java (held by Kanwil P and K Central Java, 1995) entitled, *Analisis Film Laga Terhadap Kepribadian Remaja*.
7. He also conveyed *Syharil Qur'an* every friday at morning on radio JPI Surakarta for one year (1994-1995).<sup>118</sup>

### C. The Works of Habiburrahman El-Shirazy

Since educated in Junior High School, he ever wrote theatrically poetry entitled *Dzikkir Dajjal* as well as director with Theater *Mbambung* in the Gedung Seni Wayang Orang Sriwedari Surakarta (1994). When in Cairo, he has produced some manuscript of drama and became director, namely: *Wa Islama* (1999), *Sang Kyai dan Sang Durjana* (it is inspired from the book that written by Dr. Yusuf Qardhawi entitled, *'Alim Wa Thaghiyah*, 2000) and *Darah Syuhada* (2000). *Membaca Insanniyah al Islam*, was loaded in a book *Wacana Islam Universal* (published by Kelompok Kajian MISYKATI Cairo, 1998). He also became the

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<sup>118</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 694.

leader of TIM Kodifikasi and editor of *Antologi Puisi Negeri Seribu Menara Nafas Peradaban* (published by ICMI Orsat Cairo).<sup>119</sup>

Some work translation that he was produced, are: *Ar-Rasul* (GIP, 2001), *Biografi Umar bin Abdul Aziz* (GIP, 2002), *Menyucikan Jiwa* (GIP, 2005), *Rihlah Ilallah* (Era Intermedia, 2004) etc. His short story was also featured in anthology *Ketika Duka Tersenyum* (FBA, 2001), *Meraih di Jenin* (FBA, 2002), and *Ketika Cinta Menemukanmu* (GIP, 2004) etc. Before back to Indonesian, in 2002, he was invited by *Dewan Bahasa dan Pustaka Malaysia* for five days (on date 1-5 October) to read his poem in agenda “*Kuala Lumpur World Poetry Reading ke-9*”, with poets from other countries. His poems contained in the *Antologi Puisi Dunia PPDKL (2002)* and *Majalah Dewan Sastra (2002)* published by *Dewan Bahasa dan Pustaka Malaysia* in two languages, there are english and malay language. His poetry was also featured in *Imbauan PPDKL (1986-2002)* with the poets from other countries and published by *Dewan Bahasa dan Pustaka Malaysia (2004)*.<sup>120</sup>

Some popular work was published, among other:

1. *Ketika Cinta Berbuah Surga* (published by MQS Publishing, 2005)
2. *Pudarnya Pesona Cleopatra* (published by Republika, 2005)
3. *Ayat-Ayat Cinta* (published Republika-Basmala, 2004, has been filmed)
4. *Di Atas Sajadah Cinta* (has been filmed in Trans TV, 2004)
5. *Ketika Cinta Bertashbih* (published by Republika-Basmala, 2007, has been filmed)

<sup>119</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 694.

<sup>120</sup> Habiburrahman El-Shirazy, *Api Tauhid...*, page. 571-572.

6. *Ketika Cinta Bertashbih 2* (published by Republika-Basmala, 2007, has been filmed)
7. *Dalam Mihrab Cinta* (published by Republika-Basmala, 2007, has been filmed)
8. *Bumi Cinta* (published by Author Publishing, 2010)
9. *The romance* (published by Ihwah, 2010)<sup>121</sup>
10. *Cinta Suci Zahrana* (published by Basmala, 2012, has been filmed)
11. *Api Tauhid* (published by Republika, 2014)
12. *Ayat-Ayat Cinta 2* (published by Republika, 2015)
13. And the novels being finished is *Bulan Madu di Yerusalem*, *Dari Sujud ke Sujud* (continuation from *Ketika Cinta Bertashbih 2*) and *Bidadari Bermata Bening*.<sup>122</sup>

#### **D. Award Achieved By Habiburrahman El-Shirazy**

*Kang Abik* get the nickname “Penulis Bertangan Emas” and he has gotten awards prestigious national level and ASEAN Countries with his work is very good, among them:

1. Pena Award 2005, as *Novel Terpuji Nasional* from Forum Lingkar Pena
2. The Most Favourite Book 2005, version Majalah Moslemah
3. IBF Award 2006, as Fiksi Dewasa Terbaik Nasional 2006
4. Republika Award, as Tokoh Perubahan Indonesia 2007
5. Adab Award 2008 in the Islamic novel was given by Fakultas Adab UIN Sunan Kalijaga Yogyakarta

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<sup>121</sup> Habiburrahman El-Shirazy, *Api Tauhid...*, page. 571-572.

<sup>122</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 695-696.

6. UNDIP Award as *Novelis Nomor 1 Indonesia* was given by INSANI UNDIP 2008
7. *Penghargaan Sastra Nusantara 2008 as Sastrawan Kreatif Yang Mampu Menggerakkan Masyarakat Membaca Sastra* by Pusat Bahasa dalam Sidang Majelis Sastra Asia Tenggara (MASTERA) 2008
8. Paramadina Award 2009 for Outstanding Contribution to the Advancement of Literatures and Art in Indonesian
9. Anugerah Tokoh Persuratan dan Kesenian Islam Nusantara was given by Ketua Menteri Negeri Sabah, Malaysia 2012
10. UNDIP Award 2013 from Rektor UNDIP on the *Bidang Seni dan Budaya*<sup>123</sup>
11. The Istanbul Foundation for Science and Culture from Lembaga Ilmu Pengetahuan dan Budaya, Istanbul, Turki 19 November 2015<sup>124</sup>

#### **E. Background of Writing *Ayat-Ayat Cinta 2* Novel**

The background of writing *Ayat-Ayat Cinta 2* novel is answering the big curiosity for the readers *Ayat-Ayat Cinta 1* novel about continuation the story between Fahri and Aisha. So, it motivated the writer to continued the story of life between Fahri, Aisha and new figures that made this novel more interesting. This story written at the novel entitled *Ayat-Ayat Cinta 2*.<sup>125</sup>

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<sup>123</sup> Habiburrahman El-Shirazy, *Api Tauhid...*, page. 572-573.

<sup>124</sup> <http://m.republika.co.id/berita/dunia-islam/islam-nusantara/15/11/20/ny4d31348-kang-abik-raih-penghargaan-dari-turki>, This take on date 23<sup>th</sup> April 2016 o'clock 14:32 p.m.

<sup>125</sup> Interview with Habiburrahman El-Shirazy by Whatsapp phone number 08174151861 on date 29<sup>th</sup> September 2016.

The second reason is the writer want to motivated the younger generation in Indonesia to confident in create and performance in world level.<sup>126</sup> Beside it, he also gives motivate and ask to younger generation to *istiqomah* in worship to Allah SWT anywhere. And also, he asks to them to fight in search the knowledge. So, his somework often tell the protagonist that fight in study.<sup>127</sup>

Habiburrahman El-Shirazy as novelist, said the last of background writing *Ayat-Ayat Cinta 2* novel is many cases of islamophobiat that happened in Western country. As he said in the program of Festival Sastra Islam Nasional (FSIN) in Islamic University Makasar (UIM), South Sulawesi at Wednesday, 16<sup>th</sup> December 2016, “The challenges moslems at this time, especially in the western country is growing the islamophobia. Finally, this book entitled *Ayat-Ayat Cinta 2* can to answering this challenge.”<sup>128</sup>

#### **F. SINOPSIS OF AYAT-AYAT CINTA 2 NOVEL BY HABBIBURRAHMAN EL-SHIRAZY**

Novel *Ayat-Ayat Cinta 2*, bercerita tentang Fahri Abdullah yang menjadi dosen Filologi di The University of Edinburgh, Edinburgh, Skotlandia. Disana dia tinggal bersama Paman Hulusi, adalah seorang preman asli keturunan Turki yang kemudian menjadi muallaf karena ditolong oleh Fahri ketika dia sedang dikeroyok oleh preman-preman lainnya. Paman Hulusi berusaha membalas jasa Fahri dengan mengabdikan dirinya untuk membantu dan tinggal bersama Fahri

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<sup>126</sup> Interview with Habiburrahman El-Shirazy by Whatsapp phone number 08174151861 on date 29<sup>th</sup> September 2016.

<sup>127</sup> <https://m.youtube.com/watch?v=ZfAeJVTj3lk>, This take on date 17<sup>th</sup> May 2016 o'clock 10:45 a. m.

<sup>128</sup> <http://m.antaranews.com/berita/535518/ayat-ayat-cinta-2-jawaban-untuk-islamofobia>, This take on date 17<sup>th</sup> May 2016 o'clock 10:42 a. m.

sepanjang hidupnya. Meskipun dia sudah tidak tinggal di Mesir, tempat pertama kali bertemu dengan Aisyah, namun hatinya tetap untuk Aisyah.

Fahri tetap berharap Aisyah bisa kembali lagi pelukannya. Siang dan malam dia merindukan Aisyah yang hilang saat pergi ke negara Palestina bersama temannya dari Amerika yang bernama Alicia. Aisha dan Alicia pergi ke Palestina dalam rangka untuk mengetahui dan merasakan kondisi orang-orang Palestina di bawah dentuman bom dari orang-orang Israel dan Aisha sangat ingin untuk menulis novel tentang anak-anak Palestina. Saat itu, Aisha dan Alicia pergi ke Palestina pada awal bulan November tahun 2015. Fahri, tidak ikut bersamanya karena sedang sibuk menyiapkan sidang *munaqasyah* untuk Phostdoctoralnya. Sebelum Aisha dan Alicia masuk ke negara Palestina, mereka beristirahat di kota Amman, Yordania. Aisha memberika kabar kepada Fahri tentang keadaannya dan meminta doa kepada suaminya agar selamat memasuki negara Palestina pada tanggal 4 November.

Pada tanggal 6, 7, 8, 9 November dan seterusnya Fahri tidak bisa menghubungi nomor Aisha karena nomor yang dituju tidak aktif. Fahri mencoba untuk mengirim lewat email, namun tidak ada balasan darinya. Akhirnya, Fahri menghubungi keluarga Aisha yang ada di Turki dan juga menghubungi keluarga Alicia di Amerika Serikat, namun mereka juga tidak tahu kabar mereka berdua. Fahri merasa sedih, tetapi tetap berusaha mencari dan berdoa. Setelah satu bulan, Fahri dan pamannya Aisha yang bernama Eqbal Hakan Erbakan mencari Aisha dan Alicia ke Amman dan Yerusalem. Namun, tetap saja tidak ketemu.

Pada tanggal 29 Januari 2008, ada kabar yang sangat mengejutkan dari keluarga Alicia, bahwa Alicia ditemukan mati di pinggir daerah Hebron di negara Israel. kondisi sudah menjadi mayat dan sangat mengenaskan. Tubuhnya sudah membusuk dan sangat susah untuk dikenali. Gigi milik Alicia yang menjadi tanda bahwa itu adalah dia. Berita itu membuat Fahri sangat khawatir. Pada tanggal 25 September 2008 Fahri bertekad untuk mencari istrinya di Palestina, namun tidak ada hasilnya. Paman Eqbal mendatangkan seorang Syaikh dari Mesir untuk menghibur Fahri dan menyarankan untuk menikah lagi. Jika tidak ingin menikah lagi, maka diberi saran untuk pindah dari Jerman ke tempat lain agar Fahri tidak terlalu larut dalam kesedihan. Kemudian Fahri memutuskan untuk pindah ke Edinburgh, Skotlandia bersama paman Hulusi. Disana, dia menghabiskan waktunya untuk melakukan riset, mengajar dan berbisnis.

Di Edinburgh, Fahri memilih untuk membeli rumah di Stoneyhill Grove. Perumahan yang sederhana, namun menunjukkan kerapian, ketenangan, dan kenyamanan. Di perumahan tersebut, Fahri mempunyai tetangga yang semuanya adalah non-muslim. Tetangga terdekat Fahri adalah Keira dan keluarganya, Brenda dan Nenek Catarina. Sebagian tetangga Fahri ada yang sangat membencinya. Terutama Keira dan adiknya Jason. Mobil milik Fahri sering ditemplei dengan tulisan-tulisan yang mempunyai arti sangat jelek, seperti "ISLAM = SATANIC, MUSLIM = MONSTER, MUSLIM = TERRORIST! GO HELL!!!". Yang melakukan itu semua adalah Keira. Fahri menghadapi itu semua dengan sabar dan menjadikan peringatan bagi dirinya sendiri. Dia tidak pernah marah jika dia mendapatkan perlakuan seperti itu, tetapi berusaha untuk menjadi



muslim yang lebih baik lagi bagi tetangganya dan orang-orang yang ada disekitarnya.

Selain mendapatkan tulisan-tulisan yang kurang sopan, Fahri juga mendapatkan hinaan, sikap acuh dari Keira dan Jason. Fahri menghadapinya dengan sabar dan ramah ketika berjumpa dengan mereka. Bahkan beberapa kali, barang dagangan di salah satu minimarket milik Fahri pernah dicuri oleh Jason. Perbuatannya terekam dalam CCTV. Fahri tidak langsung memarahi Jason. Tetapi, Fahri justru memberikan hadiah yang sering diambilnya, yaitu 5 bungkus coklat serta mengajaknya untuk bisa menjadi sahabatnya. Bahkan, Fahri membolehkannya untuk meminta coklat kepada kasir yang menjaga minimarketnya secara gratis. Jason sangat terkejut mendapatkan perlakuan baik dari Fahri, dan mereka menjadi sahabat dekat.

Fahri adalah orang yang sangat taat terhadap ajaran Islam. Sholat 5 waktu, mengingat kembali hafalan Al-Qur'annya, bersedekah, dsb. Selain itu, dia sangat bertoleransi terhadap agama lain. Seperti yang dia lakukan saat mengantar nenek Catharina ke Sinagog, tempat ibadah orang Yahudi. Saat itu, nenek Catharina merasa sakit di bagian kakinya karena terjatuh saat berjalan untuk menuruni tangga. Fahri yang melihat hal tersebut, segera berlari untuk menolong nenek Catharina. Meskipun nenek Catharina merasa sakit, tetapi dia tetap ingin untuk pergi ke Sinagog, melakukan ibadah Sabat. Akhirnya Fahri dan Misbah, sahabat Fahri saat di Mesir, mengantarkan nenek Catharina ke Sinagog. Fahri memperlakukan nenek Catharina seperti orang muslim. Dia bersikap lemah

lembut, ramah, menolong jika ada yang membutuhkan bantuannya dsb. Sikap itu yang membuat orang-orang non-muslim menjadi takjub dengan kemuliaan Islam.

Fahri rindu Aisha. Khususnya, ketika Keira bermain biola dan suaranya sampai rumah Fahri. Keira sangat pandai memainkan biola. Fahri menjadi ingat istrinya etika memainkan biola. Di saat bersamaan, ia juga bertemu dengan Hulya, adik perempuan dari teman Fahri yang bernama Ozan. Hulya juga pandai memainkan biola. Kolaborasi antara Keira dan Hulya memainkan nada yang sangat indah. Hulya adalah keponakan dari Aisha. Pertemuannya dengan Hulya memberikan getaran bagi hati Fahri. Disamping Hulya adalah keponakan Aisha, gestur tubuh serta wajah Hulya mirip dengan Aisha dan mereka berdua pandai untuk memainkan biola. Namun, cinta Fahri hanya dipertahankan untuk Aisha.

Fahri dan umat Islam di Edinburgh, berjuang keras dalam mempertahankan citra Islam dalam pandangan orang-orang non-muslim di negeri Eropa. Menurut pendapat orang-orang non-muslim, Islam adalah agama yang sangat buruk, agamanya orang-orang bodoh, dan miskin. Hal itu, dimuat dalam koran harian di Inggris dan Skotlandia. Di headline, ada pengemis wanita yang mempunyai wajah buruk dan ditutupi cadar. Namanya adalah Sabina. Fahri sudah 2 kali bertemu dengan Sabina yang sedang mengemis di jalan. Akhirnya, Fahri membawa Sabina untuk tinggal kerumahnya agar tidak mengemis lagi. Sabina mempunyai pekerjaan baru yaitu menjadi pembantu di rumah Fahri.

Baruch anak tiri nenek catarina juga seang mengganggu aktivitas Fahri. Baruch, masih keturunan zionis Israel. Dia bertemu dengan Fahri, saat Baruch

mengusir nenek Catharina dari rumah yang ditinggali olehnya. Baruch menyeret nenek Catharina untuk keluar dari rumahnya. Namun, nenek Catharina tidak mau dan meminta untuk menghabiskan masa tuanya dirumah peninggalan suaminya. Fahri berlari untuk menolongnya. Perdebatan terjadi antara Fahri dan Baruch. Fahri meminta waktu untuk membujuk nenek Catharina agar mau meninggalkan rumah tersebut. Fahri memikirkan cara yang tepat untuk dapat mengembalikan rumah tersebut. Akhirnya nenek Catharina mau mengikuti saran dari Fahri dan tinggal dirumahnya. Fahri mencari orang yang berniat untuk membeli rumah tersebut dan negosiasi. Setelah bernegosiasi, calon pembeli tersebut mau untuk menjual rumah tersebut kepada Fahri. Fahri membayar rumah tersebut dengan uangnya tanpa diketahui oleh nenek Catharina. Akhirnya, nenek Catharina kembali ke rumahnya dan sangat berterima kasih kepada Fahri.

Perdebatannya semakin sengit dengan Baruch ketika mereka bertemu di Oxford Debating Union, debat yang paling bergengsi di negara Inggris. pembahasan yang diperdebatkan adalah tentang agama. Fahri mempersiapkan segala sesuatu. seperti ilmu, mental, pengalaman, kesabaran, kecerdasan dan keahlian dalam berargumentasi. Ditengah kesibukannya, Jason menemui Fahri untuk menceritakan masalahnya dan berharap ada solusi yang terbaik. Jason bercerita bahwa Kakak perempuannya yang bernama Keira, melelang keperawanannya dengan harga yang sangat mahal, yaitu 100.000 poundsterling. Keira mengatakan, dia melakukan hal tersebut agar dia bisa menggapai mimpinya, yaitu untuk kuliah di sekolah musik terkemuka di Inggris. Hal ini bermula ketika bom meledak di London pada tanggal 7 Juli 2005 yang menewaskan ayah Keira

yang bernama Tuan Brad. Bom itu Tidak hanya menjadikan ayahnya wafat, tetapi juga menghancurkan mimpinya. Berita dunia mengumumkan bahwa pelaku pengeboman adalah orang muslim. Sejak saat itu, Keira bersumpah tidak akan memaafkan orang Islam.

Keira adalah perempuan yang tidak mudah menyerah. Meskipun Keira merasa sedih karena telah kehilangan ayahnya, Keira tetap bisa menyelesaikan sekolahnya di St. Mary's Music School dan menjadi lulusan terbaik. Setelah lulus, Keira minta kepada ibunya, Nyonya Janet, untuk menyekolahkanya di London's Royal College of Music atau The Yehudi Menuhin School. Ibunya setuju jika Keira bisa membayar biaya sekolahnya sendiri, karena ibunya tidak mampu untuk membayar biaya sekolahnya yang sangat mahal. Sejak saat itu, Keira sering sedih dan memandang dunia ini dengan penuh kebencian. Setelah Mendengar penjelasan, Fahri merasa iba. Dia menyarankan kepada Jason agar ibunya bisa membujuk Keira untuk membatalkan lelang tersebut. Jason mengikuti nasehat dari Fahri.

Fahri mencari solusi lain yang lebih bagus. Dia meminta kepada orang kepercayaannya dalam mengelola AFO Boutique, namanya adalah Nyonya Suzan. Nyonya Suzan adalah orang non-muslim, tapi dia bukan orang yang anti-Islam. Dia mempunyai toleransi yang besar terhadap agama lain, sehingga Fahri senang bekerjasama dengannya. Fahri memintanya untuk menemui Keira dan memberitahukan padanya bahwa Nyonya Suzan bersedia untuk menyekolahkanya di sekolah musik, dengan syarat bahwa dia harus berdamai dengan ibu dan adiknya, berusaha dengan bersungguh-sungguh agar menjadi

pemain biola terbaik dan jika sudah terkenal maka dia harus tetap rendah hati dan tidak sombong. Fahri juga meminta kepadanya untuk tidak memberitahukan bahwa dialah orang yang membantunya. Nyonya Suzan mengikuti perintah Fahri dengan baik. Nyonya Suzan menemui Keira dan memberitahukan kabar gembiranya. Dia menyetujui syarat yang diberikan oleh Nyonya Suzan. Pelatih biola adalah Madam Varenka, seorang perempuan yang pernah mengajar musik di “The Juilliard School”, sekolah musik paling bagus di Amerika.

Fahri tidak hanya menolong kepada orang-orang non-muslim saja. Selain Paman Hulusi, Misbah dan Sabina juga menjadi orang yang pernah ditolongnya. Misbah diberi biaya untuk menyelesaikan S2 nya di negara Skotlandia, mulai dari biaya kuliah, makan, tempat tinggal, semua sudah ditanggung oleh Fahri. Sabina juga merasakan hal yang sama. Dia ditolong oleh Fahri agar tidak mengemis lagi. Diberi tempat tinggal, pekerjaan, makan dan gaji oleh Fahri. Sebenarnya, Fahri merasa penasaran dengan jati diri Sabina. Perbuatan dan perkataannya menunjukkan bahwa Sabina adalah wanita yang cerdas. Namun, rasa penasarannya tidak mendapatkan jawaban yang jelas darinya. Sabina tidak pernah mau bercerita tentang masa lalunya, sehingga Fahri tidak ingin memaksanya untuk bercerita. Selama Sabina tinggal di rumah Fahri, banyak kejadian yang membuat Fahri terkejut, seperti teh dan nasi goreng khas Indonesia yang dibuat oleh Sabina sangat mirip dengan buatan istrinya, Aisha. Namun, Sabina selalu menjawab bahwa itu hanya kebetulan.

Dalam kesendirian, Fahri mendapatkan tawaran dari Syaikh Utsman untuk menikah dengan cucunya yang bernama Yasmin. Hal tersebut membuat Fahri

merasa bingung. Fahri masih sangat berharap kalau Aisha masih hidup dan kembali kepadanya. Namun, dia juga sulit untuk menolak tawaran dari guru kesayangannya saat masih kuliah di Universitas Al-Azhar. Yasmin adalah seorang janda yang cerdas, cantik dan hafal Al-Qur'an. Yasmin adalah wanita sholehah. Fahri meminta waktu sebelum memberi jawaban kepada Syaikh Utsman. Dia selalu melaksanakan sholat istikharoh. Saat waktu untuk berfikir habis, Fahri masih belum mendapat keputusan yang meyakinkan. Namun, kabar mengejutkan datang dari Yasmin. Yasmin sendiri yang membatalkan *ta'aruf* dengan Fahri tanpa alasan yang jelas. Akhirnya, Fahri masih menikmati kesendiriannya.

Disaat yang bersamaan, Fahri juga mendapat ledakan dari keluarga Aisha, mulai dari orang tua Hulya dan keluarga pamannya. Wajah milik Hulya begitu mirip dengan Aisha, sehingga Fahri pernah suatu waktu wajah Hulya mampir di imajinasinya. Namun hal itu tidak menjadikan pekerjaan Fahri terbengkalai. Dia tetap *istiqomah* dalam menyembah Allah dan pekerjaannya. Dia tetap berusaha menjaga perasaannya dengan Aisha. Ditengah usahanya tersebut, dia juga merasa bahagia dengan kabar pelegalan kewarganegaraan Sabina yang sudah hampir selesai, tinggal menunggu wawancara dan pengambilan sidik jari. Namun, kejadian yang tidak terduga telah terjadi. Saat Sabina sedang memasak di dapur, kompornya mengalami permasalahan sehingga meledak. Kedua tangan dan wajahnya ikut terbakar. Dia harus dirawat dirumah sakit. Fahri menjenguknya di rumah sakit. Ketika Sabina melihat Fahri datang, dia menangis dan minta maaf ke Fahri dg kecerobohnya. Fahri segera memaafkannya. Sabina merasa selalu membuat kehidupan Fahri menjadi susah sehingga dia memohon izin untuk tidak

tinggal lagi dirumahnya. Namun Fahri menolaknya karena dia tahu, bahwa Sabina tidak mempunyai tempat tinggal di Edinburgh.

Selama beberapa hari tinggal di rumah sakit, kondisi tubuhnya sudah semakin membaik. Kedua tangannya yang masih diperban sudah bisa untuk memegang Al-Qur'an. Suaranya untuk membaca ayat-ayat Al-Qur'an terdengar dengan indah dan tajwid yang bagus, meskipun suara serak sedikit menghalangi pengucapan *makhorijul huruf*. Dia berhenti dalam membaca Al-Qur'an, saat ada orang yang mengetuk pintu kamarnya. Ternyata itu adalah Fahri, Misbah dan paman Hulusi yang datang untuk memintanya pulang. Awalnya Sabina menolak untuk ikut kembali ke rumah Fahri, namun Fahri mencegahnya dan memintanya untuk ikut bersamanya. Fahri merasa kasihan kepada muslim/muslimah jika hidup di jalanan. Sabina pun menuruti keinginan majikannya.

Sabina tidak mempunyai keluarga di Skotlandia. Fahri bermaksud untuk mencarikkannya pasangan hidup. Ketika Fahri menceritakan rencananya tersebut kepada paman Hulusi, paman Hulusi mempunyai keinginan untuk menikahinya. Akhirnya paman Hulusi mengutarakan niatnya kepada Sabina. Bagai petir di siang hari, Sabina sangat kaget mendengar rencana tersebut dan dia pun menolak keinginannya. Sabina sudah berjanji pada dirinya sendiri bahwa dia tidak akan menikah lagi. Paman Hulusi sangat kecewa mendengar jawaban tersebut.

Sabina pergi meninggalkan rumah Fahri dan hanya meninggalkan sebuah surat. Dalam surat tersebut, Sabina mengatakan bahwa kepergiannya adalah keputusan terbaik dan meminta untuk tidak mencarinya. Pada awalnya, Fahri

merasa kepergian Sabina bukan menjadi masalah, karena dia yakin bahwa itu adalah keputusan terbaiknya. Namun, nenek Catharina selalu menanyakan Sabina dan merasa sedih. Nenek Catharina merasa telah mendapatkan teman setia dan baik seperti Sabina yang selalu merawatnya dan memenuhi segala keperluannya dengan kasih sayang. Nenek Catharina sudah menganggap Sabina sebagai anak perempuannya sendiri. Nenek Catharina meminta Fahri untuk mencarinya dan membawanya kembali. Akhirnya, Fahri mengabulkan permintaan nenek Catharina.

Sabina telah pergi. Namun bukan nenek Catharina saja yang merasakan kesedihan dan kehilangannya. Meskipun wajahnya buruk dan banyak luka, namun Hatinya sangat cantik. Brenda dan Nyonya Janet juga merasakan kesedihan dan kehilangannya. Sekarang, tetangga-tetangga di Stoneyhill Grove juga mencari Sabina. Di saat kesibukannya mencari Sabina, Fahri mendapat telpon dari Nyonya Suzan yang sedang di Italia bersama Madam Varenka untuk mengawal Keira dan Hulya yang sedang mengikuti kompetisi musik di Italia. Keira dan Hulya masuk ke babak final. Fahri sangat senang mendengarnya dan mendoakan agar diberikan yang terbaik. Tiba-tiba, bayangan Hulya yang sedang memainkan biola melintas di pikiran Fahri dan dia segera menghapus bayangan itu.

Fahri ingin mereshuffle pikirannya. Setelah menyelesaikan pekerjaannya, ia mengendarai mobilnya untuk berkeliling kota Edinburgh. Dia pergi sendiri tanpa paman Hulusi. Ketika dia sedang melewati jalanan “Bruton Theatre Musselburgh”, tiba-tiba dia melihat ada seorang perempuan memakai *abaya* dan cadar yang sedang berjalan sendirian. Perempuan itu memasuki *Stadds Bar and*



*Cafe*. perempuan itu mirip Sabina, tetapi ia memakai jilbab. Melihat hal itu, Fahri memperlambat laju mobilnya dan mulai mengikutinya.

Fahri merasa sangat penasaran dengan perbuatan wanita tadi. Dia langsung memarkir mobilnya kemudian berjalan kaki menuju *Stadds Bar and Cafe*. Di dalam *cafe*, perempuan itu memesan minuman *Egypt Coctail Juice*, sejenis minuman yang khas dari Mesir tanpa ada campuran alkohol. Beberapa waktu kemudian, Fahri melihat 2 orang memasuki *cafe*. Dia sangat kaget karena mereka adalah Baruch dan temannya. Baruch melihat sekeliling *cafe*, dan ketika melihat perempuan itu, dia mendekati dan menggodanya. Perempuan itu merasa terganggu dan pindah meja sebelahnya. Baruch dan temannya mengikutinya. Baruch tidak berhenti untuk menggoda wanita itu dan marah karena perempuan itu tidak mau digoda. Perempuan itu keluar dari *cafe*. Ternyata, Baruch mengejanya.

Malam semakin sepi. Fahri melihat semua kondisi. Dia juga merasa tersinggung dengan sikap Baruch yang melecehkan kehormatan perempuan. Fahri mempunyai firasat buruk, oleh karena itu dia ikut juga untuk mengikuti perempuan tadi. Baruch berhasil dengan mudah menyusul perempuan tadi dan mencengkeram lengan. Spontan, perempuan tadi memarahi Baruch. Lalu, Baruch juga membentak perempuan tadi dan mengatakan bahwa istri Nabi Muhammad adalah seorang pelacur. Mendengar hal itu, perempuan yang tidak lain adalah Sabina langsung menampar pipi Baruch. Baruch membalasnya dengan memukul wajah Sabina dengan sangat keras. Sabina jatuh dan darahnya mengalir dari lubang hidungnya.

Fahri terlambat. Ia tidak bisa mencegah Baruch melukai Sabina. Fahri melihat Baruch mendekati Sabina untuk menganiayanya. Fahri segera berlari dan menendang kaki Baruch sehingga dia jatuh ke tanah dengan kepala membentur ke pojok trotoar. Baruch adalah seorang tentara Israel. Dia mempunyai daya tahan tubuh yang lebih kuat dari Fahri. Meskipun kepalanya terbentur trotoar, dia masih sadar dan tidak pingsan. Melihat orang yang menendangnya adalah Fahri, dia sangat marah. Baruch langsung menyerang Fahri dan mencekik lehernya. Fahri mulai kesulitan untuk bernafas. Dan saat itulah, Fahri merasa bahwa ajalnya sudah sangat dekat. Cengkeraman tangan Baruch merasa kesakitan. Sabina menusuk punggung Baruch dengan pisau sebanyak 3 kali. Baruch segera melihat ke Sabina dan mencabut pisau yang ada dipunggungnya. Melihat ada bahaya besar, Fahri memerintahkan Sabina untuk lari meninggalkannya karena Baruch akan mengejar Sabina. Akhirnya, Sabina berlari sekuat tenaga dan Fahri menjadi pingsan.

Cahaya lampu mulai menyilaukan mata milik Fahri yang mulai terbuka. Dia mulai sadar, bahwa dirinya sedang berada di rumah sakit. Fahri segera membangunkan Misbah yang sedang tidur di kursi. Fahri menanyakan keadaan Sabina. Misbah mengatakan, bahwa kondisi Sabina masih kritis. Dia mendapat empat tusukan ditubuhnya. Sedangkan Baruch sudah meninggal, bahunya tertembak oleh polisi. Fahri merasa lega karena Baruch sudah meninggal, namun Fahri merasa berhutang budi terhadap Sabina. Satu minggu setelah kondisi Fahri sudah mulai stabil, dia menjenguk Sabina yang masih terbaring dirumah sakit. Fahri mengucapkan banyak terima kasih kepada Sabina dan meminta Sabina

untuk pulang lagi ke Stoneyhill Grove. Namun, Sabina menolak. dia memberikan pilihan bahwa dia dapat kembali lagi ke Stoneyhill Grove dengan syarat Fahri telah menikah. dia menjawab, jika dia disuruh menikah maka dia ingin menikahi Sabina. Namun, Sabina menolaknya karena merasa tidak sepadan dengan Fahri dan wajahnya sangat rusak. Sabina merekomendasikan Hulya agar dinikahinya. Fahri hanya diam dan akan mempertimbangkannya.

Selama empat hari, keluarga besar Ozan menginap di Stoneyhill Grove. Mereka menginap di rumah milik nenek Catharina yang telah meninggal beberapa minggu yang lalu. Akhirnya, Sabina juga mau untuk tinggal di rumah Fahri lagi. Fahri dan keluarga besar Ozan akan pergi ke St. Andrews, kota yang romantis. Disana, mereka melaksanakan sholat dhuhur terlebih dahulu, setelahnya mereka berjalan-jalan di sekitar kota St. Andrews. Diawali dengan *basmalah*, *hamdalah* dan *shalawat*, Fahri melamar Hulya. Keluarga besar Fahri sangat senang mendengarnya, mereka menunggu jawaban dari Hulya. Dengan berlinang air mata, Hulya menerima lamaran dari Fahri.

Pada pagi hari, Fahri mengikrarkan akad nikah. Paman Akbar yang mengijabkan Fahri sbg suami Hulya. Rumah yang ada di Stoneyhill Grove sebagai maharnya. Banyak sekali tamu yang datang, mulai dari DUTA BESAR RI, dosen di The University of Edinburgh, tetangga di Stoneyhill Grove dsb. setiap orang sangat berbahagia. Namun, ada seorang perempuan yang memakai kerudung yang berusaha mengalahkan kesedihannya. Dia ingin membuang nafsu sedihnya. Itu adalah Sabina. Orang yang tinggal di rumah Fahri. Dia ditolong olehnya sebagai pembantu.

Setelah menikah, Fahri belum bisa melakukan hubungan intim kepada Hulya. Fahri merasa telah mengkhianati Aisha setiap kali memandang Hulya. Keadaan ini menjadikan Hulya sedih. Akhirnya, Hulya menceritakan kesedihannya kepada Sabina. Sabina menjadi merasa bersalah, karena dia yang meminta Fahri untuk menikahi Hulya. Dengan sabar, Sabina memberi saran kepadanya agar bisa membuat Fahri melupakan Aisha, misalnya pergi untuk berbulan madu di tempat yang berbeda dari yang pernah dilakukan Aisha. Hulya mengikuti nasehat Aisha.

Nasehat yang diberikan oleh Sabina membuahkan hasil. Kini, Fahri menjadi lebih sayang kepada Hulya. Beberapa minggu kemudian, Hulya terlambat haid. Fahri memeriksa kandungan Hulya ke dokter dan ternyata dia hamil. Hulya dan Fahri sangat senang mendengar kabar baik tersebut. Selama sembilan bulan Hulya mengandung. Kini dia melahirkan anak pertamanya dan mempunyai kelamin laki-laki. Anaknya diberi nama Umar Al-Faruq, seperti nama sahabat Nabi Muhammad SAW. Hulya juga meminta kepada Sabina untuk menjadi ibu angkat Umar. Sabina sangat senang mendapat kehormatan tersebut. Selain kabar baik itu, Sabina juga diminta oleh Hulya untuk melakukan operasi wajah, semua biaya ditanggung olehnya dan Fahri. Namun, Sabina menolak tawaran tersebut.

Hulya lebih memilih sebagai ibu rumah tangga yang mendidik anaknya dengan baik. Dia meninggalkan hobby kesayangannya, yaitu bermain biola dan mengikuti perlombaan kelas dunia. Sedangkan Keira, kini sudah menjadi pemain biola terkemuka di Inggris raya. Keira mengajak Hulya untuk berduet memainkan biola dalam konser amal untuk anak-anak miskin di Afrika sebagai pengganti

Rachel Woulzding yang tidak bisa datang. Maka Hulya mengajak Sabina dan Umar Al-Faruq dalam acara tersebut. Setelah selesai acara, Hulya meminta untuk langsung pulang tidak menginap di hotel. Akhirnya, Keira mengantarkan mereka kerumahnya. Jalanan sudah sangat sepi. Hampir tengah malam ketika mereka memasuki mobil untuk pulang. Di tengah perjalanan, Keira melambatkan laju mobilnya, dia ingin singgah sebentar di Beaconsfield Service Area untuk mengisi bensin dan ke toilet.

Keira memarkirkan mobilnya tepat di Beaconsfield Service Area. Setelah itu, dia dan Hulya keluar dari mobil dan menuju toilet. Hulya keluar lebih cepat dari toilet. Di depan toilet, Hulya berpapasan dengan pria yang mempunyai tubuh besar, berambut pirang dan bau alkohol sedang berjalan menuju toilet laki-laki. Hulya merasa takut dengannya Hulya menunggu Keira keluar dari toilet. Jam menunjukkan pukul 00.05 dini hari. Tiba-tiba, Hulya mendengar ada jeritan perempuan dari arah toilet. Dia langsung berlari menuju arah toilet untuk melihat keadaan disana. Keira hampir diperkosa oleh lelaki tadi. Kemudian, Hulya memukul preman tadi hingga kepalanya berdarah. Keduanya berlari menuju mobil. Keira sudah masuk mobil, sedangkan Hulya masih diluar mobil. Ketika Hulya mau masuk mobil, preman tadi mengejanya dan menusuk punggung Hulya dengan pisau. Hulya pingsan dan tidak sadarkan diri.

Hulya terbaring lemah di rumah sakit Wexham Park Hospital. Kondisinya sangat kritis. Sebelum Hulya meninggal, dia berpesan kepada Fahri bahwa ketika dia telah meninggal, Fahri boleh menikah lagi kemudian seluruh barang milik Hulya dijual dan uangnya dibangun masjid atau sekolah Al-Qur'an dan

permintaan yang terakhir bahwa wajah Hulya di transplatasikan ke wajah Sabina, agar Umar Al-Faruq masih bisa melihat wajah ibunya. Setelah berwasiat, Hulya menghembuskan nafas terakhirnya. Fahri merasa sedih, namun dia tidak hilang kesadaran. Fahri segera melaksanakan wasiat Hulya yang ketiga yaitu wajah Hulya ditransplatasikan ke wajah Sabina. akhirnya Sabina mau untuk dioperasi wajahnya. operasi berlangsung lancar, Sabina di rawat selama 3 bulan.

Setelah 3 bulan, Fahri akan menjenguk Sabina. Sebelum kerumah sakit, Fahri berniat merapihkan perpustakaan pribadinya. Tiba-tiba dia melihat buku kumpulan puisi karya Paul Eluard yang berjudul Love. Fahri menjadi ingat puisi tersebut yang sering Aisha baca ketika bermesraan. Ia juga sempat kaget ketika Hulya membacakan puisi tersebut. Fahri membuka buku tersebut. Di lembar puisi itu, ada tulisan tangan Hulya yang mengatakan bahwa, “Sabina menyarankan untuk membacakan puisi in idi saat yang paling intim. Akan saya coba, apa benar puisi ini bisa menambah kualitas romantis?”. Fahri sangat kaget membaca tulisan tersebut. dg segera, Fahri menggeledah kamar Sabina. Disana dia mendapat sebuah cincin dari emas putih berhiaskan intan warna biru. Itu adalah cincin milik Aisha. Dia juga menemukan selembur fotonya dan Aisha ketika sedang berlibur ke Candi Borobudur.

Fahri dengan rasa penasarannya menelpon seorang dokter yang menangani Sabina. Dia meminta untuk mengoperasi Sabina pada bagian pita suaranya, karena suara Sabina terdengar rusak. Sebelum operasi, Fahri meminta waktu 1 menit untuk memeriksa tanda lahir yang dimiliki Aisha di bagian pundaknya. Fahri sangat terharu melihat tanda lahir Aisha juga dimiliki Sabina. Setelah 10 hari,

keadaan Sabina sudah membaik. Sabina dijemput oleh orang suruhan Fahri untuk pergi kesuatu tempat. Sabina mengikutinya dengan penuh kebingungan. Ternyata, Fahri sudah menunggu di Keble College Oxford. Ia menangis dan mengatakan bahwa dia sudah tau bahwa Sabina adalah Aisha. Sabina mengakui bahwa dia adalah Aisha,

Ditengah kebahagiaan, Fahri masih merasa penasaran dengan sikap Aisha yang tidak mau mengaku bahwa Sabina adalah istrinya. Fahri juga penasaran tentang penderitaan yang dialaminya di Paestina sehingga keadaannya bisa sangat memprihatinkan. Aisha menceritakan bahwa saat tanggal 4 November, dia dan Alicia mulai memasuki perbatasan di Palestina. Kemudian, mereka pergi ke Distrik Dawara di sebelah selatan kota Hebron untuk menemui aktivis Palestina yang bernama Amina. Saat mereka berada di Masjidil Aqsa, baterai handphone milik Aisha habis dan ketika sudah di charge, pulsa Aisha habis juga. Dia pun tahu kalo Fahri menghubunginya tetapi dia tidak bisa memanggil balik. Akhirnya, dia ingin untuk mengganti nomor dengan nomor Palestina di kemudian hari. Mereka berdua menginap di rumah Amina.

Dalam kesunyian malam, tepatnya pukul 02.00 tengah malam. Tentara Israel mendatangi rumah Amina dengan kasar. Tentara Israel sangat marah, karena Amina tidak mau pergi dari rumahnya. Mereka menjadi tambah marah, saat mengetahui bahwa Aisha dan Alicia adalah tamu di rumah Amina. dan juga mengetahui bahwa Alicia adalah seorang wartawan. Akhirnya mereka menangkap Amina, Alicia dan Aisha di bawa ke pos militer dan diintrogasi ditempat terpisah. Semua alasan Aisha tidak dipercaya oleh tentara Israel sehingga dia dimasukkan ke

penjara khusus perempuan. Pada mulanya, dia hanya sendiri dipenjara itu. Kemudian, datang seorang perempuan dengan wajah pucat dimasukan penjara. dia telah diperkosa oleh para tentara Israel. Aisha juga mendapat giliran untuk diperkosa. Dia mencari cara agar dia tidak jadi diperkosa. Pada dasarnya, yang membuat seseorang tertarik adalah wajah. Akhirnya dia menggoreskan wajahnya ke dinding penjara dengan keras.

Tentara perempuan itu datang lagi dan sangat marah. Dia melaporkan hal tersebut kekomandan militer yang bernama Baruch, anak angkat nenek Catharina. Baruch sangat geram melihat kondisi Aisha. Akhirnya dia menyiksa Aisha dengan sangat tidak pantas. Baruch menyiram air raksa ke wajah Aisha yang penuh darah, mencambuk punggungnya dengan sangat keras dan menusuk kemaluannya dengan tongkat dari besi. Aisha jatuh pingsan. Setelah bangun, dia sudah berada di penjara besar yang berisi perempuan pejuang dari Palestina. Disana, ada dokter wanita dari Palestina yang merawatnya dengan sangat baik. Keadaan Aisha sudah membaik. Setelah dua tahun dia dibebaskan dari penjara. Temannya memberi surat dan sedikit uang untuk Aisha pergi menemui kerabat dekatnya di Amman. Aisha pergi kesana.

Perjalanan yang sangat panjang mengantarkan Aisha untuk bertemu kembali dengan Fahri. Ketika dia menempuh perjalanan darat, Aisha terpaksa mengemis. Dia akan dilecehkan oleh orang-orang jahat, namun karena wajahnya yang buruk, orang-orang merasa ketakutan. Dia juga merasa sangat lega saat Fahri menendang kepala Baruch karena berniat untuk melecehkan Aisha. Dan dia akhirnya mati. Keduanya berpelukan sambil melepas rindu.



## CHAPTER IV

### THE PATTERN OF *AQIDAH* AND *AKHLAQ* EDUCATION VALUES

#### IN THE NOVEL *AYAT-AYAT CINTA 2*

#### BY HABIBURRAHMAN EL-SHIRAZY

The researcher read, research and analyze the *Ayat-Ayat Cinta 2* novel. She found some *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2*. The values of *aqidah* education, there are faith to the God, faith to the holy books, faith to the prophets, faith to the here after and faith to *Qadha* and *Qadhar*. Researcher also found the *akhlaq* education values in the novel, there are *akhlaq* to God, *akhlaq* to Rasulullah SAW, *akhlaq* to ourselves, *akhlaq* to family, *akhlaq* in society, and *akhlaq* in environment.

In addition, the researcher also found the method of *aqidah* and *akhlaq* education in *Ayat-Ayat Cinta 2* novel by Habbiburrahman El-Shirazy. The method to improving the quality of *aqidah* in this novel, like *mau'idhah* method and the discussion method. The method to improving the quality of *akhlaq*, like exemplary method, habituation and experience method, and *khiwar* method or debriefing.

## A. *Aqidah* Education Values In The Novel *Ayat-Ayat Cinta 2* By Habiburrahman El-Shirazy

### 1. Faith to the God

Faith to God is a strong belief that Allah as one *Rabb* (God). Human must believe that Allah as the owner and controller, the creator of all things, the merciful, switch on and off all things. Allah who right to be worshipped and obeyed, submission and obedience that given to God in the form of worship. Allah who has all of nature that the most perfect and far from all imperfection.<sup>129</sup>

In *Ayat-ayat Cinta 2* Novel, Habiburrahman El-Shirazy give evidence faith to Allah. So, writer will give some description about the values of faith to Allah.

Yaa Allah, bagaimana mungkin aku bisa melupakannya. **Ampuni hamba-Mu kalau sampai cintaku padanya menutupi cintaku kepada Mu, ya Allah!** lirik Fahri begitu tersadar dari sepotong kenangan mesranya dengan Aisha.<sup>130</sup>

In this phrase, Fahri shows proof of love to Allah. The main figure in a novel namely, Fahri Abdullah who ask forgiveness to Allah, because he is afraid that his loves to Aisha beyond his loves to God. In the sadness in thinking about Aisha.

In other dialogue, Habiburrahman El-Shirazy also show about values of faith to Allah.

<sup>129</sup> Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...* page. 44.

<sup>130</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 20.

Nenek Catarina kembali bangkit dan pergi ke dapur untuk mengambil cacahan ikan tuna. Tangan keriput itu lalu meracik pancake itu. Setelah diisi tuna lalu digulung pancake itu dan diberikan kepada Fahri.

“Bismillahirrahmanirrahim”, lirik Fahri sebelum mengunyah blintz itu.

“Kalau aku tidak mengetahui kebaikanmu, mungkin aku akan marah karena kau memakan blintz buatanku, apalagi kau berdoa tidak dengan caraku. Tapi kini aku malah senang mendengar cara berdoamu itu. Cara berdoamu itu mungkin berpengaruh kepada perilakumu.”

“Bismillahirrahmanirrahim itu artinya dengan menyebut nama Allah Yang Maha Pengasih lagi Maha Penyayang.”

“Pantas sekali kau penuh kasih sayang.”

**“Bukan saya nek, yang maha penuh kasih sayang itu Allah. Saya tidak bisa berbuat baik sekecil apapun, kalau tidak diberi kekuatan, bimbingan, dan pertolongan Allah yang Maha Kuasa”<sup>131</sup>**

In this section, Habiburrahman El-Shirazy who have nick name is *Kang Abik*, he shows dialogue between Fahri with Grandma Catarina. It has been said that before Fahri will eat blintz from Grandma Catarina, he did prayer with said *basmalah*. Grandma Catarina was think that the mean of *basmalah* for merciful and gracious is devoted to Fahri. But, Fahri was refuse the statement and he explain to her that he has not intention to do kindness if he was not given the power, guidance and help from God almighty.

The both description showed that faith and believe to Allah not just in the form of verbal and heart confession, but must be accompanied

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<sup>131</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 286-287.

with obey to Allah. That confession is not give benefits if it is not followed by real action.

## 2. Faith to The Holy Books

Human must trust and believe wholeheartedly that Allah SWT have been revealed the holy books to apostles that contains the revelations from God, in order to they have been delivered the content and explanation to human. As moslem, we have to believe to all holy book and *shuhuf* that it has been revealed by God to the apostles.<sup>132</sup> The holy books has been revealed to the apostles was mentioned in Al-Qur'an and some book are not mentioned. The names of holy books that mentioned in the Al-Qur'an, there are:

- a. *Shuhuf* (sheets)
- b. *Taurat* is the holy book has been revealed to prophet Moses A.S
- c. *Injil* is the holy book has been revealed to prophet Jesus A.S
- d. *Zabur* is holy book has been revealed to the prophet Daud A.S
- e. Al-Qur'an is holy book has been revealed to the prophet Muhammad SAW.<sup>133</sup>

We as followers from prophet Muhammad SAW, we have to sure and believe that Al-Qur'an is the word of God and contains guide about way of life with right and good. In the novel *Ayat-Ayat Cinta 2, Kang*

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<sup>132</sup> Masan Alfat, dkk, *Aqidah Akhlaq Madrasah Tsanawiyah Kelas 2* (Semarang: PT Karya Toha Putra, 1995), page. 62.

<sup>133</sup> Ali Muhammad Ash-Shallabi, *Iman...*, page. 318-334.

Abik many told the story as evidence faith to holy book Al-Qur'an. As a piece of the story:

“Ketika Fahri melangkah keluar masjid, seorang laki-laki setengah baya dari India yang tadi duduk bersebelahan dengannya menjejerinya dan berkata,

“Tampaknya imam kurang suka. Tadi seharusnya tidak usah kau ingatkan seperti itu. Itu membuat malu. Biarkan saja. Toh yang ia baca juga ayat-ayat Al-Qur'an. Jadi tidak ada yang salah, sama saja.”

Fahri tersenyum, **“Tidak bisa tuan. Susunan Al-Qur'an, susunan surat dan ayat Al-Qur'an itu sudah ditentukan oleh Allah.** Allah melalui malaikat jibril menyampaikan kepada nabi Muhammad, dengan susunan yang sudah ditetapkan. Nabi Muhammad menyampaikan kepada para sahabatnya. Para sahabatnya ribuan orang yang hafal Al-Qur'an lalu menyampaikan kepada para *tabi'in* dan seterusnya hingga sampai kepada kita. Sebagian terpahat di dalam hati para penghafal Al-Qur'an yang jumlahnya ribuan. Sebagian sudah tercetak dalam mushaf. Tidak bisa satu ayat dari Ali-Imran dimasukan ke Az-Zumar. Tidak bisa, misalnya surat Yasin susunannya diletakkan setelah Al-Fatihah sebelum Al-Baqarah. Harus sama seperti yang diajarkan oleh Rasulullah SAW. Dan kalau ada yang keliru akan diingatkan dan dikoreksi oleh jutaan umat Islam yang hafal Al-Qur'an.”<sup>134</sup>

In this section, Habiburrahman El-Shirazy described the proof of faith to the holy Al-Qur'an. In excerpts had described that Fahri is talking with a man from Indian, named Taher Khan. Taher Khan advised to Fahri in order to he does not remind the rote priest of prayer that wrong because it make be shame. But Fahri deny it, because the Al-Qur'an must maintaned purity, so if there are wrong when read the Al-Qur'an so we must be reminded.

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<sup>134</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 45.

In other section, *Kang Abik* also show the proof of faith to holy book Al-Qur'an.

“Tapi ada juga sisi *busyranya*, mas. Sisi kabar yang menggembirakan.”

“Apa itu?”

“Sekarang banyak *ma'had tahfidz* dimana-mana. Anak-anak sd sudah banyak yang mulai hafal satu juz, dua juz.”

“Alhamdulillah. Itu tentu fenomena yang patut kita syukuri. Namun, tidak boleh berhenti di situ. Al-Qur'an harus dikembalikan lagi ke dada umat. **Al-Qur'an sebagai pedoman hidup dan sebagai petunjuk.** Sebagai nasehat dari Allah SWT. Harus dikembalikan lagi seperti ketika Al-Qur'an bersarang di dada rakyat Aceh tatkala menghadapi Belanda. Ketika ayat-ayat jihad dibaca, itu menggerakkan syaraf-syaraf mereka untuk membela agama Allah, membela nusa dan bangsa. Al-Qur'an dikembalikan lagi seperti tatkala Al-Qur'an bersemayam dalam jiwa *kyai* Hasyim Asy'ari, yang sedikitpun tak mau berdiri dan rukuk menghadap matahari dengan alasan apapun. Sebab Al-Qur'an melarang menyembah apa pun selain Allah.”

“Al-Qur'an dikembalikan lagi ke akal pikiran umat ini seperti al-Qur'an menyinari akal dan pikiran *kyai* Ahmad Dahlan yang tidak rela melihat ketimpangan sosial di tengah-tengah umat. karena Al-Qur'an mengajarkan keadilan sosial.”

Misbah mengangguk-angguk.

“Kemukjizatan Al-Qur'an yang dirasakan oleh umat akan membuat umat ini terangkat derajatnya di atas umat-umat lain, jika Al-Qur'an di imani oleh seluruhnya, tidak pilih-pilih. lalu difahami, dihayati, dan diamalkan, dengan konsekuen dan *istiqamah*.”

“Benar, mas. Seperti para sahabat itu ya, yang mengatakan kami tidak akan berpindah pada ayat berikutnya, sebelum kami memahami dan mengamalkan ayat yang kami baca.”

“*Fatahallahu 'alaik*”, Bah.”<sup>135</sup>

In this section, Fahri and his friendship, named Misbah, they are doing discussion about the holy Al-Qur'an. It as guidance of human life

<sup>135</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 96-97.

need to go back in the heart. The most interesting, *Kang Abik* also tell a little story about Aceh society when war with Dutch, *Kyai Hasyim Asy'ari* and also *Kyai Ahmad Dahlan* was hold fast with the doctrines in the Holy Al-Qur'an. So, the reader can teach the meaning of holy book, especially the holy Al-Qur'an, it has been revealed to moslem people.

*Aqidah* values in faith to the book of the holy Al-Qur'an as described by *Kang Abik* with explaining the story of figures fighters Indonesia. This values is very good to the soul of students. The roles of faith is reading, understanding, contemplating, and practice about verses in Al-Qur'an. In the education world, students will be faced every problem about learning process, interaction between their friends, so they need to solve every activity with good that accordance with the doctrines in Al-Qur'an.

### **3. Faith To The Messenger**

The clergy was different opinion about understanding of prophet and apostle. According to Ibnu Taimiyah, definition of prophet is human have been sent by Allah SWT with bringing of message. He has not sent to bring out the infidels to the faith, while the definition of the apostle is a human choice who get the revelation to be presented to the infidels and get task to bring out from paganism to the faith.<sup>136</sup> So, faith

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<sup>136</sup> Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...* page. 52.

to the apostle is confirmed doubtlessly that Allah have sent his apostle to guidance to creation in the life and destination.<sup>137</sup>

In *Ayat-Ayat Cinta 2* Novel, Kang Abik showed about faith to the prophet and apostle.

Baruch mengejar perempuan bercadar yang berjalan cepat menyusuri trotoar. Fahri menjaga jarak, ia hanya akan bertindak jika baruch berlaku kurang ajar. Baruch dengan mudah bisa menyusul perempuan itu. Lelaki kekar itu mencengkeram lengan kanan perempuan bercadar itu, membuat sang perempuan berteriak marah,

“Jangan kurang ajar! Jangan sentuh saya!”

“Tidak usah sok suci! Aku tahu kalian seperti apa. Bahkan istri nabi kalian, istri muhammad itu seorang pelacur, pezina! Iya kan!?”

“Tutup mulutmu! Jangan hina nabi saya, jangan hina nabi saya, jangan hina istri nabi saya, jangan hina keluarga nabi saya!”

“Saya tidak menghina. Apa yang saya ucapkan itu kenyataan. Bahkan saya mengatakan ini berdasarkan apa yang dikatakan saudaramu sendiri, kalangan umat islam! Saya sudah baca tulisan-tulisan ulama-ulama iran, juga mendengarkan pidato-pidato mereka yang mengatakan istri muhammad yang bernama aisyah itu pezina!”

“Yang mengatakan seperti itu hanya orang-orang bodoh yang fikirannya busuk! Dia bukan ulama dan jangan dipercaya!”

“Tapi aku percaya! Nabimu itu setan yang berlagak sok suci, istri nabimu itu pezina! Dan kalian semua mengikuti...”

“Plak!”

Sebelum Baruch menyelesaikan ucapannya, sebuah tamparan keras mendarat di pipinya. Perempuan itu marah besar.

“Kau berani menamparku?! Kau cari mati, anak pelacur!”

“Kau yang anak pelacur! Anak kera! **Dengar, aku siap mempertaruhkan nyawaku demi membela kehormatan nabiku dan keluarganya!**”<sup>138</sup>

<sup>137</sup> Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...* page. 53.

<sup>138</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 501-502.



In this section, *Kang Abik* have showed about the *akhlaq* of faith to prophet. In quotation above, between Baruch who soldier Jews with sabina have happened disagreement a very fierce. Baruch have insulted the prophet and his family. Sabina as moslem people disagree it. Even, Sabina has prepared to risk his life to defend the glory of prophet and his family. This condition will not happen if there is not faith to the prophets in her soul.

The value of faith to the prophet is very important to be held and to be developed by students. Because as moslems, the prophet is a person who become *uswatun hasanah* in daily life, as speech, action, characteristic, etc. Therefore, students must have a high faith to their.

#### 4. Faith to Here After

Faith to here after is trust and believe with lasting life after life in this world. People must believe that this world and contents will break in the future.<sup>139</sup> All of things that was reported by the prophet about here after, there are: slander and enjoyment the graves, revival in the *mahsyar*, the provision of record, the signs of here after, *mizan*, *hisab*, *sirath*, *al-haudh* (the pool), the intercession, the fire and the heaven.<sup>140</sup>

In *Ayat-Ayat Cinta 2* novel, *Kang Abik* also shows the concept of *aqidah* education about the faith to here after. The writer will show some part in it that contain the concept of *aqidah* education about faith to here after.

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<sup>139</sup> Multahim, dkk, *Pendidikan Agama Islam: Penuntun Akhlaq* (Jakarta: Yudistira, 2007), page. 24.

<sup>140</sup> Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...*, page. 57.

“Kalau Aisha masih ada, dan dia disini bersamaku, aku sangat yakin dialah yang akan minta untuk menolong Sabina. Aku sangat yakin itu,” gumam Fahri.

“Alhamdulillah, proses legal formal Sabina tinggal beberapa langkah lagi. Sabina akan dapat izin tinggal di kota ini secara legal, jika lama tinggal di sini dan memenuhi kriteria bisa dapat kewarganegaraan sini, insya Allah. Tiga hari lagi akan ada sedikit wawancara dan pengambilan sidik jari, Sabina akan didampingi seorang pengacara nanti. Jadi begitukah, apakah ini sudah cukup?”

“Kalau saya tidak kesini dan bertanya langsung seperti ini, maka saya tidak akan mendapatkan pelajaran seperti ini. Kalau saya jadi anda, saya tidak akan berani menanggung resiko dan mengurus sabina sampai melanjutkan dapat izin tinggal secara legal. Menurut saya sangat beresiko.” Jawab Hulya.

**“Kalau kita tidak perhatian kepada saudara kita, resiko di akhirat akan lebih berat lagi.”<sup>141</sup>**

This section, we can see that *Kang Abik* shows the value of faith to here after. In that dialogue, Fahri has helped a moslemah named Sabina to get the right of citizenship in Scotland. It was performed by Fahri because this is obligation that must done by every moslem, in order to responsibilities will be easily in here after.

The value of faith to here after is very good to be developed by students. They must try to develop and apply the value of faith to here after in daily life.

##### **5. Faith to *Qadha* and *Qadhar***

Faith to *Qadha* and *Qadhar* is believe that Allah have maked the regulations and laws was determined to everything in the earth. There are regulations about plants, the movement of planet in the orbit and

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<sup>141</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 327.

around the sun, the earth rotates in the axis, etc.<sup>142</sup> Allah will do something according to his will, when Allah want something, so it will happen and when Allah does not want something, so it will not happen. There is nothing event that happen in this nature except according to Allah and destiny, everything has been recorded in *lauhul mahfudz*.<sup>143</sup>

“Yasmin membuka pintu kamarnya. Dan pintu kamar Fahri tepat di samping pintu kamar Yasmin. Bagaimana ini bisa terjadi? Kenapa bukan *Syaikh* Utsman yang ada disamping kamar Yasmin. Kenapa dirinya? Kenapa kunci kamar yang dia pegang adalah kunci kamar di samping Yasmin, kenapa bukan paman Hulusi yang ada disini. Apakah ini hanya sebuah kebetulan belaka? Ataukah ini semacam pertanda dari Allah?

Fahri masuk ke dalam kamarnya dengan hati dipenuhi pertanyaan. Tiba-tiba ia seperti tersadar, ia merasa setan berusaha masuk secara halus ke dalam syaraf-syaraf dan aliran darahnya. Ia tidak boleh membiarkan setan menghinanya. Ia harus menyucikan dirinya. **Dan cara terbaik untuk mendapatkan keputusan terbaik adalah dengan meminta petunjuk dari Allah,** bukan dengan menduga berdasarkan keberadaan kamarnya yang ada di samping kamar Yasmin.

Itu pasti bukan sebuah kebetulan belaka, pasti sudah Allah atur. Namun, itu belum tentu sebuah pertanda khusus. Fahri mencium aroma wangi kamar itu, entah kenapa aroma kamar itu wanginya mirip sekali dengan aroma kamar di Hotel San Stefano, Alexandria. Tempat ia dulu berbulan madu dengan Aisha. Bau itu, oh Aisha.”<sup>144</sup>

In this section, *Kang Abik* shows the *aqidah* values about faith to *qadha* and *qadhar*. In that story, *Kang Abik* is showing that Fahri is being matched by his sheikh, named Sheikh Utsman with his granddaughter, named Yasmin. He feels wonder because his room

<sup>142</sup> Muhammad Chirzin, *Konsep...*, page. 172.

<sup>143</sup> Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...*, page. 62.

<sup>144</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 340.

beside Yasmin room. Fahri establishes his heart that it is plain from Allah and way to get the best decision is ask guidance from Allah.

*Aqidah* values about faith to *qadha* and *qadhar* as described by *Kang Abik*, it is so good to owned by students. Because in daily life, students need to learn about patient in receive decision and the destiny from Allah, in addition the effort has been passed.

## **B. *Akhlaq* Education Values in The Novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy**

### **1. *Akhlaq* to Allah**

*Akhlaq* to Allah can be defined as *akhlaq* or action can be done by human as creatures to Allah as The Creator. It has characteristics about the work has been explained. In the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy, we can see the *akhlaq* values to Allah, there are:

#### **a. *Khauf***

*Khauf* is vacillation of heart in imagine something that it is not loved (*faza' al-qalb min makruh au min mahbub yafutuh*). In Islam, afraid must source from Allah SWT. Just Allah must be feared by everyone that faith to Allah.<sup>145</sup>

*Kang Abik* have shown the concept of *khauf* in his novel, like in conversation has been done between Misbah and Fahri:

Mendengar yang dibacakan oleh Misbah, jiwa Fahri ciut, air matanya meleleh. Tiba-tiba, ia di dera rasa cemas luar biasa.

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<sup>145</sup> Yunahar Ilyas, *Kuliah...*, page. 38.

Rasa takut luar biasa. Ia takut jika termasuk orang yang kelak akan dipanggil oleh Allah di akhirat sebagai penipu. Oh, betapa menderitanya orang yang ria. Oh, alangkah mudahnya orang tergelincir jadi penipu. Namun Allah tidak bisa ditipu.

“Dalam sebuah hadist *qudsi*, Rasulullah SAW bersabda: Allah SWT berfirman, ‘siapa yang melakukan suatu amalan dan ia menyekutukan bersamaku dalam amal tersebut dengan yang selain-Ku, maka amal itu milik yang disekutukan, sedang aku berlepas dari-Nya! Lanjut Misbah.

Air mata Fahri menetes di pipinya.

“*Allahumma inna naudzubika an nusyrika bika syai’an na’lamahu aw la nama’luhu.*”. Lirih Fahri berulang-ulang kali.

Misbah mengikuti doa yang dibaca Fahri dengan mata juga berkaca-kaca.<sup>146</sup>

In conversation has been done between Misbah and Fahri have shown the concept *khauf*. Fahri feels affraid to Allah if he includes into a group of liar in here after. This *khauf* will not happen if human has not faith to Allah. It shows *akhlaq* education values that every human need to have *khauf* to Allah in implementing in daily life. Students must be implanted *khauf* to Allah, in order to they can reach the achievement with the right way and honest.

#### **b. Tawakal and Ikhtiar**

Tawakal is worship with hearts and it can be done by heart. Tawakal must be accompanied by hard work and maximum effort (*ikhtiar*). It does not called *tawakal* if it just surrender with wait fate without effort. That surrender is one form of misconception to

<sup>146</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 140-141.

the essence of *tawakal*.<sup>147</sup> *Kang Abik* have shown *tawakal* and *ikhtiar* to Allah in his novel, there are:

“Malam itu, seluruh penjuru Edinburgh ditapisi, tempat-tempat yang diperkirakan Sabina kunjungi, dilihat dengan seksama. Namun, hasilnya nihil. Sampai jam dua malam, mereka mencari Sabina, namun tidak ditemukan.

“Apa mungkin Sabina telah pergi meninggalkan Edinburgh?”

Tanya Misbah.

“Mungkin saja. Apalagi ia ada biaya untuk itu. Ia punya sedikit tabungan dari gaji yang aku berikan padanya tiap bulan.” Jawab Fahri.

“Kalau itu yang terjadi, maka pencarian kita untuk menemukan Sabina tidak lagi mudah. Kita tidak tahu kemana dia pergi. Jika ia pergi ke Glasgow saja, kita tidak mungkin menemukan Sabina di kota yang cukup besar itu. Apalagi jika ia pergi ke Manchester, Birmigham atau London.” Sahut Misbah.

“Malam ini, kita cukupkan sampai disini pencarian kita. Besok kalau ada waktu, kita lanjutkan . Jika nanti di Edinburgh tidak kita temukan, maka kita coba ke Glasgow. **Yang penting, kita ikhtiar. Kalau Allah mau mempertemukan lagi dengannya, bukanlah hal yang susah.**” Fahri menghela nafas.”<sup>148</sup>

In this section, *Kang Abik* shows the concept of *tawakal* and *ikhtiar*. In the story, Fahri and Misbah looks for Sabina because she goes without permit. They also submit the result to Allah with the efforts was done. This attitude is very good if it is developed by students. In proccesing learning, students must try with maximum and the result is submitted to Allah.

<sup>147</sup> Amru Khalid, *Hati Sebening Mata Air*, Terj. Imam Muhtar (Solo: Aqwam, 2014), page: 91.

<sup>148</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 406.

**c. Syukur**

*Syukur* is praise to The Merciful with all good that He has been done. For a servant, *syukur* not only with the speak, but it must be done by action. In implementation, *syukur* was divided into three parts:

- a) *Syukur wajib* is the ways of *syukur* with do all command from Allah and away from all ban. This is done as appreciation of *syukur* to health and perfection of body, and other favours .
- b) *Syukur Sunnah*, is the way of *syukur* with do all action of *sunnah*.<sup>149</sup>

*Syukur* to Allah SWT was shown by *Kang Abik*, in some story:

“Fahri memejamkan kedua matanya. Air matanya meleleh. **Dengan sungguh-sungguh ia mengucapkan ia mengucapkan syukur kepada Allah** atas kesempatan hidup dan sungguh-sungguh ia berdoa agar Sabina juga masih diberi kesempatan hidup.

Setelah diperiksa dengan seksama oleh dokter, kondisi Fahri tidak parah. Ia hanya mengalami keretakan tulang dada, beberapa luka di wajah, tanggal satu gigi di rahang bawah, dan gegar otak ringan. Fahri hanya perlu dirawat selama 1 minggu saja dirumah sakit, setelah itu boleh dibawa kerumah.”<sup>150</sup>

This section, *Kang Abik* shown about the concept of *syukur*. In that story, it was told about Fahri’s feel with tragic incident that it happened to him and he was given safety by Allah. *Kang Abik* also

<sup>149</sup> Ahmad Razaki, *Mencetak Generasi Muslim Teladan* (Bandung: Sinar Baru Algesindo, 2010), page. 206.

<sup>150</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 506-507.

featured the sanctity of heart from Fahri that conscious in pray to Sabina's safety. So, the readers can learn about the mean of *syukur* through this story.

It shows about *akhlaq* education values that every human must be able to apply *syukur* in the daily life. The plan is Allah can gives the mercy and ease to human toward to the success. And it is also to students. They need to apply *syukur*, in order to their aspiration can be reached.

## **2. Akhlaq to Rasulullah SAW**

*Akhlaq* to Rasulullah SAW can be seen from the personality of moslem with:

### **a. Love and Glorify to Rasulullah SAW**

Everyone who claim believe to Allah, so they must believe to the prophet Muhammad SAW as last prophet, the seal of the prophets, nothing prophet after him. He has fought for 23 years with human have been brought out from the darkness into the light.

Therefore, moslem must love to him more than their love to anyone except Allah.<sup>151</sup> After that, moslem obligate to more honour and glorify to him than from all figure in the history of human.<sup>152</sup>

### **b. Follow and Obey to Rasulullah SAW**

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<sup>151</sup> Yunahar Ilyas, *Kuliah...*,page. 65-66.

<sup>152</sup> Yunahar Ilyas, *Kuliah...*,page. 68.



Anything comes from Rasulullah SAW must be accepted. Anything has been commanded must be followed and all ban from him so must be abandoned. The obedience to him is absolute, because obedient to him is part from obedience to Allah.<sup>153</sup>

**c. Give *Shalawat* and *Salaam*.**

Allah SWT commanded moslem to speaked *shalawat* and *salaam* to Rasulullah SAW not because he need it. The speech of *shalawat* and *salaam* from moslem as evidence of honour to him and to their kindness. Because, without prayer and *shalwat* from them in this world, the prophet has gotten the best place and most respectable in the sight of Allah. Even he said that, the human who do not give *shalawat* when they heard his name, so they include miserly people.<sup>154</sup>

*Kang Abik* showed the concept of *akhlaq* to Rasulullah SAW in a novel *Ayat-Ayat Cinta 2*.

Kata-kata Fahri didengar dengan penuh perhatian oleh paman Akbar, Ozan, bibi Melike, Claire, dan Hulya.

“Saya senang mendengarnya, *hoca*. Kau tidak boleh terus larut bertahun-tahun dalam kesedihan. Kita semua sebagai keluarga besar Aisha tahu bahwa kamu sangat setia kepada Aisha. Tapi kamu juga harus menata hidupmu lebih baik. ” sahut paman Akbar.

“Jadi siapa orang yang akan kau pinang itu, *hoca*? Apakah kami boleh tahu? Apa dia tinggal di ST. Andrews ini? Kuliah

<sup>153</sup> Yunahar Ilyas, *Kuliah...*,page. 71.

<sup>154</sup> Yunahar Ilyas, *Kuliah...*,page. 77-78.

disini? Tadi dijalan aku lihat ada gadis-gadis berjilbab, mereka tampaknya mahasiswa di sini.” Tukas bibi Melike.

“Iya bibi. Orangnya ada di kota ini, tapi tidak tinggal atau kuliah disini. Mumpung ada wali dan keluarganya, paman Akbar, dengan mengucap *bismillah*, *alhamdulillah*, *wash shalatu was salamu ‘ala rasulillah*, saya melamar Hulya putri paman.”<sup>155</sup>

In this section, *Kang Abik* showed the scene when Fahri will finish his solitude with apply Hulya, she is Aisha’s cousin, his wife missed in Palestine. Before he speaks and as evidence for his love to *Rasulullah SAW*, he begins with *shalawat* and salaam. *Akhlaq* value to *Rasulullah SAW* must be had by every student when learn in their school. For example, they follow the *akhlaqs* and action from *Rasulullah SAW* and read many *shalawat* in their daily of life.

### 3. *Akhlaq* to Oneself

The good *akhlaq* to oneself, there are:

#### a. The patient

The patient is restraint from the encouragement of desire to reach pleasure from God and replace it earnestly when face trial from God. Patient is divided into three, namely:

- 1) Patient from vice. It means that, patient shall not do action that it is prohibited by religion .

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<sup>155</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 543.

- 2) Patient because obey to Allah. It means that, patient in implements command from Allah and aways from all bound with increases the piety to Allah.
- 3) Patient because disaster. It means that, human can resfrain when they are crushed and trial from Allah.<sup>156</sup>

One of patient concept was shown by *Kang Abik* in the novel *Ayat Ayat Cinta 2*, there is:

“Astaghfirullah.”

“Ada apa, *hoca*?”

Fahri mengisyaratkan agar melihat coretan di kaca depan mobil SUV. Paman Hulusi tersentak. Coretan itu berbunyi: islam=satanic!

“*Bu haddi asan bir hadise izin verilmemeli!* (bahasa turki, artinya: perbuatan ini sudah melampaui batas, tidak bisa dibiarkan!).” Kata paman Hulusi sangat geram setengah berteriak. Jika ia telah menggunakan bahasa Turki-nya, itu tanda paman Hulusi sudah sangat marah.

“***Sabret, heyecanlanma amca. (bahasa turki, artinya: sabar, jangan emosi paman.)***”. Fahri menenangkan.

Dalam satu bulan ini, itu adalah kali ketiga kaca depan Fahri dicoret-coret dengan kata-kata yang merendahkan Islam dan muslim. Dan selama ini, **Fahri bersabar saja**, ia tidak mengadakan peristiwa itu kepada organisasi-organisasi yang menangani kasus terkait islamofobia atau anti-muslim seperti *The Islamic Human Rights Comission* atau *Tell Mama* yang dijalankan oleh *Faith Matters*. Fahri khawatir yang melakukan tindakan tidak bertanggung jawab itu ternyata adalah salah satu tetangganya yang akan membuat tetangganya semakin jauh darinya jika ia melibatkan organisasi formal atau lembaga hukum formal. Sedikit hal yang membuat lega adalah bahwa coretan itu tidak menggunakan tinta atau cat permanen, namun

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<sup>156</sup> Rosihon Anwar, *Akhlaq...*, page. 96-97.

hanya menggunakan spidol white board yang sangat mudah dihapus. Fahri menghapus tulisan itu dengan tangannya.<sup>157</sup>

In this section, *Kang* Abik described the concept of patient. In conversation is done between Fahri and uncle Hulusi when they see the Fahri's car is written with hand writing that insult of Islam. *Kang* Abik described this act with Fahri's *akhlaq* that calm and he does not easily to angry when he is insulted. The value of patient is described by him is very clearly and good to students have in process of learning. Every process of learning, students will face the problems, both technical or non technical problems. Hence, the value of patient must be owned and developed by every student.

**b. Perform the Mandate (*Amanah*)**

Definition of the mandate (*amanah*) according to etymology is loyalty, sincerity of heart, trust (*tsiqqah*) or honesty, the opposite from perfidy. The mandate is the nature and attitude of human that loyalty, sincere, and honest in implement something that it is entrusted to them, as material, secret inform or obligation. Someone who do mandate well, they are called by *Al-Amin*, it means can be trusted, honest, loyalty, safe. Actually, a mandate is heavy obligation to assumed, except for people have the nature and attitude of mandate.<sup>158</sup> Allah SWT said in Q .S Al-Ahzab: 72:

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<sup>157</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 31.

<sup>158</sup> Rosihon Anwar, *Akhlaq...*, page. 100.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَلْبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا -

“*Sesungguhnya Kami telah mengemukakan amanat kepada langit, bumi dan gunung-gunung, maka semuanya enggan untuk memikul amanat itu dan mereka khawatir akan mengkhianatinya, dan dipikullah amanat itu oleh manusia. Sesungguhnya manusia itu amat zalim dan amat bodoh.*”<sup>159</sup>

In a novel *Ayat-Ayat Cinta 2*, Kang Abik showed the concept about mandate. The writer will show some part of story in this novel that contain the concept of *akhlaq* education about the mandate.

Mahasiswa itu kembali masuk dan duduk di tempatnya semula. Para mahasiswa saling memandang, agak sedikit heran.

“Sebelum kita diskusi panjang lebar tentang filologi, satu hal yang harus kalian catat. **Hal pertama yang harus dimiliki seorang filolog adalah amanah.** Saya diminta oleh Profesor Charlotte untuk mengeluarkan dari kelas ini, siapa saja yang belum membaca dua buku itu. Tanpa pandang bulu. **Maka saya harus amanah.** Tadi Juu Suh sudah saya keluarkan dari kelas ini. Dan selanjutnya adalah kewenangan saya untuk memberinya kesempatan masuk kembali ke dalam kelas. Amanah Prof. Charlotte sudah saya laksanakan, dan prinsip saya untuk tidak menolak siapa saja yang mau belajar bersama saya, juga saya lakukan.”<sup>160</sup>

In this section, Kang Abik showed the concept of sincere. In that part, Fahri gives example about the *akhlaq* of mandate to his students when he replaces Professor Charlotte in teaching the philology. This mandate is done by Fahri, in order to his students

<sup>159</sup> Departemen Agama RI, *Mushaf*..., page. 428.

<sup>160</sup> Habiburrahman El-Shirazy, *Ayat-Ayat*..., page. 4-6.

becomes motivate to have the *akhlaq* of mandate and do it well. The value of mandate must be developed by every student. In learning process, students must effort to keep the mandate with the task that it was given by teacher and also parents.

### c. *Istiqamah*

*Istiqamah* is steadfast of *akhlaq* in defends the faith and Islam, although it is faced with various challenges and temptations. Someone who does *istiqamah* like a reef in the middle of the sea that it does not move, although it is hit by the wave. Allah commands to *istiqamah* as was mentioned in Q. S Fushshilat: 6.

فَإِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاستَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ -

“Katakanlah: "Bahwasanya aku hanyalah seorang manusia seperti kamu, diwahyukan kepadaku bahwasanya Tuhan kamu adalah Tuhan yang Maha Esa, maka tetaplah pada jalan yang lurus menuju kepada-Nya dan mohonlah ampun kepada-Nya. Dan kecelakaan besarlah bagi orang-orang yang mempersekutukan-Nya,"<sup>161</sup>

Kang Abik showed the concept of *istiqamah* in some part the novel *Ayat-Ayat Cinta 2*, there is:

Keduanya lalu menyantap hidangan itu dengan lahap. Menu yang dipesan Fahri ternyata ukurannya sangat besar untuk Fahri. Fahri tidak sanggup menghabiskan. Ia hanya bisa melahap separuhnya dan separuh ia minta dibungkus. Selesai makan, Fahri pamit pada Prof. Charlotte, Fahri mampir ke masjid dulu sebelum melanjutkan langkahnya ke Royal Mile.

**Dalam rukuk dan sujudnya Fahri minta kepada Allah agar dijaga untuk selalu *istiqamah* beribadah kepada**

<sup>161</sup> Departemen Agama RI, *Mushaf*..., page. 478.

**Allah dengan sebaik-baik ibadah**, dan dijaga dari arah depan, arah belakang, arah kanan, arah kiri, atas dan bawah dari segala keburukan dan musuh kebaikan.<sup>162</sup>

In this section, *Kang Abik* showed *istiqamah* concept. In that story, *Fahri* prays to Allah, in order to Allah gives the ease in *istiqamah* and worships to Allah. As *istiqamah* is described by *Kang Abik* very need to be owned by every student in the learning, there is *istiqamah* in studies.

#### d. *Iffah*

Maintain of personal purity (*iffah*) is keep oneself from all accusation, slander and keep the honor. The way of maintain personal purity must be done every day, in order to oneself keeps to maintain in the status of purity. It can be started from keep the heart (*qalbu*) to not make the plan and bad dream.<sup>163</sup> A example of *iffah* who was mentioned in the Al-Qur'an and Al-Hadith is a moslem may to keep the honor in relation with sexual problem, a moslem and moslemah are commanded to keep vision, relationship and clothes.<sup>164</sup> It is mentioned in Q. S An-Nur verses 30-31:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ - وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلَا يَبْسُرْنَ بِحُجْرَتِهِنَّ عَلَىٰ جُيُوشِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبَائِبُعُولَتِهِنَّ أَوْ لِبَنَاتِهِنَّ أَوْ لِبَنَاتِ بُعُولَتِهِنَّ أَوْ لِأَخْوَاهِنَّ أَوْ بَنِي أَخْوَاهِنَّ أَوْ

<sup>162</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 294.

<sup>163</sup> Rosihon Anwar, *Akhlaq...*, page. 107.

<sup>164</sup> Yunahar Ilyas, *Kuliah...*, page. 103.

نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِزْنَةِ مِنَ الرِّجَالِ أَوِ الطُّفْلِ الَّذِينَ لَمْ  
يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى  
اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ -

*“Katakanlah kepada orang laki-laki yang beriman: “Hendaklah mereka menahan pandangannya, dan memelihara kemaluannya; yang demikian itu adalah lebih suci bagi mereka. Sesungguhnya Allah Maha Mengetahui apa yang mereka perbuat. Katakanlah kepada wanita yang beriman: “Hendaklah mereka menahan pandangannya, dan memelihara kemaluannya, dan janganlah mereka menampakkan perhiasannya, kecuali yang (biasa) nampak dari padanya. Dan hendaklah mereka menutup kain kudung ke dadanya, dan janganlah menampakkan perhiasannya, kecuali kepada suami mereka, atau ayah mereka, atau ayah suami mereka, atau putera-putera mereka, atau putera-putera suami mereka, atau saudara-saudara laki-laki mereka, atau putera-putera saudara laki-laki mereka, atau putera-putera saudara perempuan mereka, atau wanita-wanita Islam, atau budak-budak yang mereka miliki, atau pelayan-pelayan laki-laki yang tidak mempunyai keinginan (terhadap wanita) atau anak-anak yang belum mengerti tentang aurat wanita. Dan janganlah mereka memukulkan kakinya agar diketahui perhiasan yang mereka sembunyikan. Dan bertaubatlah kamu sekalian kepada Allah, hai orang-orang yang beriman supaya kamu beruntung.”<sup>165</sup>*

Kang Abik also shows the story that has the value of *iffah* in the novel *Ayat-Ayat Cinta 2*.

Fahri begitu asyik dalam membaca kitab itu. Ia seperti masuk ke dalam relung-relung jiwa kitab itu. Ia tersadar ketika pintu ruang kerjanya diketuk. Ia melihat jam tangannya. Sudah tiba waktunya menerima mahasiswa yang akan dibimbingnya. Ia menutup kitab itu dan meletakan kembali tempatnya. Ia lalu melangkah ke pintu dan membukanya. Ia sedikit terkejut ketika mendapati orang yang berdiri didepan pintunya adalah gadis cina itu.

<sup>165</sup> Departemen Agama RI, *Mushaf*..., page. 354.



“Kamu?”

“Iya. Saya JU suh, doktor. Boleh saya masuk?”

**Fahri agak canggung. Jika ia persilahkan masuk, lalu ia tutup pintu itu, berarti ia Cuma berdua dengan gadis itu. meskipun status gadis itu adalah mahasiswa yang ia bimbing.**

“Silahkan.” Jawab Fahri tanpa menutup pintu ruang kerjanya.

Gadis itu masuk.

“Silahkan duduk.” Kata Fahri sambil duduk dikursi kerjanya. Sementara gadis cina itu duduk dikursi di depan Fahri. Keduanya terpisah oleh meja kerja Fahri yang agak besar.

“Pintunya tidak ditutup doktor? Mau saya tutupkan?”

“Tidak Usah. Biar sedikit segar.”

“Saya sama sekali tidak menyangka, bahwa mahasiswa yang saya bimbing adalah kamu.”

“Oh ya?”

“Iya sungguh.”

“Bagaimana itu bisa terjadi?”

“Di proposal itu tertulis ju se. Lihat ini, J-U-S-E. Ju se. Dan Prof Stevens juga mengatakan Ju Se. Bukan Ju Suh. Saya kira yang saya bimbing mahasiswa laki-laki. Saya hanya fokus pada isi proposal. Tidak sampai meneliti biodata pemilik proposal.”

“Iya. Tulisannya memang begitu Ju Se. Tapi bacaannya Ju Suh.”

Fahri mengangguk. Ia lebih banyak melihat proposal tesis yang ada di tangannya. **Hanya sesekali saja dia memandang sekilas wajah Ju Se. Sesungguhnya Fahri agak terganggu dengan cara berpakaian Ju Se pagi itu yang menurutnya kurang tertutup.** Meskipun memakai jaket, tetapi jaket itu dibiarkan terbuka bagian depan. Dan leher kaos yang dipakai gadis Cina itu agak terbuka bagian dadanya. Untuk bawahan, gadis itu memakai rok mini dan stocking hitam. Bagi orang barat, yang seperti itu sudah dianggap sopan, namun dalam timbangan Fahri masih mengumbar aurat. Disitulah letak ujiannya.<sup>166</sup>

<sup>166</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 148-149.

In this section, *Kang Abik* showed the concept of *iffah* with Fahri's attitude to non-moslem woman, namely Ju Se, the student who is asking the guidance to her thesis proposal. Fahri tries to maintain his honor with not close his office door when Ju Se does guidance, because if the door is closed, so in that room is only Fahri and Ju Se. The concept of *iffah* is also shown by *Kang Abik* with Fahri just looks Ju Se's face when does guidance, because moslem was commanded to look down the eyes when faced with non-mahram. In addition, Fahri also asks her to wear clothes of polite every guidance.

The concept of *iffah* need to be imitated by teachers as the model for their students trough process of learning. The students can implement in their daily life.

**e. *Mujahadah***

*Mujahadah* is devotes all ability to break away from all the thing that inhibit the approach themselves to Allah, both the internal or external barrier. The internal barrier comes from the soul that push to do bad deed (*nafsu ammarah bi as-sui*), the lust is uncontrolled and the love to the world. While, the external barrier comes from the devil, unbelievers, hypocrites, and the perpetrators of disobedience to gives solution and against all barriers (internal or external), so it need to be willpower and big struggle. That big struggle is called *mujahadah*. If a servant does *mujahadah* to find

the pleasure of Allah SWT, so Allah SWT will show the way to him in reach the purpose. In this case, Allah SWT said in Q. S Al-Ankabut: 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ -

*“Dan orang-orang yang berjihad untuk (mencari keridhaan) Kami, benar-benar akan Kami tunjukkan kepada mereka jalan-jalan Kami. Dan sesungguhnya Allah benar-benar beserta orang-orang yang berbuat baik.”<sup>167</sup>*

Kang abik also shows the concept of *mujahadah* in his novel, there is:

**Ia mencoba menyelami cara berfikir calon lawan debatannya. Ia baca tulisan-tuisannya. Ia lihat ceramah-ceramah ilmiahnya, juga wawancara-wawancaranya dengan banyak media. Ia membayangkan lima puluh soal yang biasa maupun yang tidak biasa, yang kira-kira akan diajukan kepadanya. Setiap soal ia mencoba membayangkan jawaban paling rasional, paling tepat dan paling jelas. Ia membayangkan gempuran calon lawan debatannya. Komentar yang telak menyudutkannya. Ia berpikir bagaimana lolos dari sergapan opini yang dilempar lawan debatannya untuk melumpuhkan segera argumentasinya.**

Perdebatan dipanggung Oxford Debating Union itu ia bayangkan akan sangat seru. Seumpama arena perang tanding para pendekar *kungfu* dengan kemampuan bela diri paling tinggi. Hanya saja di Oxford Debating Union bukan tangan, kaki dan tubuh yang bertanding mempertahankan harga diri, tetapi jiwa, otak dan lisan yang berperan. Mental, ilmu, wawasan, kesabaran, kecerdasan dan kepiawian bersilat argumentasi akan diadu keHebatannya.

**Meskipun itu adalah kali pertama ia akan bertanding di panggung oxford debating union, namun ia tidak mau datang sebagai pecundang. Ia harus datang sebagai pemenang.**

<sup>167</sup> Departemen Agama RI, *Mushaf*..., page. 405.

Sepuluh video yang menayangkan secara lengkap jalannya debat yang diadakan Oxford telah ia tonton dengan seksama. ODU itu bukan forum perdebatan biasa.

Dari yang ia amati, kecerdasan saja tidak bisa menjamin seseorang akan survive di panggung angker itu. Selain kecerdasan, maka kekuatan mental dan kemampuan mengelola emosi, mutlak diperlukan untuk menjadi pemenang dalam sebuah perdebatan ilmiah tingkat tinggi. Ia berharap mental berdebatnya yang telah ia dapat sejak masih remaja saat masih menjadi santri di Jawa Timur dan sering mewakili pesantrennya dalam *bahtsul masail* antar pesantren, bisa menjadi dasar untuk tidak gentar menghadapi lawan debat siapa pun. Kebiasaannya berdebat ketika di Mesir dengan orang-orang setempat, dia berharap itu dapat menambah kekuatan mental. Debat-debat sengit yang sering ia lakukan dalam skala kecil saat mengambil doktor di Jerman, diharapkan bisa jadi bekal untuk menguasai panggung ODU nanti.

Sudah tiga hari ini, setiap kali ada waktu luang, ia gunakan untuk mempersiapkan diri menghadapi laga debat itu. Demikian juga sore itu, usai mengajar satu mata kuliah dan selesai menerima *ju se* untuk memberikan bimbingan yang diperlukan, ia rehat di ruang kerjanya menyimak bagaimana Tariq Ramadan berlaga di forum itu.<sup>168</sup>

In that story, *Kang Abik* described about the concept of *mujahadah* very well and clearly. This *akhlaq* is shown to Fahri in prepare himself before the debate will be started. Fahri devotes the energy, time, and his think in earnest. This *mujahadah* values need to be owned by every student in their studies, in order to the knowledge can be understood very well.

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<sup>168</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 207-208.

## f. Forgiving

Forgiving is the *akhlaq* love to forgive from faults that it is done by everyone without hatred and desire to revenge. In Arabic language, the forgiving is called with *al-‘afwu* that etymologi which means surplus or excess, as it is contained in Q.S Al-Baqarah verse 219:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ –

*“Mereka bertanya kepadamu tentang khamar dan judi. Katakanlah: "Pada keduanya terdapat dosa yang besar dan beberapa manfaat bagi manusia, tetapi dosa keduanya lebih besar dari manfaatnya". Dan mereka bertanya kepadamu apa yang mereka nafkahkan. Katakanlah: "Yang lebih dari keperluan". Demikianlah Allah menerangkan ayat-ayat-Nya kepadamu supaya kamu berfikir,”*<sup>169</sup>

Kang Abik also describes the forgiving in his novel, there is:

Fahri membuka pintu di ruang tamu. Dia kaget ketika melihat Sabina sedang menangis dan menutupi mukanya. Sebagian kata-kata paman Hulusi telah di dengar.

“Ada apa paman? Kenapa kau sedemikian marah pada Sabina?”

“Bagaimana tidak marah, *hoca*? Perempuan jelek ini, tanpa izin membuka tas biola dan memainkan biola kesayangan Aisha *hanem* ini. Kurang ajar betul dia. Tidak tahu etika! Lancang!”

“Benar itu Sabina?” Pelan Fahri pada Sabina.

Sabina mengangguk. “Maafkan kelancangan saya.”

<sup>169</sup> Departemen Agama RI, *Mushaf*..., page. 35.

Fahri mendesah, “**Ya sudah. Jangan ulangi lagi.** Ini barang kesayangan istri saya. Tidak boleh sembarangan dipakai orang. Sudah pergi sana, jangan menangis.”<sup>170</sup>

*Kang Abik* showed about the forgiving that owned by main figure very clearly. Fahri forgives Sabina which touched and played the violin intentionally and without permission. It has Fahri’s wife, Aisha. Uncle Hulusi who looks her deed became very angry and curse her. This attitude is different with Fahri, that he forgives her softly. Forgiving is very necessary to be owned by teacher and students in the learning process.

#### 4. *Akhlaq* In The Family

Good deeds to the parents is one of *akhlaqs* in the family. In Arabic language, the devote to them is called by *birrul walidain*. The command of *ihsan* to mother and father is placed by Allah in the Qur’an directly after the command to worship only to Allah or after do the bans to associate Allah.<sup>171</sup> Allah said in QS. Al-Baqarah: 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ  
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ -

“*Dan (ingatlah), ketika Kami mengambil janji dari Bani Israil (yaitu): Janganlah kamu menyembah selain Allah, dan berbuat kebaikanlah kepada ibu bapa, kaum kerabat, anak-anak yatim, dan orang-orang miskin, serta ucapkanlah kata-kata yang baik kepada manusia, dirikanlah shalat dan tunaikanlah zakat. Kemudian kamu*

<sup>170</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 319-320.

<sup>171</sup> Yunahar Ilyas, *Kuliah...*, page. 148.

*tidak memenuhi janji itu, kecuali sebahagian kecil daripada kamu, dan kamu selalu berpaling.”*<sup>172</sup>

Many way to show the honor to the parents, among other, we call them with the calls that show honor, we talk to them smoothly and do not say words rant (especially if they are elderly), we permit when leave home (if we live at same home), we give inform about our situation and ask about them situation by mail or phone (if we do not live at same home).<sup>173</sup>

*Kang Abik* showed many concept of *akhlaq* to the family like *birrul walidain*.

Fahri kembali mengingat mimpi yang baru dialaminya. Setelah ibunya bercerita pengalamannya berkenalan ibu-ibu dari Kazakhstan dengan sangat detail, ibunya bercerita pengalaman ruhaninya saat berada di Raudhah. Ibunya merasa seperti ada malaikat yang menjaganya. Ketika yang lain shalat dua rakaat sudah diusir-usir, tetapi ibunya dapat shalat delapan rakaat dhuha dan berdoa panjang sambil menangis, sama sekali tidak ada pengganggu. Aisha membenarkan, sebab ia hanya bisa shalat empat rakaat saja dan diusir oleh *asykar* perempuan masjid Nabawi. **Ia ingin menarik ibu pergi, tapi tidak tega, jadi ia biarkan ibunya terus shalat dan ia tunggu di pintu luar masjid. Agak lama ia menunggu.**

**Wajah ibunya tampak bahagia sekali. Dalam mimpi itu ia memandangi lekat-lekat wajah ibundanya. Seluruh derita dan kesedihan seperti luruh begitu saja saat memandangi wajah ibunya. Memandangi wajah ibu adalah obat segala susah dan gelisah. Ibunya sampai bertanya kepadanya, “Kenapa memandangi wajah ibu seperti ini?”**

Fahri tersenyum. Aisha bertanya, “Siapa yang lebih cantik antara ibumu dan istrimu?” Fahri menjawab, “Sama-sama cantik. Wajah ibu adalah *barakah*, wajah istri adalah *mawaddah wa*

<sup>172</sup> Departemen Agama RI, *Mushaf...*, page. 13.

<sup>173</sup> Yunahar Ilyas, *Kuliah...*, page. 154.

*rahmah!*” Aisha tampak puas sekali dengan jawaban Fahri itu, lalu ia izin ke toilet untuk mengambil air wudhu. Aisha mengajak ibu, tapi ibu menjawab masih punya wudhu.<sup>174</sup>

In this story, *Kang Abik* describes about the attitude of love form Fahri and Aishah to Fahri’s mother. So, he looks his mother’s face like lost all the problem and sadness. Aisha also treats her mother-in-law very respect and affectionate, there are let her mother-in-law to prayers with humble when she is expelled by *asykar* women from Nabawi Mosque and then she waits at outside mosque patiently. *Akhlaq* value to parent is very necessary to owned by students. So, teacher must give good example and practices about good *akhlaq* to the parents.

## 5. *Akhlaq* in The Society

### a. Good Deed To The Neighbor

The neighbor is nearest people with us. It is not just related by blood or family. Even, it is may not in same faith. It is people have home which near with our home. The scolars divide the neighbors into three kind, there are: moslem neighbor who still have relation of family, moslem neighbor but not relation and neighbor is not moslem but relatives .<sup>175</sup>

In the novel of *Ayat-Ayat Cinta 2*, *Kang Abik* showed the *akhlaq* in society, there is do good to neighbor.

“CCTV sudah terpasang dengan baik *hoca*. Tinggal kita tunggu penjahatnya datang.” Paman Hulusi lapor kepada Fahri

<sup>174</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 480-481.

<sup>175</sup> Rosihon Anwar, *Akhlaq...*, page. 111.



yang sedang mendengarkan cerita Misbah bagaimana perjalanan hidupnya setelah lulus dari Al-Azhar.

“Paman, saya teringat sesuatu.”

“Apa itu?”

“Nenek Catarina.”

“Mengapa *hoca* mengingat nenek itu lagi?”

“Paman, saya teringat almarhumah ibu. Saya dan Aisha sempat beberapa bulan hidup bersama di desa. Beliau meninggal saat saya di Jerman. Saya sedih tak ada disamping beliau saat beliau wafat. Jadi, melihat nenek Catarina itu, saya kasihan. Kakinya kan sedang sakit. Dia sudah makan siang belum ya? Sudah makan malam belum? Dia kan hidup sendirian.”

“Tapi dia yahudi.”

**“Kita diperintahkan untuk berbuat baik kepada siapa saja. Bahkan kita diperintahkan untuk berbuat baik pada anjing.”**

“Apa yang *hoca* inginkan saya ikut.”

“Di dapur kita masih punya apa paman?”

“Masih punya roti tawar, roti bagel, dan kuah kari kambing dari restoran Agnina yang bisa kita hangatkan.”

“Mantap, paman. Kita makan malam dengan roti bagel pakai kuah kari kambing panas. Tolong, paman siapkan tiga roti bagel dan kuahnya untuk nenek Catharina. Saya akan mengantarkan kerumahnya.”

“Baik, *hoca*.”<sup>176</sup>

In the story above, *Kang Abik* showed the value of good deed to the neighbor. It is explained, that Fahri is speaking with uncle Hulusi about Fahri’s anxiety to the condition from grandma Catharina, although she is Jew woman. The debate have been happened between Fahri and uncle Hulusi. But, Fahri able to convince uncle Hulusi to do good to anyone although to the dog.

<sup>176</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 134-135.

*Akhlaq* value to do good something to the neighbor is very need to be owned by every student. When students learn, so they will meet with group of people in the class, school, and also in wider scope, there is social environment.

**b. Happy to help others**

In this life, no body does not need the help from other people. For example, because a miserable in life, or miserable of mental or soul, or sad because get any problem. Therefore, the human always need the help from other people although they are rich man or have high position. If the believers see other people get the problem, so they will be moved to help them according to their abilities. If there is nothing the help like things, we can help them with advice or words that can comfort their heart. Even, we help with services is more expected than others the helps.<sup>177</sup>

*Kang Abik* showed the concept of helping in the novel of *Ayat-*

*Ayat Cinta 2*, there is:

Fahri mengamati Brenda yang terkulai di halaman rumahnya. Menurutnya, kondisinya sangat mengenaskan. Mungkin ia selesai pesta dengan teman-temannya dan banyak menenggak minuman keras hingga teler. Tiba-tiba Fahri menangkap satu-dua titik gerimis turun. Fahri langsung bergerak turun membangunkan paman Hulusi.

“Ada apa *hoca?*” Ujar paman Hulusi sambil mengucek kedua matanya.

“Ambil selimut yang tidak dipakai dan bantu saya menolong tetangga kita yang terkapar di depan. Cepat, paman. Hujan mau turun lagi.”

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<sup>177</sup> Rosihon Anwar, *Akhlaq...*, page. 113-114.

Dengan sigap paman Hulusi bangkit, dengan agak terpincang ia berjalan ke kamar mengambil selimut lalu mengejar Fahri yang telah lebih dulu keluar. Fahri telah berada di halaman, berdiri di dekat Brenda. Paman Hulusi mendekat.

“*Astaghfirullah*, kenapa bisa terkapar disini?” Heran paman Hulusi. “dasar orang mabuk!”

“Jangan mengumpat, seperti itu paman tidak pernah mabuk saja!”

“Ah, jadi malu. Itu masa jahiliyah saya, *hoca*. Semoga tidak pernah kembali lagi.”

“Ayo, paman, bantu angkat dia. Kita letakkan di teras rumahnya supaya kalau hujan tidak keujanan.”

**Paman Hulusi meletakkan selimut di beranda rumah Brenda terlebih dahulu, lalu membantu Fahri mengangkat Brenda. Fahri memegang kedua lengannya dan paman Hulusi memegang dua kakinya. Mereka menggotong Brenda ke beranda, lalu menutupi tubuhnya dengan selimut.**

“Kenapa tidak dimasukin ke dalam rumahnya sekalian, *hoca*?”

**“Kita jangan masuk rumah orang tanpa izin. Ini batas yang bisa kita lakukan. Bisa saja kita cari kunci rumahnya di sakunya atau dompetnya, tapi saya tidak mau lakukan itu. Cukup bahwa tetangga kita ini tidak terlalu kedinginan dan tidak keujanan ketika turun hujan. Sehingga ia tidak jauh sakit.”**

Paman Hulusi mengangguk. “Itu dompetnya ketinggalan.”

“Tolong, paman ambil dan letakkan di dekatnya.”

“Iya, *hoca*.”

Fahri melangkah kembali ke rumah. Paman Hulusi menyusul.<sup>178</sup>

The story is very clearly. It is illustrated by *Kang Abik*, that Fahri shows his kindness with helps his neighbor, her name is Brenda, she is not moslem. Fahri shows this *akhlaq* with moves his neighbor which she is lying in her yard home to the porch. So, she

<sup>178</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 28-30.

does not rain and glorify with envelope her, in order to not cold. The *akhlaq* of helping is very need to be owned by every student in learning, especially in goodness, for example a student helps her friend which do not understand about the subject matter.

## 6. *Akhlaq* to The Environment

The *akhlaqs* who is taught by Al-Qur'an to the environment comes from human function as caliph. Caliphate is human interaction with human and between human with the nature. Caliphate has means of leadership, maintenance and guidance, in order to every creature can reach purpose. Animals, plants, and inanimate objects are created by Allah, owned by him, and all thing has relation with Him. This belief delivers every moslem to realize that it is the creatures from Allah which must be applied properly.<sup>179</sup>

*Kang* Abik showed the *akhlaq* of environment in his novel, there is:

“Fahri menjawab dengan meletakkan jari telunjuknya di depan mulut sambil tersenyum. Misbah langsung diam. Mereka bertiga berjalan menuju beranda rumah. Paman Hulusi paling depan. Tepat di pintu, paman Hulusi menemukan kertas HVS yang menempel tepat di tengah daun pintu.

“*Astaghfirullah!*” Paman Hulusi setengah berteriak.

“Ada apa, paman?”

“Lihat ini, *hoca*. Baca tulisannya!”

Di kertas HVS itu ada tulisan pakai spidol merah tebal yang bunyinya: MUSLIM=MONSTER!

Fahri dan Misbah membaca istighfar.

Tulisan itu hendak dirobek oleh paman Hulusi, namun Fahri mencegahnya.

**“Jangan dirobek paman. Biarkan utuh. Bawa kemari!”**

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<sup>179</sup> Rosihon Anwar, *Akhlaq...*, page. 114.

Paman Hulusi mencopot kertas itu dan menyerahkannya kepada Fahri.

**“Saya akan menyimpannya.** Tulisan ini akan di jadikan cambuk oleh diri saya, agar saya menjadi muslim sejati, bukan monster!”<sup>180</sup>

In this part of story, *Kang Abik* described an incident between Fahri and uncle Hulusi. Fahri’s deed shows good *akhlaq* to the environment. He does not easy to angry and damages an object when he is tested by the writing which insult of Islam. He prefers to positive thinking and takes action to saves this paper and make it to intropection himself. Good *akhlaq* to the environment is very need to be owned by every learner in the learning process at the school. In fact, students do not always walk in the easy road when the learning process so they are not easy to destroy anything in the school when face difficulties.

### C. The Method to Improving The Quality of *Aqidah* and *Akhlaq*

A believer must have best quality of *aqidah*, there are the true of *aqidah*, robust and resilient. The quality of *aqidah* is not only measured by one's willingness to believe to Allah or to other, as listed in the principles of faith. But, the faith must be proven in the practice of day life.<sup>181</sup> Improvement of the quality of *akhlaq* is also very important to achieve the glory of life.<sup>182</sup>

Based on this description, so it requires a way or method to improves the quality of *aqidah* and *akhlaq* in society. The methods are:

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<sup>180</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 77.

<sup>181</sup> Kementerian Agama RI, *Buku Siswa Aqidah Akhlaq*, 2014, page. 8.

<sup>182</sup> Kementerian Agama RI, *Buku...*, page. 34.

## 1. *Aqidah Planting Method In Novel Ayat-Ayat Cinta 2*

### a. *Mau'idhah Method*

Definition of *mau'idhah* method is the provision of advice and warning to kindness and truth with good way and touch.<sup>183</sup> Allah said in the Q. S Al-Baqarah: 232:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ -

*“Apabila kamu mentalak isteri-isterimu, lalu habis masa iddahnya, maka janganlah kamu (para wali) menghalangi mereka kawin lagi dengan bakal suaminya, apabila telah terdapat kerelaan di antara mereka dengan cara yang ma'ruf. Itulah yang dinasehatkan kepada orang-orang yang beriman di antara kamu kepada Allah dan hari kemudian. Itu lebih baik bagimu dan lebih suci. Allah mengetahui, sedang kamu tidak mengetahui.”*<sup>184</sup>

People who give advice with sincere is very important for the success that was advised. Because, this is exemplified by the Prophet Muhammad SAW and other prophets in convey their message. Beside sincere, that advice is done repeatedly to moves other people to do good deeds and good behavior. Advise among other is also commanded by Allah in this life.<sup>185</sup>

*Kang Abik* also shows the improvement quality of *aqidah* in his novel of *Ayat-Ayat Cinta 2*.

<sup>183</sup> Kementerian Agama RI, *Buku...*, page. 39.

<sup>184</sup> Departemen Agama RI, *Mushaf...*, page. 38.

<sup>185</sup> Kementerian Agama RI, *Buku...*, page. 39.

Selesai sholat dhuha delapan rakaat, Fahri membangunkan paman Hulusi agar berwudhu dan shalat dhuha terlebih dahulu sebelum pulang kerumah. Dengan langkah berat, paman Hulusi mengikuti perintah Fahri.

Fahri lalu mendekati Misbah yang baru saja selesai shalat.

“Bah, **tolong nasehati** aku!”

“Nasehat apa mas? Mas Fahri yang harus menasehati Misbah. Mas Fahri adalah sahabat, kaka, sekaligus guru bagi Misbah.”

“Aku serius Bah, nasehati aku! Pagi ini aku ingin sekali mendengar nasehat. Aku minta darimu. Nasehati aku, Bah! Jika saudaramu meminta nasehat, maka nasehatilah! Bukankah begitu perintah rasulullah!”

Misbah menghela nafas dan memandang lekat wajah Fahri. Wajah itu tampak sungguh-sungguh.

“Baik, mas. Nasehatku kepadamu dan tentu kepada diriku sendiri, **JANGAN MENIPU ALLAH!**”

Air mata Fahri meleleh saat mendengar nasehat Misbah. Kedua matanya terpejam.

“Jangan menipu Allah..” Lirih Fahri mengulang perkataan Misbah, seolah menekan dirinya, menghardik dirinya, menghardik jiwanya. “Jangan menipu Allah... Jangan menipu Allah!”<sup>186</sup>

In a conversation between Fahri and Misbah in *Ayat-Ayat Cinta*

2 novel is described very clearly about the method of improvement the quality of *aqidah*. It is not only done in the world of school, but also need to be instilled in the family and social environment. In the process of learning, the teacher need to uses the method of *mauidhah* in gives *aqidah* to the student.

#### **b. The Method of Discussion**

Generally, the definition of discussion is a process of activities that involving two or more people, they are integrated verbally and

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<sup>186</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 139-140.

facing each other, exchange information, maintain opinion in finishing a problems.<sup>187</sup> The purpose of this method is to finish a problem, answer the question, increase and understand the knowledge and then make a decision.<sup>188</sup>

*Kang Abik* also shows *aqidah* quality improvement method in his novel, there are:

“Kenapa tidak *hoca* terima saja. Toh, kita bisa memberikan kepada karyawan-karyawan kita yang bukan muslim. Ada Nyonya Suzan Brent, Ruth, Madam Barbara. Maka mereka senang.” Ucap paman Hulusi seolah-olah menyangkan sikap Fahri.

“Saya tidak mau memberi mereka sesuatu yang menurut saya dilarang oleh Allah. Kalau mereka mau membeli itu dengan uang mereka maka terserah mereka. Saya akan beri mereka bonus dan hadiah atas prestasi dan dedikasi mereka. Tapi sesuatu yang baik menurut mereka dan baik menurut Allah. *Insyallah*.”

“Kenapa tidak diterima saja, terus kita jual. Uangnya diberikan kepada yang membutuhkan.”

“Tidak bisa Bah. Kau lupa. Fikihnya tidak membolehkan. Ah, kau lupa ya, padahal kau belajar ekonomi Islam. Kalau kita buka kitab *Al-Muhadzdzab* misalnya, dan kitab-kitab fikih lainnya. Jual beli *khamr* itu dilarang oleh Rasulullah SAW. Para pakar fikih kemudian mengqiyaskan bahwa jual-beli semua benda najis itu adalah haram. Kalau kita terima hadiah Brenda, terus kita menjualnya, berarti kita menjual sesuatu yang dilarang Rasulullah SAW.”

“Tapi kita menjualnya kan tidak kepada orang muslim, mas. Kita menjualnya kepada mereka yang menganggap benda atau sesuatu itu bernilai bagi mereka. Sesuatu yang bagi mereka tidak najis.”

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<sup>187</sup> Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), page. 145.

<sup>188</sup> Abdul Majid, *Strategi Pembelajaran* (Bandung: PT Remaja Rosdakarya, 2013), page: 200.



“Jumhur ulama Syafi’i mengharamkan menjual *khamr*, baik kepada orang Islam maupun bukan. Dasarnya jelas, hadist yang diriwayatkan Imam Ahmad Abu Daud, ‘Allah telah melaknat *khamr* dan melaknat peminumnya, orang yang menuangkannya, pemerasnya, yang minta diperaskan, penjualnya, pembelinya, pembawanya, yang dibawakan kepadanya dan pemakan hasilnya.” Tegas Fahri.

Misbah menata duduknya dan menanggapi dengan lebih serius.

“Mas, kalau dalam fikih *muamalah* ada baiknya kita juga menyimak dengan seksama Madzhab Hanafi, bukan membatasi pada Imam Syafi’i, mas. Imam Abu Hanifah dan Imam Muhammad bin Hasan berpendapat, seorang muslim ketika berada di negeri yang non muslim, boleh mendapatkan harta dari non muslim dengan cara transaksi jenis apapun, selama ada kerelaan diantara mereka. Walaupun itu transaksi yang tidak syah atau *al-‘aqd al-fasid* jika itu dilakukan di negeri muslim, seperti riba, berjudi, menjual minuman keras dan lain sebagainya. Harus dicatat, kita boleh melakukan transaksi itu dengan syarat bahwa itu terjadi di negara non-muslim dan transaksinya dengan non-muslim dan transaksi itu atas dasar saling rela. Dalil yang digunakan kedua imam besar itu juga banyak dan kuat. Bukan asal-asalan. Diantaranya hadist riwayat *makhul* yang *mursal*. Meskipun *mursal*, tapi *makhul* adalah seorang faqih yang terpercaya atau *tsiqah*.

Dasar lainnya adalah Abu Bakar RA pernah taruhan dengan orang-orang kafir Mekkah sebelum hijrah. Yaitu ketika turun surat Ar-Rum ayat 1-5 yang mengabarkan Romawi akan mengalahkan Persia. Orang-orang kafir quraisy berkata, “Apakah menurutmu Romawi akan benar-benar menang melawan Persia? Abu Bakar menjawab: ya.” Orang-orang kafir quraisy berkata, “Apakah kamu berani taruhan akan hal itu dengan kami?” Abu Bakar menjawab mereka dengan penuh keyakinan, “Ya.” Jadilah Abu Bakar bertaruh dengan mereka. Abu Bakar lalu menceritakan hal itu kepada Rasulullah SAW dan seketika Rasulullah SAW berkata, “Kembalilah kepada mereka dan tambahilah uang taruhanmu!”. Akhir ceritanya jelas, Abu Bakar menang dan mengambil uang hasil kemenangan taruhannya. Dari peristiwa itu, kita melihat Rasulullah SAW tidak melarang Abu Bakar

bahkan menyuruhnya agar menambahi uang taruhannya. Padahal itu nyata-nyata bentuk perjudian. Karena saat itu, Mekkah belum menjadi daerah muslim.”

Fahri mendengarkan dengan seksama penjelasan Misbah. Setelah Misbah berhenti bicara, Fahri menjawab:

“Kalau pun misalnya pendapat Imam Abu Hanifah dan Imam Muhammad bin Hasan kuat dalilnya. Saya memilih hati-hati, Bah. Saya tidak akan melakukan *al-aqd al-fasid* meskipun dengan non-muslim dan di negara non-muslim yang menurut undang-undang mereka legal. Saya tidak akan menjual minuman keras kepada mereka. Lebih baik berhati-hati.”

“Kita harus memperjelas masalah ini. Ada perbedaan antara sikap hati-hati atau *wira'i* dengan hukum fikih. Sebab ini terkait *muamalah* yang memiliki dimensi sosial yang luas. Apalagi kita memiliki banyak saudara seiman yang kini hidup di negara-negara non-muslim. Mereka bahkan menjadi minoritas. Dan tidak semua diantara mereka mempunyai keberuntungan mas Fahri yang punya usaha sendiri dan bisa menentukan kebijakan. Ada di antara mereka yang terpaksa harus bekerja di restoran milik non-muslim yang jualan wine, *khamr*. Mereka melakukan hal itu karena terpaksa.”

“Kalau terpaksa lain soal, Bah.”

“Bukan sesederhana itu mas. Bagaimana kalau mereka melihat peluang besar jualan daging babi, misalnya, bukan untuk muslim tetapi non-muslim. Yang mengkonsumsi ya non-muslim. Keuntungannya besar. Kalau keuntungan itu tidak diambil, maka justru akan direbut oleh non-muslim yang ngga benar, yang mungkin sebagian dananya akan digunakan untuk kegiatan yang mudharat bagi umat Islam dan kemanusiaan. Bagaimana?”

Fahri diam.

“Masih banyak bisnis yang bisa dilakukan selain jualan daging babi atau jualan minuman keras, Bah.”

“Saya tahu itu mas. Dan saya juga tidak akan melakukan bisnis itu. Tapi ini adalah wacana fikih yang perlu di kaji dengan serius. Intinya begini, hati-hati dan *wira'i* itu sangat baik. Tapi kita mesti ingat juga perkataan Imam Suyuthi, misalnya. Dia mengatakan, ‘perbuatan yang masih diperselisihkan tidak boleh diingkari. Yang boleh diingkari adalah perbuatan yang telah disepakati keharamannya.’”

“Seluruh ulama sepakat mengkonsumsi minuman keras bagi muslim itu haram. Maka kita mengingkari perbuatan orang yang mengkonsumsi minuman keras. Ulama sepakat menjual minuman keras kepada orang Islam tidak boleh alias haram. Demikian juga berjualan minuman keras di negara yang mayoritas penduduknya memeluk Islam adalah dilarang. Dasarnya jelas, hadist Imam Ahmad itu. Namun, ulama masih berselisih tentang menjual minuman keras di negara non-muslim kepada non-muslim. Banyak ulama tetap mengharamkan. Namun, Imam Abu Hanifah dan Imam Muhammad bin Hasan membolehkan dengan batasan di atas tadi. Jika saudara kita membuka toko minuman keras di Edinburgh yang memang untuk warga Edinburgh yang non muslim, kita tidak boleh serta merta mengingkari dan menghukuminya fasik. Mungkin mereka dalam bisnisnya itu memakai pendapat Imam Abu Hanifah.”

**“Wah, terima kasih diskusinya, Bah. Senang sekali pagi ini, kita berdiskusi sangat hangat.** Aku berpikir, suatu kali aku akan undang berbicara di kampus membedah masalah fikih transaksi seorang muslim di negara non muslim.”<sup>189</sup>

In this novel, *Kang Abik* showed the method of discussion in planting *aqidah*. Fahri and Misbah do discussion with very powerful. Teachers need to implement this method when the learning process, in order to open the minds from every student about material of *aqidah*.

## 2. *Akhlaq* Planting Method in *Ayat-Ayat Cinta 2* Novel

### a. Exemplary Method

We need the exemplary, it became nature for everyone. Therefore, everyone need to be a model for the others in an effort to improve the quality of *aqidah* and *akhlaq*. The prophet

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<sup>189</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 165-169.

Muhammad SAW is exemplary figure in the conjugal life, patience to handle his family, and in guidance his wives very well. He said:

*“Sebaik-baik orang di antara kalian adalah orang yang paling baik di antara kalian bagi keluarganya dan aku adalah orang yang paling baik di antara kalian bagi keluarga.”* (HR. Ibn Hibban)<sup>190</sup>

In the family life, the children are very need role model, especially from their parents, in order to when from childhood, they imitate the *akhlaq* of Islam and hold fast on sublime foundation. If the family cannot give good exemplary, so it will impact to the their character. In the school or Islamic boarding school, the students need a role model that can see directly from every teacher that educate them. Therefore, the teachers or parents need to have noble *akhlaq* that based on Al-Qur'an and the prophet Muhammad SAW.<sup>191</sup>

*Kang Abik* showed the method of exemplary in *Ayat-Ayat*

*Cinta 2* novel, there are:

“Cara melawan itu semua adalah dengan menunjukkan bahwa kita, umat Islam ini berkualitas. Bahkan harus lebih berkualitas dan lebih profesional dibanding orang-orang asli penduduk sini karena sudah menjadi naluri bahwa penduduk asli mendapatkan prioritas. Itu yang harus kita sadari. Maka kita akan menunjukkan nilai lebih yang tidak dimiliki penduduk asli.”

“Paman inilah yang sedang saya lakukan. Sudah saya lakukan sejak saya mengambil doktor di Jerman. Jika orang Jerman melakukan penelitian empat jam sehari, maka saya

<sup>190</sup> Kementerian Agama RI, *Buku...*, page. 36.

<sup>191</sup> Kementerian Agama RI, *Buku...*, page. 36.

harus delapan jam. Di sini, jika riset untuk *postdoc* biasanya selesai dalam waktu dua tahun, maka saya harus bisa lebih cepat dari orang-orang pada umumnya, dengan kualitas yang lebih baik atau sama. Masih ada waktu setengah tahun lagi bagi saya untuk menyelesaikan riset, paman. Tetapi saya ingin malam ini selesai dan saya akan print dan saya serahkan kepada pihak kampus.”

“Saya tidak muluk-muluk bisa menyampaikan keindahan Islam pada semua orang di Britania Raya yang salah paham 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.**”<sup>192</sup>

In conversation between Fahri and uncle Hulusi above, Fahri explains that becomes the minority in the others countries, we must show the good deeds that can be shown to the community. He do it with show his skill in science and convey the *akhlaq* of Islam to the people who interact with him. These are exemplary method values that displayed by *Kang Abik*. In *akhlaq* education, both in the family environment or the school, so it is very necessary to use this exemplary method. Generally, the students will see first the quality and *akhlaq* their teachers.

#### **b. Habituation And Experience Methods**

Habituation and experience methods are important to implemented, because the formation of *akhlaq* and spiritual and social development to everyone are not enough and need to habituation since early age. In order to, we are habit to regular

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<sup>192</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 25-26.

life, discipline, mutual help to human in social life, so we need to continuous practice every day.<sup>193</sup>

*Kang* Abik showed this method in his novel very clearly, among other:

“**Kesadarannya seperti telah terprogram**, setengah jam menjelang shubuh, ia bangun, langsung wudhu, shalat dua rakaat, ia lalu turun ke bawa. Paman Hulusi ternyata juga telah bangun. Ia sedang dikamar mandi, berwudhu. Sejurus kemudian keduanya sudah keluar menuju mobil, untuk shalat shubuh berjamaah di Edinburgh Central Mosque yang berdiri di samping kampus utama The University of Edinburgh<sup>194</sup>

In this part, *Kang* Abik displayed clearly about the values of habituation and experience methods in form the discipline. Discipline is owned by Fahri and uncle Hulusi not a deliberate, but it is *akhlaq* that is formed from the habituation and experience themselves. They do it in daily activities, so they do not feel the weight when do it. This method is very necessary to given to students both in the school or family environment, because *akhlaq* will not be formed except with the habituation and experience from them.

### c. *Hiwar* or Debriefing Method

*Hiwar* method (dialogue) is conversation between two people or through question and answer about the topic that lead to a

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<sup>193</sup> Chabib Thoha, dkk, *Metodologi Pengajaran...*, page. 125.

<sup>194</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 31.

purpose. This method in general learning is called question and answer method.<sup>195</sup>

*Kang Abik* shows the values of *akhlaq* quality improvement method with uses *hiwar* method or debriefing method, there are:

“Saya merasa surprised sekali berjumpa dengan anda kembali, tuan Fahri. Jawaban kemarin sangat memuaskan saya. Dan bayangan kelam tentang Islam perlahan mulai pudar, terlebih setelah berinteraksi langsung setiap hari dengan Heba dan teman-teman muslim lainnya. Ternyata mereka tidak seperti yang diberitakan di media-media barat. Namun, saya masi punya beberapa hal yang mengganjal,” kata gadis Cina.

“Silahkan. Semoga saya bisa membantu.” Jawab Fahri.

“Puji tuhan, saya telah belajar bahasa arab sejak kuliah di beijing, tepatnya di Departement of Arabic, Beijing Foreign Studies University. Saya sempat memperdalam bahasa Arab intensif empat bulan di Beirut. Dan sekarang saya sedang mengambil master kajian Arab di sini. Puji tuhan, saya bisa memahami tulisan Arab yang saya baca juga memahami orang Arab bicara termasuk ketika mereka khutbah jum’at. Ada beberapa hal yang ingin saya klarifikasi atas pemahaman dari apa yang saya dengar langsung. Saya pernah mendengar ceramah agama, saat itu ustadznya menyampaikan hadist bahwa orang Islam dilarang memberi salam kepada orang yang bukan Islam. Saya tidak hafal hadist ini, tapi begitu yang saya fahami. Apa benar? Ustadznya mengatakan bahwa hadistnya shahih. Saya minta penjelasan masalah ini. Apakah seperti itu yang nabi kalian ajarkan?” Ucap gadis itu.

“Itu salah satu yang ditanyakan kepada saya. Dan saya merasa tidak berkompeten menjawabnya.” Sahut Heba.

Fahri tersenyum lalu menjawab.

“Kalau ustadz itu hanya menyampaikan seperti itu, dan berhenti sampai disitu, maka yang ia sampaikan kurang tepat, meskipun tidak sepenuhnya salah.”

“Maksudnya?” Kejar Heba.

“Begini...”

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<sup>195</sup> Chabib Thoha, dkk, *Metodologi Pengajaran...*page. 123.

“Sebentar,” gadis dari Cina menyela. “Boleh saya rekam suara anda?”

“Boleh” jawab Fahri.

Gadis bermata sipit namun cantik itu mengambil ponselnya dan mengaktifkan rekamannya.

“Sudah siap. Silahkan lanjutkan.”

“Sebentar.” Kata Fahri.

Pegawai restoran datang mengantarkan menu pembuka dan minuman. Fahri mempersilahkan semuanya mencicipi hidangannya.

“Setelah kami mendengarkan penjelasan anda.” Ujar gadis berambut pirang.

“Baik. Saya ulangi, jika ustadz itu hanya menyampaikan seperti itu, dan berhenti sampai disitu, maka yang ia sampaikan kurang tepat, meskipun tidak sepenuhnya salah. Di dalam Al-Qur’an tepatnya surat Az-Zukhruf ayat 89, nabi Muhammad SAW diperintahkan Allah untuk mengucapkan salam kepada orang-orang yang tidak beriman, ‘maka berpalinglah (hai Muhammad) dari mereka dan ucapkanlah salam!’ Imam Al-Qurthubi menjelaskan bahwa sebagian orang-orang salaf melakukan hal itu, yakni mengucapkan salam kepada non-muslim. Mereka diantaranya adalah sahabat nabi, Ibnu Mas’ud RA, Imam Hasan Al-Bashri, Ibrahim An-Nakhai dan Umar Bin Abdul Aziz.”

“Dalam kitab *fathul bari*, Ibnu Hajar menuliskan bahwa Abu Umamah dan Ibnu Uyainah juga melakukan hal tersebut. Artinya mereka telah mengucapkan salam kepada orang yang bukan muslim. Disitu dijelaskan, bila Abu Umamah pulang kerumahnya, ia selalu mengucapkan salam kepada orang-orang yang dilaluinya, baik itu orang Islam, kristen, anak kecil, atau orang tua. Ketika ia ditanya mengenai hal itu, ia menjawab, ‘Kita diperintahkan untuk menyebarkan salam.’”

“Salam sendiri artinya adalah kedamaian dan keselamatan. Dan Islam artinya sama dengan salam, yaitu kedamaian dan keselamatan.”

“Itu adalah contoh dari orang-orang yang secara zaman sangat dekat dengan nabi Muhammad SAW. Adapun Ibrahim An-Nakhai, seorang *tabi’in* yang agung pernah ditanya mengenai muslim yang berjumpa dengan orang non-muslim lalu mengucapkan salam, dia menjawab: ‘Jika engkau



mengucapkan salam, sesungguhnya orang-orang shaleh juga pernah mengucapkan salam. Jika kau meninggalkan salam, orang-orang shaleh sebelum kalian ada yang pernah meninggalkannya.”

“Ketika Umar bin Abdul Aziz ditanya mengenai hal itu, ia menjawab: ‘Menurutku kita boleh memulai mengucapkan salam kepada mereka.’ Ia ditanya alasannya, maka ia menjawab: ‘karena firman Allah dalam QS. Az- Zukhruf: *‘maka berpalinglah (hai Muhammad saw) dari mereka danucapkanlah salam!’*”

“Apa yang saya sampaikan ini bukan asal-asalan. Ada dasar dan landasan ilmiahnya. Bisa dirujuk di dalam tafsir *al-qurthubi* dan juga kitab *fathul bari*.”

“Adapun hadist yang telah anda kemukakan, itu memang ada dalam kitab shahih muslim. Bunyinya: *‘laa tabdau al yahud wa la an-nashara bis salam*. Artinya: janganlah kalian memulai mengucapkan salam kepada orang yahudi dan nasrani. Kita memahami hadist ini harus hati-hati. Kita harus memerhatikan situasi seperti apa dan konteks apa hadis ini hadir. Kita perlu mengumpulkan teks-teks hadis serupa agar tahu makna sesungguhnya. Ini disebut *jam’ul ahadits*, mengumpulkan hadits-hadits.”

“Jika kita teliti dengan seksama, maka kita akan menemukan riwayat-riwayat lain dengan redaksi yang menjelaskan situasinya. Hadits ini ternyata khusus diberlakukan saat perang. Penjelasannya bisa dilihat, misalnya, pada hadits riwayat Imam Bukhari dalam *adab al-mufrad* dan Imam An-Nasai dari Abu Bashrah, Rasulullah SAW pernah bersabda: besok aku akan pergi menemui orang yahudi, janganlah kalian mengucapkan salam kepada mereka.”

“Salam yang dimaksud adalah *assalamu’alaikum* yang dalam salam itu mengandung jaminan keselamatan. Sangat menarik yang dikatakan Rasyid Ridha dalam tafsir *al-manar* nya mengomentari hadits: ‘janganlah kalian mengucapkan salam kepada mereka.’ disini tampak bahwa nabi melarang untuk memulai dan juga mengucapkan salam kepada mereka, karena salam adalah jaminan keselamatan. Beliau tidak mewajibkan umat Islam memberikan jaminan keselamatan kepada mereka, karena mereka sering melanggar perjanjian.”

“Apalagi situasinya sedang perang.”

“Ibrahim An-Nakhai mengatakan, hadits Abu Hurairah: ‘Janganlah kalian memulai mengucapkan salam kepada mereka,’ itu jika kalian tidak memiliki alasan untuk memulai mengucapkan salam kepada mereka. Baik itu memenuhi penghormatan, hak tetangga atau bepergian. Artinya jika ada hak kekerabatan, persahabatan, tetangga, bepergian dan keperluan, maka boleh mendahului mengucapkan salam. Apalagi jika salamnya bukan *assalamu’alaikum*, misalnya good morning, hai, hello maka tidak ada masalah sama sekali.”

“Semoga yang singkat ini cukup menjelaskan. Silahkan hidangannya dinikmati!”

Fahri mengakhiri penjelasannya yang panjang lebar. Heba tampak tersenyum cerah. Gadis Cina dan gadis bermabut pirang bernama Ashley tampak mengangguk-angguk. Fahri menyendok dan menyeruput sup asparagusnya yang masih hangat. Yang lain ikut menyantap hidangan pembuka yang telah dipesannya.

“Kalau menjawab salam bukan orang Islam?” Celetuk Heba sambil mengunyah. Fahri menyeruput minumannya dan menjawabnya.

“Kalau bentuk salamnya adalah hello, hai, good morning dan sejenisnya, maka sama sekali tidak ada dalil yang melarang menjawab dengan serupa. Kalau bentuk salamnya seperti yang diucapkan secara negatif oleh orang non-muslim kepada nabi yaitu *as-samu’alaikum* yang artinya racun untuk kalian, maka nabi mengajari kita untuk tetap menjawab dengan santun *wa’alaikum* yang artinya untuk kalian. Adapun jika salamnya adalah *assalamu’alaikum* yang artinya kedamaian dan kesejahteraan untuk kalian, maka para ulama, diantaranya Ibnu Qayyim, mengajarkan agar menjawab yang serupa atau lebih baik. Dalam *fathul bari*’, Ibnu Hajar mengatakan, ‘menjawab salam *ahli dzimmah* adalah wajib, sesuai dengan ayat yang menunjukkan makna umum. Diriwayatkan bahwa Ibnu Abbas pernah mengatakan, barang siapa yang mengucapkan salam kepadamu, maka jawablah. Meskipun ia seorang majusi.”

“Sudah jelas ya?”

“Alhamdulillah” lirih Heba.

“Ada yang lain?” Tanya Fahri.

Saat itu dua pegawai restoran datang mengantar menu utama yang dipesan. Fahri melihat jam tangannya.

“Saya masih punya waktu dua belas menit, ada pertanyaan lain?”

“Sebaiknya sementara kita cukupkan sampai di sini. Lain kali bisa bertemu lagi. Waktu yang tersisa biarlah digunakan tuan Fahri untuk menikmati hidangan.” Ujar Ashley ramah.<sup>196</sup>

In this novel, *Kang Abik* explained clearly about the question and answer method or *hiwar* method in *akhlaq* education. This method is used to give an explanation to students about the matters which relate with the *akhlaqs*. So, it is important for educators to implement this method.

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

Islamic education is an effort to guide physical skills and heart based on values that contained in Islamic teachings to make a primary personalities according to Islam. The measure of Islam is aimed to the *akhlaq* of students, the real behavior gives benefit to their life in the community.

Islamic education was ever used by The Prophet SAW aimed to guide the muslim, in order to be a muslim who have strong soul and prepared into muslim society, preacher and the best of educator. In addition, it is also to guide the humanity aspects in manage and keep the welfare of universe. Therefore, *aqidah* and *akhlaq* education need to walk is he attitude need to walk together, in order to reach a desired goal.

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<sup>196</sup> Habiburrahman El-Shirazy, *Ayat-Ayat...*, page. 53-58.

In this era, Islamic education is very easy to can be obtained to improve the quality of *aqidah* and *akhlaq*, that is can be through Islamic teachings that can access in mosque, Islamic Institutions, television, radio, and Islamic books also holds an important role in the spread of Islamic education. *Ayat-Ayat Cinta 2* novel by Habibburrahman El-Shirazy can be made as an medium to increase it, especially related with *aqidah* and *akhlaq*, there are:

The values of *aqidah*, namely:

- The faith to the God
- The faith to the holy book
- The faith to the prophet
- The faith to the here after
- The faith to the *qadha* and *qadhar*

While, *akhlaq* values that contained in this novel, are:

- *Akhlaq* to the God, includes: *khauf*, *tawakal* and *ikhtiar* and *syukur*.
- *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, includes: good deed to the neighbor and happy to help others.
- *Akhlaq* to the environment.

In addition, this novel also contains some method, that can be apply to improve the quality *aqidah* and *akhlaq*, there are:

- The method to improving the quality of *aqidah*, includes: *mau'idhah* method and the discussion method.
- The method to improving the quality of *akhlaq*, includes: exemplary method, habituation and experience method, and *khiwar* method or Debriefing.

This values shows to the reader that the values of *aqidah*, *akhlaq* and also the method can be seen in real life, this is depicted in a work which played by the figures in that novel.



IAIN PURWOKERTO

## 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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