

Religious Values in the Novel of *Di Bawah Lindungan Ka'bah* (A Thematic Analysis)



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ABSTRACT: This study aims to investigate the religious values in the novel entitled *Dibawah Lindungan Ka'bah* (Under the Protection of the Kaaba), authored by Prof. Dr. Hamka. This study uses qualitative methods to analyze the content of the book. However, this study also conducted in-depth interviews with Islamic religious teachers and students who used the novel to analyze religious education at Alkhairaat Islamic Senior High School. The results showed that religious values contained in the novel *Dibawah Lindungan Ka'bah* by Prof. Dr. Hamka consist of (1) Human moral values related to God, (2) Human moral values related to nature, and (3) Human moral values related to personal, fellow human beings, and society as many as 86 value frequencies, one central theme, and six minor themes. Meanwhile, the function of religious values contained in the novel *Dibawah Lindungan Ka'bah* by Prof. Dr. Hamka consists of (1) The function of diversity, (2) The function of culture, (3) The function of education, and (4) The function of society amounting to 44 values, four minor themes, so that the total number of thematic values and value functions amounted to 141 themes (major, minor, and subthemes; main ideas). We also conclude that the novel *Dibawah Lindungan Ka'bah* can be used as mandatory reading in public and private educational institutions to appreciate and practice the religious values of Indonesian people.

KEYWORDS: Religious values, novel, Kaaba, Indonesian literature

I. INTRODUCTION

Literature has indeed recorded various experiences and the experiences conveyed by ancestors at bedtime, shaman mantras in ritual settings, elegies of religious leaders, and community leaders in palace-centric environments in different types of ceremonies (Herbert, 2001; Miall & Kuiken, 1994). There is no apparent concern about whether the audience listening knows literary appreciation. All aim to voice the turmoil of a community to determine its existence. Therefore, scholarly works are not born in a social vacuum but as a form of human creative work in the form of imaginative texts from a social reality of society. In addition, literature is the spirit of culture and is seen as a lighthouse that radiates the spirit of the glory of its era and reflects society's culture. One form of prose literary work that contains the philosophy of Indonesian human life is a novel. Novels have embodied the heterogeneity of the order of Indonesian human life: behavior, image of deeds, politeness of morality, behavior characters that tend towards Eastern ethics that need to be known, studied, explored, and appreciated (Retsikas, 2007).

Based on the Decree of the Minister of National Education, it is stated that there are significant problems in education for the younger generation, namely, the problem of character education caused by the erosion of noble values and moral decadence originating from religious teachings as a result of the shallowness of humanistic humanity and Indonesian (Taja, Nurdin, Kosasih, & Suresman, 2021; Was, Woltz, & Drew, 2006). Why is the millennial turmoil decorated with modernization and westernization among the younger generation not a social-national fear of the threat of moral decadence? Why is the humanistic Indonesian culture, which is fascinating and admirable to the Western world, abandoned by Indonesian society, especially the younger generation? Aren't dozens or even hundreds of literary works that popularize Eastern culture with an entirely Indonesian ethical face: mutual respect, mutual assistance, caring for others, honesty, sincerity and trust in others, and surrender to Allah SWT, God Almighty and all nature not a learning material for morals? as national education is not only aimed at forming a skilled and intelligent generation, but it is also expected to form Pancasila people who are humanist, pious, have noble character, independent, creative and also participate in national development. From elementary and secondary to higher education, curriculum planning leads to input-output factors through learning processes and instruments prioritizing moral values. As stated

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by Abdus Salam, national character building can be carried out based on a standard curriculum that includes aspects of religious values, local and regional cultural wisdom, and humanitarian values.

Based on the above facts, scholars emphasized that the problem currently being faced by the Indonesian nation is the failure of education that is not oriented towards humanitarian values and the destruction of morals and ethics of the young generation (Suharno, Pambudi, & Harjanto, 2020). The undeveloped character of the young generation is caused by educational practices that are still directed at the formation of intelligent individuals individually. Juvenile delinquency, brawls, and the destruction of morals and ethics that are not yet fully Islamic are still seen, found, and felt to this day. Likewise, the reality that is seen directly in several mass mobilizations involving students from various universities and the general public at the time of the "OMNIBUS-LAW Incident," So it is very necessary to analyze the appreciation of literary forms of novels to foster and develop the image of the morality of the young generation so that they appreciate and practice noble values to maintain national stability for the sake of peace and tranquillity.

Maintaining national stability for the sake of peace is related to the hierarchy of basic human needs, including (1) the need for security, and (2) social needs and self-actualization. The state has guaranteed security in religion for national stability (Samala, P, & Criollo-C, 2024). Therefore, the concept of Islam as *rahmatan lil'alam* must be a national symbol and trend. The placement of the context of inclusive Islam and exclusive Islam must be based on the level of social and humanitarian relations. Indoctrination teachings are not permissible to be a benchmark for personal truth and consider other religions wrong. However, humanitarian relations remain a priority in national and state life.

Faith-monotheism doctrine is within a personal framework of belief, but the expression of social relations and welfare must still be prioritized. Therefore, learning appreciation that is oriented towards human values must be the ideal foundation so as not to produce a young generation with a shallow understanding of Islam as *rahmatan lil'alam* (for all humankind's benefits). In addition, the researcher assumes that the learning of moral values in general educational institutions or religious educational institutions has not optimally deepened, experienced the life of the nation and state even though they have studied the contents contained in the holy book of the Qur'an and the Hadith of the Prophet Muhammad SAW (Wahyuddin, Nurdin, & Pettalongi, 2022; Zulkarnaim, Sidik, & Nurdin, 2022). Therefore, the researcher believes that noble values (ethics, morals, manners, etiquette) in literary works are basic humanistic education to develop Indonesian personality.

II. LITERATURE REVIEW

A. Definition of Literature

The term literature comes from Latin, namely, '*Litteratura*,' which is a translation of the Greek word; '*grammatical*,' '*literature*,' and contains the meaning of letters or writing for grammar and poetry. This term has developed in various languages, including literature (English), literature (German), '*litterature*' (French), and '*letterkunde*' (Dutch) (Ohmann, 1971; Steen, 1999). In Chinese, the word close to '*literature*' is '*wen*.' Likewise, in Arabic, there are several words that have the same meaning as the term '*literature*,' such as; '*adab*,' '*tamaddun*,' and '*syi'r*.' Literature is one of the oldest disciplines, which was developed in the 3rd century and was marked by; '*Poetica*,' a classic book written by the famous Greek philosopher Aristotle (384-322 BC) (Frank, 1998). This philosopher has initiated the theory of tragedy drama in the growth and development of literature worldwide.

Furthermore, some theorists who are biased towards this theory include Literary Knowledge by A. Teeuw, Literary Scholarship by Andre Lafavere (Lefevere, 1982), The Study of Literature by W. H. Hudson, and Theory of Literature by Rene Wellek Austin Warren, Literary Science consists of literary theory, literary criticism, and literary history. The three branches of literary science are related to studying literary works. Literary theory contains concepts/descriptions of the general laws of an object of science from a certain point of view. At the same time, literary criticism is part of literary science. The theoretical framework is the science of human civilization, which contains an image of deeds, behavior, ethics, and morals, and all forms of the hierarchy of customs and habits of a community's past, present, and future that must be studied. Other terms for the appreciation and learning of literature are literary review, literary study, literary analysis, and literary research. Therefore, competence is needed to appreciate literature and knowledge to review, analyze, and review literary works.

In addition, literary history is a branch of literary science that studies the growth and development of literature based on periodization. Literary theory reviews language in detail and conventionally based on semantics, stylistics, structure, diction, message, characterization, storyline (plot), setting, or background that has constructed a literary work (De Man, 1970; Frye, 1981). Literary criticism is a literary science that studies, examines, reviews, gives considerations, and assesses the advantages or disadvantages of literary works. The relationship between literary history and literary theory is part of literary science that studies the development of literature from time to period as part of the appreciation of a civilization (Gutzwiller, 2010). Therefore, the growth and development of literary history, a nation, region, or culture is obtained from research on literary works produced by literary researchers. Five characteristics must be explored in studying literary works. First, the understanding that literature

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contains mimetic interpretation. This means that literary works must reflect reality. Second, the benefits of literary works. Studying literary works should understand the function of literature for readers. In the end, it will present the impression that the literature created is useful for the welfare of humanity. Third, literature must be recognized as containing fictional aspects that reflect elements of reality that do not seem fabricated. Fourth, have an understanding that literary works are works of art. Ultimately, it can be classified as literature or not literature. Fifth, literary works must lead to the reality that literature is part of society.

B. Religious Values in Novel Literature

Values are abstract concepts within humans and society regarding things considered good, bad, right, or wrong—the word value, which is then translated into Indonesian as *Nilai*. Value comes from the Latin “*valere*” or old French “*Valoir*,” which can be interpreted as price (Peschard & van Fraassen, 2014). The definition of value in the Big Indonesian Dictionary contains the meaning of price (in the sense of estimated price). However, broadly, if the word price is associated with a particular object or perceived from a certain point of view, then it has a different meaning. If value or price is interpreted with the nature, behavior of a person, and abstract beliefs, the value or price will have a broad and unlimited meaning. According to several experts, including Schwartz, the definition of value explains that value is a belief related to a certain way of behaving or end goal, beyond specific situations, directing selection or evaluation of individual behavior and events and arranged based on the degree of importance (Zulkarnain et al., 2022). Meanwhile, according to Richard Bender, value is an experience that satisfies needs recognized as related to themselves and the outside world or experience (Bender, 2002).

Value is a new theme in philosophy, and the study of values is precisely in the realm of axiology, one of the branches of philosophy besides ontology and epistemology. The study of values has inspired many philosophers to discuss it; even Plato has discussed in his work that beauty, goodness, and holiness are essential themes for writers throughout the ages. The issue of values brings differences of thought so that, in the end, each value is studied in a closed way. The issue of values is complicated. The terms good and bad in values cannot be pitted against each other, as in the study of ethics, because good and bad exist in each opinion. The problem is, in goodness, there is an element of badness; for example, charity is a good deed, but if the charity money results from corruption, the problem will be different. That issue needs to be studied in the philosophy of values because there is also evil in goodness. Likewise, it is better if there is goodness in evil.

Since the end of the 19th century, justice, goodness, beauty, and other special values have been studied not only in their own right but also as separate parts of a new kind of thing, namely, value. This is a real discovery that fundamentally distinguishes being from value. In essence, value is something valuable, of high quality, and useful for humans, so value has the following characteristics: (a). Value is an abstract reality and exists in human life. Abstract values cannot be sensed. Only objects of value can be observed. (b). Value has a normative nature, meaning that value contains hopes, ideals, and obligations so that value has an ideal nature. Value is manifested in the form of norms as a basis for humans to act. (c). Value is a driving force or motivator, and humans support value. Humans act based on the values they believe in. In the study of philosophy, values are divided into three types: (1) Logical values are true-false values. (2) Aesthetic values are beautiful-unbeautiful (ugly) values. (3) Ethical or moral values are good-bad values. Values are divided into two groups: values of conscience (value of being) and giving (Andersson & Green Werkmäster, 2021). Values of conscience exist in humans and then develop into behavior and how we treat others. Meanwhile, the values of giving need to be practiced or given, and they will then be received as much as is given.

Value is the quality of something that makes it liked, desired, pursued, appreciated, helpful, and can make people who live it dignified. According to Max Scheler, the existing values are not equally noble and high. The high and low values are grouped into four levels: (a). Enjoyment values: this level contains pleasing and unpleasant values that cause humans to be happy and unhappy. (b). Life values: at this level, some values are essential, such as health, general welfare, and spiritual freshness. (c). Spiritual values: values that do not depend on physical conditions or the environment (Perrin, 1991). Such values are beauty, truth, and pure knowledge, which are achieved in philosophy. (d). Spiritual values: values that contain sacred and impure value modalities. These values consist of personality values.

III. METHODOLOGY

This study uses an interpretive qualitative study (Nurdin & Pettalongi, 2022) with content-based analysis techniques (Agichtein, Castillo, Donato, Gionis, & Mishne, 2008; Akehurst, 2009). This research, which refers to the field of literature, is also categorized as a type of library study and text review because it tries to reveal the content (moral message) that can be used as an ethical concept. In addition, the purpose of text review research is to find, explain, and describe (Atanasova, 2024). In this study, we describe the values and the function of values in the novel *Di Bawah Lindungan Ka'bah* by Prof. Dr. Hamka based on thematic analysis. Thematic analysis design can be identified through three types of communication research that use content

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analysis (Braun & Clarke, 2006; Ermawati & Nurdin, 2023). Simply put, it can be analysed through three messages: who says what, to whom, in what channel, and with what effect.

IV. RESULTS AND DISCUSSION

A. *Religious Values in the novel Di Bawah Lindungan Ka'bah*

The religious values contained in the novel *Di Bawah Lindungan Ka'bah* by Prof. Dr. Hamka include (a) human moral values related to God, (b) human moral values related to nature, and (c) human moral values related to others personally and society. The results of the appreciation of literary values in the novel *Di Bawah Lindungan Ka'bah* (hereinafter abbreviated as DLK) are as follows:

1. Human Moral Values Related to God

Human moral values related to God are divided into (1) humans who acknowledge the existence of God, (2) humans who obey religious teachings, (3) humans who deny, and (4) humans who surrender. This can be explained more clearly as follows:

a. *Humans who acknowledge the existence of God*

As creatures created by God, humans are entrusted with the caliph's role, which regulates life on earth. Harun Nasution emphasized that humans function as caliphs on earth who regulate nature and the environment for prosperity and are the absolute power and will of God with the term fatalism or predestination (surrendering essential actions to humans and attribution only to Allah SWT).

The results of the appreciation that humans acknowledge the existence of God are found in the subtitle, *Mekah in 1927*, the 2nd paragraph, in line 12, among others: "Around the Kaaba among the Takbir of the people who are running back and forth between the hills of Safa and Marwah, I have heard the lamentations and groans of a creature of God." In the same subtitle, paragraph 1, line 8 is found, which can be stated as follows:

"Once I saw him, when I was doing tawaf around the Ka'bah, he was hanging on to the kiswah, looking up to the sky, his tears were flowing very fast, wetting the turban that covered his chest. I could also hear him praying: "O Allah! Strengthen the heart of your servant!"

Likewise, still, in the subtitle, *Mekah pada in 1927*, the 2nd paragraph, 6th line, among others, was found; "Among the roar of human voices that are almost silent in the Grand Mosque... thousands of creatures are departing to the sky to the presence of Allah."

The author's observation of the young man Hamid in DLK's novel, who is very particular about carrying out the pillars of the Hajj during Tawaf until he surrenders to hanging himself on the Kiswah cloth is an illustration of his belief in the existence of God. Meanwhile, in the subtitle, *Anak yang Kematian Ayah* (an orphan), the storyline about the belief in the existence of God is found in the 2nd paragraph, 5th sentence line, among other things; "Mother showed me several prayers and readings that became *wirid* from my late father when he was alive, offering great hope to God and all the worlds, asking for His mercy." In addition to the subtitle: *Apakah Namanya Ini?* Also found in the 1st paragraph, 7th sentence line, in the form of a short dialogue between Hamid and Zainab as follows:

"When did you come home?" she said.

"At ten this morning," I replied.

"How are you? Good!"

"Alhamdulillah..."

In the same subtitle, belief in God is also found in paragraph 3, line 19: "Study hard, Hamid,...you will quickly become smart in religious matters,..Insya Allah." Belief in the existence of God is also found in the subtitle, *Seperuntungan*, paragraph 5, line 23, among others; "Mother should be quiet first. Mother is too tired." "No, Mid, God has returned my strength to convey this conversation to you." In the same subtitle, paragraph 3, belief in the existence of God is also found in line 21, as follows:

"Indeed, my son's love is just in nature. Allah has ordained him in justice, not differentiating between kings and beggars, rich and poor, lowly and noble, but the rules of social life do not allow that to apply."

Likewise, in the same subtitle, paragraph 2, line 26, it said as follows:

"I only hope to God, may He grant you grace and protection. He who has planted that feeling in your heart also has the power to remove it. May it be only a fantasy, wishful thinking that often affects the hearts of young people that can be lost because of the change of day and night."

Next in the subtitle, *Berjalan Jauh*, 1st paragraph, 5th sentence line, among others; "To God can I bring a sacrifice for a weak woman, I have helped her, persuaded her child's hard heart." Furthermore, the same subtitle in the 1st paragraph, line 5, includes, "Allah shows His power. It would not be fair if all creatures were made to laugh; there must also be those who will cry." In the same subtitle, paragraph 6, line 1, "And let Allah protect all of us." Meanwhile, in the subtitle, *Berita dari Kampung*, 1st paragraph, 1st sentence line, "For myself, God has destined me to be different from other people." Another subtitle, *Harapan dalam*

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Penghidupan, is found in the 1st paragraph, 1st sentence line, among others; "Because the soul meets inwardly, in the predestination (*baqa*) of Allah's events, before this human gross body becomes acquainted."

Likewise, in the 4th paragraph, line 25, it is written, "I know that remembering (missing) distant people is a disease, but I am also afraid that the disease will disappear from my heart...oh Allah!" Meanwhile, in paragraph 7, line 24, it is written:

"Lord! For years, I have been walking in pitch darkness, uncertain of the land I am traveling on, with not a single star in the sky above my eyes to guide me on my journey. Only then did I understand that God also makes joy in this mortal world."

Next, in the subtitle, Surat-Surat 3rd paragraph, 17th sentence line, it is written, "How lucky these two friends will be in the future if they meet again." "Yes, I hope Allah, who is merciful, will grant their hopes." In the subtitle Surat-Surat, paragraph 3, line 13, it is written, among other things: "Now, brother, my sister's body is sick, death will happen in the morning, or tomorrow afternoon, who knows what God will do. There is great hope of meeting you." Likewise, in the exact subtitle of the 3rd paragraph, line 14, it is found; "Calm your heart, friend!" said Saleh. "God's will has come to pass. He has called those He loves into His presence."

Meanwhile, in the 3rd and 4th paragraphs, line 9, the following is found:

"On his face, there was a clear and peaceful light, the light of God's pleasure. There was a smile on his lips, and the time came. He was released from the responses of this very heavy world with the permission of His Lord. Under the protection of the Ka'bah."

Next in the closing subtitle, 3rd paragraph, 6th line, it said as follows:

"Allah is Most Just. If this world is narrow for the two of you, then the afterlife is wider and more spacious; creatures will receive the reward of their honesty and patience; that is where real life is, not a dream. We also await orders because there is a time to come and go."

All the quotes above describe the main characters in the story (the author Hamka, Hamid, Zainab, and Mrs. Zainab, and Hamid's friends Saleh and Rosna) in the DLK novel. The novel depicts belief in the existence of Allah SWT and follows the storyline according to the author's wishes and views.

b. People who obey religious teachings

Humans are free to will (free will) and free to act (free act). However, according to Masdar Mas'udi, human will and freedom are regulated by God's law so humans know good and bad will because they will be accountable in the afterlife. The attitude of humans who obey religious teachings in the novel DLK by Prof. Dr. Hamka is found in the subtitle Mekah pada Tahun 1927, paragraph 1, line 5. The following natural conditions are also found:

"A year before that, two well-known people from our country had also gone on the Hajj. So, Hejaz's security was spread. Because of this, many people intended to fulfill the fifth pillar of Islam. Every Hajj ship that left for Jeddah was packed with Hajj pilgrims. It is said there had never been as many people on the Hajj as in 1926 (on ships) before and after."

The author wrote the novel based on the reality that he saw and felt. The two famous people in the novel) are H.O.S.Cokroaminoto and KH. Mas Mansyur. Therefore, the novel is a social reality of past society poured into writing. Furthermore, in the same subtitle, paragraph 3, line 12, it is found among others;

"That's when I went on the Hajj... how big my heart was when I saw the Ka'bah; I can't describe it because since I was little, as a Muslim habit, the Ka'bah and the seven minarets of the Grand Mosque have been my memories."

Likewise in the 2nd paragraph, 6th line, as follows:

"I have heard, among the call to prayer (bang) that faintly reached the top of the seven towers, among the roar of human prayer making the rounds of tawaf around the Ka'bah, among the Takbir of the people who were running back and forth between Mount Safa and Marwah."

That is the response and vibration of the human heart after being around the Grand Mosque and the Ka'bah. Next, in the same subheading, paragraph 1, line 4, among others, as follows:

"In front of my room..lives a 23-year-old young man...Usually, before the dawn call to prayer is heard, he has already woken up and gone to the mosque alone. According to the Sheikh, he is from Sumatra and has settled in Mecca. I have gained a noble and exemplary friend. If I have already talked about worldly matters subtly and imperceptibly, the conversation is diverted to the refinement of morals and the height of religious politeness."

In the same subtitle, a storyline is also found that describes the condition of the young man who obediently carries out Allah's commands in the 1st paragraph, 2nd line, as follows:

"He started reading books, especially Sufism, which Imam Al-Ghazali wrote. Once, I saw him when I was doing tawaf around the Ka'bah; he was hanging on the kiswah, looking up to the sky. His tears were swift, wetting the turban that covered his chest. He could also be heard praying, "O Allah! Strengthen the heart of Your servant!"

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The author's observations of people who adhere to religious teachings in carrying out the pillars of the Hajj. In the storyline, we also find a description of Hamid's youth's obedience in the subtitle, *Mekah pada Tahun 1927*, 2nd paragraph, 3rd sentence line, as follows: "Among the almost silent roar of human voices in the Grand Mosque, among the prayers of thousands of creatures who were leaving for the sky to the presence of Allah, my friend gathered his memories." Additionally, in the subtitle, *Berjalan Jauh*, it was found obedient value in which the author's obedient attitude is reflected in the 4th paragraph, 10th sentence line, as follows:

"Now you can see, I am here under the protection of the holy Ka'bah, separated from the company of other humans. Here, I am always meditative and praying to the Lord of all the worlds so that He will give me patience and courage to face my determination. Every night, I sit in I'tikaf in the Grand Mosque. It only occasionally comes to mind, but it disappears immediately when I bring tawaf, sa'i, or persevere in the mosque at midnight,"

Next, in the subtitle, *Harapan dalam Penghidupan*, paragraph 6, line 23, it is found among others; "Insya Allah, after performing the Hajj I will return home soon. Hopefully, we can return home together." Likewise, the description of obedience in carrying out the pillars of the Hajj is found in the subtitle, *Di Bawah Lindungan Ka'bah*, paragraph 2, line 15, as follows:

"It was hot at Arafah. We remembered that we would be performing *wukuf* later in *Padang Mahsyar*. Next, we went to Mina and stopped at Muzdalifah. Then, on the 13th day, we returned to Mecca to do the big tawaf and sai. After that, shaving where then is called Hajj."

Several paragraphs also showing the obedience of the perpetrators of the story are in the subtitles, *Di Bawah Lindungan Ka'bah* paragraphs 2, 3, 4, 5, and 6, as follows:

"O, Rabbi, O my Lord, the Most Gracious and Merciful! Indeed, under the protection of the Ka'bah, Your holy and chosen House, I raise my hands for mercy. To whom will I ask for forgiveness, if not to You, O Lord! There is no single rope I can hang other than Yours. There is not a single door that I will knock on except Yours. Make it easy for me to return home to Your presence; I will obey people who were before me, people whose lives are connected with mine. Yes, Rabbi, You are the Almighty; to You, we will all return."

The above quote is from Zainab's prayer to Allah SWT describing her resignation from her way of life. This is proof of obedience to the Almighty Creator (Allah SWT).

c. *Man who surrenders (Tawakkal)*

Submission is an act that is not commendable in Islamic teachings. The submission desired by Allah SWT is submission after trying or working hard, which is called "*tawakkal*." Nasution stated that *tawakkal* is a complete surrender to Allah SWT after making efforts. A paragraph that describes the character of a resigned human being in the DLK novel subtitled *Anak yang Kematian Ayah*, paragraphs 1, 2, and 3, line 6, it said as follows:

"When I was four years old, my father died... only on the wall I found a picture of him when he was young, dashing and sweet. He left my mother and me destitute. The House where we lived was just a small old house, which would be more fitting to be called a hut. Poverty had made my mother lose hope."

The quote above describes the author's condition of Hamid and his mother, who live in poverty. In addition, the beginning of Hamid's family's resignation due to bankruptcy is found in the subtitle, *Anak yang Kematian Ayah*, paragraph 3, line 2, as stated by the author as follows:

"However, after my father's business fell and poverty replaced all the pleasures, the two men and their wives were left out of society, pushed aside, and drifted little by little. Due to shame, my father moved to the city of Padang and lived in the small house we lived in so that his name would disappear completely from among the relatives. Mother also showed me several prayers and readings which were the *wirid* of the late father during the deceased's life, extending great hope to God and all the worlds, asking for mercy and His love."

Surrendering is the right attitude, but it must start with maximum work effort to achieve one's goals. Furthermore, in the same sub-heading, paragraph 3, line 21, as follows:

"Engku Haji Ja'far was very kind to me... from the Hollands Inlandsche School (HIS) elementary school, I went up together with his son to occupy Meer Uitgebreid Lager Onderwijs (MULO), but after graduating, we were no longer going to continue because my mother tended to study religion at Engku Haji Ja'far's expense in Padang Panjang. Likewise, Zainab, according to custom, entered seclusion."

The quote above shows Hamid's resignation that he experienced since his father's death, living with his mother in a hut and then being offered by Engku Haji Ja'far to go to school. Hamid's resignation is also found in the subtitle; *Seperuntungan*, paragraph 2, line 4, as follows:

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"Not long after the wise man closed his eyes (the death of Engku Haji Ja'far), a new disaster came to me. My beloved mother, who had carried me through my life for many years, was stricken with an illness that weakened her body. Meanwhile, I sat guarding her silently and patiently."

Hamid's resignation is also found in the subtitle *Tegak dan Runtuh*, paragraph 2, line 5, among other places: "Since that death, I have not often come to his House. I am drowning in contemplation, thinking about my life in the future, alone in this world."

V. CONCLUSIONS

Based on the results of the study of texts and appreciation of religious values with the approach of thematic analysis of the novel *Di Bawah Lindungan Ka'bah*, two perspectives of religious values were found, including human moral values related to God, human moral values related to nature, human moral values regarding individuals and fellow human beings, and values of relationships with society. Then, the function of values consists of religious functions, cultural functions, educational functions, and social functions.

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