

ISLAMIC DIDACTIC LITERATURE IN THE NOVEL “CINTA DI UJUNG SAJADAH” BY ASMA NADIA

Erlinda Nofasari, Dadang Sunendar, Sumiyadi, Vismaia Sobariah Damaianti

Indonesian Language Education Study Program, Universitas Pendidikan Indonesia, Indonesia

Jalan Setiabudhi 299, Bandung, West Java, Indonesia

Corresponding Author: erlindanofasari@upi.edu



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Abstract: This research aimed to describe didactic literature in the Islamic novel *Cinta Di Ujung Sajadah* (CDUS, 2012) by Asma Nadia in terms of the contents/expressions of Islamic literary didacticism. This type of research was qualitative research using descriptive methods. Data analysis was carried out based on the didacticism expression theory. The results showed that the Islamic novel *CDUS* (1) has contents/expressions that are in accordance with the aqeedah, sharia, ihsan (morals). (2) is a didactic literature that provides moral, religious, and social teaching. (3) charged dimensions of factual, conceptual, procedural, and metacognitive knowledge. (4) can be used as sources and solutions based on sharia science. Islamic didactic literature found in the novel *CDUS* is very relevant to be used as a source of literacy to improve the morale of students.

Keywords: literature, didactic literature, Islamic novel

Literature learning in schools is part of the Indonesian language subjects. This is a compulsory subject that every student must learn. Literature learning has an essential role in shaping and building student morals. This can be seen from the following research results. Learning literature has a vital role in shaping students' morals because literature is full of religious, moral, social, and so on, which can support the formation of student morals (Pantu & Luneto, 2014). Teaching literature is useful for shaping the morals, attitudes, character, and ethos of students (Herfanda, 2012). Teaching literature functions to help education as

a whole, namely helping language skills (listening, speaking, reading, writing), increasing cultural knowledge (broad-minded, in various fields of science), developing creativity and taste (senses, reasoning, feelings, social awareness, sense of religious), and supports the formation of character (character/ personality: diligent, tolerant, sympathetic, not arrogant). It means that teaching literature not only carries out cultural and ideological functions but also a practical (pragmatic) function (Suwondo, 2017). Learning literature can foster reading habits which in the

end can increase understanding and comprehension of humans and humanity, recognize values, get new ideas, increase socio-cultural knowledge, develop feelings and intention, and develop character and personality (Suryaman, 2010).

However, the reality is that there are still many teenagers who have bad morals. This can be seen from the following research results. Indonesian teenagers are very far from religious teachings. Deviant behavior, such as promiscuity and free sex is common among teenagers (Ningrum, 2015). Parents, teachers, and some parties involved in the fields of education, religion and social have complained about some students behaving outside the limits of decency and decency, for example, drunkenness, brawl, drug abuse, promiscuity and free sex, hedonistic lifestyle and hippies in the West, and so on (Iskarim, 2017). The problems that occur in Indonesia are closely related to the level of morality of society, the world of education, especially in elementary schools, as one of the contributors to these problems, ranging from theft, bullying, sexual abuse, and even violence that results in death (Cahyo, 2017). Students lose control in carrying out their daily activities, resulting in ongoing behaviors that dominate their social environment, such as the birth of motorcycle gangs, rape, gambling, etc. (Suharni, 2016). Promiscuity is juvenile delinquency that shows a very alarming increase in less than the last decade (Nadirah, 2017). One way that can be done to improve student morals is to equip students with reading materials that can educate, one of which is literature.

Literary works have two functions, as stated by a Roman thinker, Horatius, in his *Ars Poetica* essay, namely *dulce et utile*. *Dulce* is related to literature's function as fun, entertaining, or enjoyment, meaning that literature pleases the reader so that the reader feels interested in reading literature. Meanwhile, *utile* is related to the function of literature, which is educational, teaching, and useful, meaning that literature provides advice and cultivation of ethics so that readers can emulate positive things in literary works (Wellek & Austin, 1989). A similar opinion is expressed by (Teeuw, 1988) in his book *Sastra dan Ilmu Sastra* (Literature and Literature Science) that the function of literature is to educate and entertain. The function of literature as educating is more dominant in didactic literature, while the function of entertaining literature is more dominant in pop and imaginative literature.

Didactic literary works are generally distinguished from imaginative literary works (called mimetic or representational), namely literary works whose material is compiled and displayed, not to increase the attractiveness of the embodied doctrine, but to increase their intrinsic interest and capacity to mobilize and provide artistic enjoyment towards readers (Abrams, 1999). The didactic function of literature in the context of the nation's spiritual mental development is to influence humans and their readers from two aspects, namely the subjective aspect (individual human values are influenced by personal experience) and the objective aspect (human values are formed by the stimulation of the influence of internalization of values through the didactic process, both formal and informal) (Fatah, 1993). Didactic literature is a literary work whose primary purpose is to teach or educate (Sumiyadi, 2016). Didactic literature provides philosophical, religious, moral, and scientific knowledge and ideas in various imaginative literary genres. The word didactic comes from a Greek term which means teach and educate (Nordquist, 2019).

Didactic literary work is closely related to religious literature or Islamic novels. The presence of a new genre in our literary body is the genre of 'religious literature' which emphasizes religious life as its background (Mohamad, 1982). Islamic novels have a tendency towards the appearance of Islamic imagery, usually evidenced in external aspects such as titles that use Islamic terms, and front cover illustrations are usually shown with a veiled woman, a picture of a mosque, the Ka'bah (the holy site for Muslims located in Mecca), Al-Quran, khat (Arabic calligraphy) or geometric print motifs that are usually associated with Islamic art (Seyyed, 1997). Religious literature provides answers to situations based on traditional religious values (Mohammad, 1982). This is also the view that Islamic novels can be categorized as didactic literature. One example of the work of Islamic didactic literature is the novel *Cinta Di Ujung Sajadah* (2012) by Asma Nadia.

The novel *Cinta Di Ujung Sajadah* (2012) by Asma Nadia is said to be a didactic Islamic literary work because the novel has high quality, high value, and educative. In Islamic didactic literary works, many things are analyzed. *The first* is the suitability of content/ expressions with the aim of Islamic education, namely, developing the potential for readers to have Din Al-Islam: faith,

sharia, and ihsan (morals). God's rules regarding the belief system or the credo system are called aqeedah. Another term for aqeedah is faith. Allah's rules regarding the procedures for charity or the system of rites are called sharia. Another term for sharia is Islam. Allah's rules regarding behavior are called ihsan. Another term for ihsan is morals (Ausop, 2014).

He also explained that the creed includes the pillars of faith which consists of (a) faith in Allah (such as praying, giving thanks, worshipping, submitting to Allah alone, not associating Allah, acknowledging there is no God but Allah and acknowledging that the prophet Muhammad is Allah's messenger); (b) faith in God's Angel (such as: confessing/believing in God's Angel); (c) faith in Allah's Books (such as: believing in Allah's Books, reading, understanding and applying them in life); (d) faith in Allah's Apostles (such as praying, greeting Allah's Messenger, and acknowledging Allah's Apostle); (e) faith in the Day of Judgment (such as: believe that the time of Judgment will come/retaliation), and (f) faith in Qada and Qadar (such as: believe in the destiny that Allah has written, life, death, sustenance, match). Sharia includes Mahdhah worship (special worship consisting of salat, shaum, zakat, hajj, and deathcare) and Muamalah/ Ghair Mahdhah worship (public worship consisting of *Siyasah* (Politics & International Relations), *Iqtishadiyah* (Economics & Finance), *Tsaqafah* (Culture), *Munakahat* (Marriage Law), and *Jinayat* (*Ta'zier*, *Hudud*, and *Qishash*)). Ihsan/ morals include the *hablun min Allah*, namely the relationship between human and Allah (such as: establishing salat on time, saying Basmallah before doing something, praying, dhikr, giving thanks); *hablun min An-Nas*, namely the relationship among humans (such as: visiting sick people, eroding grudges, forgiving each other, loving each other, honoring and caring for orphans, forging friendship, greeting when meeting, advising, dutiful to parents, love to help, give praise, admit mistakes, put the interests of others above personal interests); and *hablun min Al-Alam*, namely the relationship between humans and nature (such as: disposing of garbage in its place, not cutting trees carelessly, preserving nature, not hunting protected animals and fauna).

The second is didactic literature. It aims to provide teaching that explains knowledge to show moral, religious, and social themes or doctrines.

The teaching that explains the knowledge of moral themes or doctrines is instructions/ teachings that educate a person's behavior in a better direction. The teaching that explains the knowledge of religious themes or doctrines is instructional/ teaching about one's beliefs to get to the right path. The teaching that explains the knowledge of social themes or doctrines is instructions/ teachings that educate human relationships with others (Abrams, 1999). He also explained that the teaching explains moral themes or doctrines such as courtesy, gratitude, feeling ashamed, not easily giving up, repaying help with thanks, maintaining trust, honoring guests, improving oneself, obeying God's rules, being devoted to parents, be responsible to yourself, respect the elders, and loving the younger ones. The teaching that explains religious themes or doctrines such as saying greetings when meeting, providing information to people in need, maintaining spirit, avoiding backbiting, avoiding unlawful relationships, giving advice, and using Islamic terms in everyday life. The teaching explains social themes or doctrines such as supporting/caring for orphans, being fond of humanitarian activities, helping each other, caring for others, friendship, giving charity/ generosity, and co-operation.

The third is the knowledge dimension, which contains conceptual, procedural, and metacognitive knowledge. The whole knowledge dimension consists of factual, conceptual, procedural, and metacognitive knowledge (Anderson & Krathwohl, 2010). Factual knowledge is knowledge of detailed, specific, and elementary facts. Usually, it can be an event/occurrence that can be seen, heard, read, or touched by the five senses. Conceptual knowledge is knowledge in the form of concepts, classifications, specifications, categories, principles, and generalizations. Procedural knowledge is knowledge about how to do something, methods of investigation, criteria for using skills, algorithms, techniques, and methods. Metacognitive knowledge is knowledge about cognition (knowing and understanding), an action based on an understanding, including awareness and control of thinking and making decisions about something. It means that metacognition also involves thinking about one's thinking processes such as study skills, memory abilities, and

the ability to monitor learning. Therefore, someone understands how to organize these processes to maximize learning.

The fourth is knowledge or science that can be a source of problems/conflicts and can provide solutions based on the source of sharia knowledge (commendable knowledge). It consists of four, namely (a) Al-Quran, (Kitabullah) (b) Sunnah (the way/method of application by) Rasulullah SAW, (c) The agreement or unanimous opinion of the Muslim fakih (ijma'), and (4) the legacy or sayings of the companions of the Prophet (atsar) (Ghazali, 2014). *The fifth* is the use of didactic Islamic novels as literacy material in schools. The utilization of the novel *CDUS* (2012) by Asma Nadia as literacy material in schools can enrich students' references or reading material. A lot of references or reading material are one of the needs in the learning process (Alfianika et al., 2019).

In this study, the theory used to analyze the data, namely the Islamic didacticism theory referred to in Ausop, 2014; Abrams, 1999; Anderson and Krathwohl, 2010; Ghazali, 2011. The results of this study can be used as literacy in schools. This research has never been done before. However, several studies are almost the same, such as the didactic function of literature in building human morals (Suyatmi, 2012); strengthening the national identity through didactic literature (Sumiyadi, 2016); didactic literature study of the novel *bidadari bermata bening* by Habiburrahman El Shirazy (Nofasari, Sumiyadi, & Alfianika, 2018); didactic literature in learning literary appreciation (Sundana et al., 2018); Poets didactic as educators in the eighteenth century (Jones, 1976); the didactic power of metaphors in proverbs aphorisms (Brown, 2004); and the use of fiction as a didactic tool to examine existential problems (Sriraman & Adrian, 2004). In contrast to previous studies, this study focuses more on the use of didactic literature in Islamic novels as literacy in schools. The research was conducted because of a problem, namely the decline in the morale of students. The decline in students' morale is marked by the lack of morals of students towards teachers or older people, disobedience to their parents, rampant promiscuity among students, rape, liking of the same sex, addicted to drugs motorcycle gangs, and brawls. Therefore, the purpose of this study was to describe the Islamic didactic literature in Asma Nadia's Novel *Cinta Di Ujung Sajadah* in terms of the content/expression of the Islamic literary didacticism.

METHOD

This study used a qualitative method. Research that uses qualitative methods is usually descriptive. Descriptive research is used as a problem-solving procedure investigated by describing the condition of the subject or object of research. The characteristic of qualitative research is analyzing data that describes the text to interpret meaning (Creswell, 2012). The data source in this study was an Islamic novel entitled *Cinta Di Ujung Sajadah* (CDUS, 2012) by Asma Nadia.

The data source in this study is the Islamic novel *Cinta Di Ujung Sajadah* (2012) by Asma Nadia. The novel will be abbreviated as *CDUS* (2012). This Islamic novel teaches readers about the meaning of Heaven on the soles of the mother's feet, teaches readers how to be devoted to mothers who gave birth to us, teaches readers about the meaning of friendship, teaches readers about associating with the opposite sex who is not a mahram. The Islamic novel *CDUS* (2012) by Asma Nadia tends to the appearance of Islamic images, as evidenced by the novel's external aspects such as in the title and cover illustration. Concerning the title, it uses a word related to the term in Islam, namely the word *sajadah* (the base used for salat, in the form of a carpet and a small part of it- the prayer mat). The Islamic nuance is reinforced by the front cover illustration, which makes a clear point of attention. The cover illustration in the novel shows a picture of a beautiful woman wearing a veil, and this shows that she is one of the characteristics of Muslim women. Besides, it is equipped with a picture of a mosque (a house or building where Muslims pray).

The data collected was in the form of words or pictures, so it did not emphasize numbers. The instrument used in this research was the researchers themselves and documentation in the form of a novel. Besides, researchers were also assisted with supporting instruments, namely guidelines for the analysis of the Islamic literary didacticism (Ausop, 2014; Abrams, 1999; Anderson and Krathwohl, 2010; Ghazali, 2011). In this study, data collection was carried out by reading and marking words that have the meaning of the Islamic literary didacticism found in the Islamic novel *CDUS*. After that, all data were recorded in an inventory data format (Creswell, 2012).

The data analysis in this study was carried out by the following steps. (1) Classifying words that have didactic value written. (2) Analyzing the

data according to the theoretical analysis of the Islamic literary didacticism (Ausop, 2014; Abrams, 1999; Anderson and Krathwohl, 2010; Ghazali, 2011) using the analytical guidelines for the Islamic literary didacticism. (3) Concluding the research results on didactic literature in the Islamic novel *CDUS* in terms of the contents/ expressions of the Islamic literary didacticism.

FINDINGS AND DISCUSSION

Findings

This section explains the results of research related to didactic literature in the Islamic novel *CDUS* in terms of the contents/ expressions of the Islamic literary didacticism. Researchers analyzed the data according to the theoretical analysis of the Islamic literary didacticism (Ausop, 2014; Abrams, 1999; Anderson and Krathwohl, 2010; Ghazali, 2011) using the analytical guidelines for the Islamic literary didacticism. Based on the data analysis that has been done, it is found that the research results show that the *CD-US* Islamic novel has (1) the conformity of the content/expression with the aim of Islamic education, namely developing the potential of readers to have Din Al-Islam: aqeedah; sharia; and ihsan (morals); (2) didactic literature that provides teaching about the knowledge that shows moral, religious, and social themes or doctrines; (3) the dimension of knowledge that contains factual, conceptual, procedural, and metacognitive knowledge; (4) science that can be a source of problems/ conflicts and can provide solutions based on the source of sharia (a commendable knowledge), namely the Al-Quran. Further explanations are as follows.

Conformity of Content/ Expression with the Objectives of Islamic Education, Namely Developing the Potential of Readers to Have Din Al-Islam: Aqeedah; Sharia; and Ihsan (Morals)

This section explains the findings related to the suitability of content/expressions with the objectives of Islamic education, namely, developing the potential for readers to have Din Al-Islam: faith; sharia; and ihsan (morals). The researcher found data on aqeedah, sharia, and ihsan/ morals in the *CDUS* novel as an Islamic novel. Based on

these findings, the most prominent data was data that reflected ihsan/ morals. The complete explanation is as follows.

Aqeedah

Researchers found data that reflects aqeedah, namely, faith in Allah and faith in Allah's Apostle. Data reflects faith in Allah, namely praying, surrendering only to Allah, and giving thanks. Meanwhile, data that reflects faith in Allah's Apostle is saying greetings to Rasulullah SAW and praying. Based on these findings, the most prominent data is faith, namely, faith in Allah. The following is an excerpt and discussion.

Allah ... whispered the woman in the white bandage, unable to take her eyes off the Nabawi Mosque that she left, May you accept this worship ... And if there is merit and goodness, give it to the mother who is now by Your side. Longing for Your house, is her longing too... (Nadia, 2012: 5).

From this excerpt, we can see that there are aspects of the faith that are indicated in the sentence of *Allah ... May You accept this worshipAnd if there is merit and goodness, give it to the Mother who is now by Your side. Longing for your house, is her longing too....*This sentence shows that figure Cinta has Tauhid Uluhiyah; she prays that the practice of worship can be given to her late mother. This describes that the Islamic novel *CDUS* reflects didactic Islamic literature, namely faith in Allah (*Tauhid Uluhiyah*). *Tauhid Uluhiyah* is the acknowledgment of Allah as the only God that must be worshiped (Ausop, 2014). This monotheism engenders devotion only to Allah as a symbol of monoloyalty. A person who has *Tauhid Uluhiyah* believes that there is no God but Allah and does not worship except Him.

Assalamu'alaika ya Rasulallaahi...warahmatullahi wa barakaatuh. Assalamu'alaika yaa nabiyaallaahi, Assalamu'alaika yaa shafwatallaahi, Assalamu'alaika yaa habiiballahi (Nadia, 2012: 3).

From the fragment of the excerpt, we can see that there are aspects of the faith indicated in the sentence *Assalamu'alaika ya Rasulallaahi...warahmatullahi wa barakaatuh. Assalamu'alaika yaa nabiyaallaahi, Assalamu'alaika yaa shafwatallaahi, Assalamu'alaika yaa habiiballahi*

ballahi. This sentence shows that Cinta is a Muslim who loves Allah's Apostles. How happy and how great is Cinta's longing to be in the Holy Land for the pilgrimage and to make pilgrimages at the Prophet's cemetery, standing so close to the Prophet's body. Happiness and longing are reflected in the greetings and prayers he recites repeatedly. This describes that the *CDUS* Islamic novel reflects the Islamic didactic literature of the *aqeedah*, namely faith in Allah's Apostles.

Sharia

The researchers found data that reflects the sharia (Islam) procedures for charity, namely *Mahdhah* (special worship) establishing/performing *salat* and performing the *Hajj*. Based on these data findings, the most prominent data is *Mahdhah* worship (special worship) establishing/performing *salat*. The following is an excerpt and discussion,

She was grateful that God answered his prayer. Allowing his feet to tread the Holy Land. Like other journeys when following the Prophet's footsteps, such as in the Grand Mosque, when she saw the Ka'bah, the black square building that was fragrant and radiated authority, his tears did not stop flowing. Requirement and obligatory of Hajj, except Thawaf Wada, have been completed (Nadia, 2012: 3).

From the passage of the excerpt, we can see that there is an aspect of sharia which is indicated in the sentence *Allowing her feet to walk on the Holy Land. Masjidil Haram, when she saw the Ka'bah, a black square building that was fragrant and radiated authority, her tears did not stop flowing. Requirement and obligatory of hajj, except Thawaf Wada 'have been completed*. This sentence shows that Cinta's character is very grateful to Allah because, with His authority, Cinta can perform the pilgrimage with her husband. This describes that the Islamic novel *CDUS* reflects the didactic Islamic literature of the aspects of sharia (Islam), namely *Mahdhah* worship/special worship of the five pillars of Islam performing the pilgrimage for those who can afford it.

Ihsan (Morals)

The researcher found data that reflects *ihsan*/morals, namely the *hablun min Allah* and the

hablun min An-Nas. Data that reflects Allah's habits are *salat*, reading *Basmallah* before doing something, praying, and giving thanks. The data that reflects *An-Nas*' habit is loving each other, visiting sick people, honoring and caring for orphans, building relationships, greeting when meeting, advising, being devoted to parents, like helping, giving praise, admitting mistakes, and prioritizing interests of others above personal interests. Based on these findings, the most prominent data is *ihsan*/moral *hablun min An-Nas*. The following is an excerpt and discussion,

"It is done, right? I want to perform Friday Salat!" (Nadia, 2012: 51).

From the fragment of the excerpt, we can see that there is an aspect of sharia which is indicated in the sentence, *"It is done, right? I want to perform Friday Salat!"*. This sentence shows that the character Makky always remembers his obligation as a Muslim man to carry out Friday Salat. He wants to have morality towards Allah by obeying Allah's commands, namely always maintaining a good relationship with Allah. This describes that the Islamic novel *CDUS* reflects the didactic Islamic literature of *ihsan* (*akhlak*) aspects, namely the behavior of *hablun min Allah* or human morals to Allah.

Bismillah! Cinta looked at his appearance once again. Then slowly turned the latch on the bedroom door. Approaching the stairs, Cinta could hear the boisterous chatter, which stopped abruptly as she descended (Nadia, 2012: 142).

From the excerpt fragment, we can see an aspect of sharia, which is indicated in the sentence *Bismillah!* This sentence was uttered by the figure Cinta when she wanted to get out of her room and open the door. She said *Bismillah*, which means *In the name of Allah, the Most Merciful, Most Merciful*. Islam teaches every Muslim to always read *Basmallah* before doing any activity, and Cinta practices this teaching. This describes that the Islamic novel *CDUS* reflects the didactic Islamic literature of the *ihsan* (moral) aspect, namely the code of behavior of *hablun min Allah*.

Suddenly, there was a loud clapping sound, which was coming from Salsa. As usual, the girl was more expressive. "My Sister Cinta

is so beautiful!" shouted the little girl sincerely, then rushed over to her and wished her a happy birthday (Nadia, 2012: 143).

From the fragment of the excerpt, we can see that there is an aspect of sharia, which is indicated in the sentence *"My Sister Cinta is so beautiful!" shouted the little girl sincerely, then rushed over to her and wished her a happy birthday*. This sentence shows that Salsa has an expressive attitude. She praised Cinta's dazzling appearance. Giving praise to someone as a sign that she is happy and expressive of that person's behavior is a laudable character. This describes that the Islamic novel *CDUS* reflects didactic Islamic literature. Salsa has the morality of the *hablun min An-Nas*, which is giving praise to others.

Didactic Literature that Aims to Provide Teaching that Explains Knowledge to Demonstrate Moral, Religious, and Social Themes or Doctrines

This section explains the findings related to didactic literary works, which aim to provide teachings that explain knowledge to show moral, religious, and social themes or doctrines. Researchers found data, namely the theme or doctrine of moral, religious (Islam), and social education (teachings) in the *CDUS* novel as an Islamic novel. Based on these data findings, the most prominent data shows the theme or doctrine of education (teachings) of religion (Islam). The complete explanation is as follows.

Moral Education (Teaching)

Researchers found data showing the theme or doctrine of moral education (teachings), namely courtesy, saying thank you, maintaining trust, honoring guests, improving oneself, and being devoted to parents. The following is an excerpt and discussion.

"You can't say that, Sinyo! You can't call Mama 'she'. It's not polite!" (Nadia, 2012: 26).

From the excerpt fragment, we can see that there is a didactic literary aspect, which is indicated in the sentence *"You cannot call Mama 'she'. It's not polite!"* The sentence describes that Cinta tries to give advice to his friend 'Sinyo' to always say politely in speaking. Moreover, the speech is addressed to Sinyo's biological mother,

namely parents who had given birth, educated, and raised us. This advice reflects the theme or doctrine of one's moral education (teachings) in saying politely to people older than us, especially our parents. This shows that the Islamic novel *CDUS* has didactic literary value.

Religion (Islam) Education (Teachings)

Researchers found data showing the theme or doctrine of education (teachings) of religion (Islam), namely saying greetings when meeting, providing information to people in need, guarding dignity, avoiding gossip, avoiding illicit relationships, and giving advice. The following is an excerpt and discussion.

"Assalamualaikum!" Cinta stuttered. Shocked by the man's reprimand who is suddenly in front of her. "Makky Matahari Muhammad" (Nadia, 2012: 41).

From the excerpt fragment, we can see a didactic literary aspect indicated in the sentence *"Assalamu'alaikum!"* This sentence describes the character Makky who greets Cinta as their initial introduction. Saying greetings to fellow Muslims is the sunnah of muakad, that is the sunnah, which is highly recommended to do it. Makky's attitude reflects the theme or doctrine of education (teachings) of religion (Islam). This shows that the Islamic novel *CDUS* has didactic literary value.

Social Education (Teaching)

Researchers found data showing the theme or doctrine of social education (teaching), namely supporting/ caring for orphans, humanity, helping, caring, friendship. The following is an excerpt and discussion.

I haven't known this extraordinary woman for long. At the age of twenty-seven, her beautiful figure was familiar to thousands of children who were orphans. It is said that since leaving high school, then continuing college, the girl has been diligently visiting orphanages and Islamic boarding schools, before having several orphanages which are now scattered throughout the country. (Nadia, 2012: 6).

From the fragment of the excerpt, we can see that there is a didactic literary aspect indicated in the sentence. *It is said that since leaving high*

school, then continuing college, the girl has been diligently visiting orphanages and Islamic boarding schools before having several orphanages that are now scattered throughout the country. This sentence describes that Cinta raised an orphaned child since graduating from high school until she got married. Then, the number of orphanages and pesantren she managed is increasing. What Cinta does is a form of helping others in need. In this case, Cinta helps and takes care of orphaned children to get the same rights as other human beings. Cinta has high social value. The attitude of love reflects the theme or doctrine of social education (teaching). This shows that the Islamic novel *CDUS* has didactic literary value.

Knowledge Dimensions, Namely Contained Conceptual, Procedural, and Metacognitive Knowledge

This section describes the findings related to the dimensions of knowledge, namely, conceptual, procedural, and metacognitive knowledge. Researchers found data that reflected factual, conceptual, procedural, and metacognitive knowledge in the *CDUS* novel as an Islamic novel. Based on these findings data, the most prominent data is data that reflects conceptual knowledge. A complete explanation is as follows.

"This one contains a cyanide solution, Cinta. Not water. Its function is to bring up images received by photo paper from exposure to film and the other one contains water, to stop developing pictures. Then, let it dry by itself or dry it with a hair dryer" (Nadia, 2012: 92).

From this excerpt, we can see the dimensions of factual knowledge indicated in the excerpt. The excerpt describes that Makky explained in detail to Cinta how to print photos, what materials are needed, and their functions. This shows that the *CDUS* Islamic novel has a dimension of factual knowledge.

"Motor drive? What for?" "To record fast sequential scenes; auto racing, football..." (Nadia, 2012: 60-61).

From the excerpt fragment, we can see that there is an aspect of the dimension of knowledge indicated in the sentence *"Motor drive? What for?" "To record fast sequential scenes; auto racing, football"* The sentence describes Makky

explaining the classification of motor drives and their examples. Knowledge in the form of classification is one of the conceptual knowledge. This shows that the *CDUS* Islamic novel has a conceptual knowledge dimension.

The girl's fingers were nimble pressing the buttons on her cellphone. Not well. How is about you? Are you done with your business? Pray for me! (Cinta) Cinta pressed the 'send' button, appeared on the screen of his cell phone a floating envelope. It didn't take long for the beep sound to be heard, along with the long creak of the train wheels that stopped. Jogya! (Nadia, 2012: 207).

From the fragment of the excerpt, we can see that there is an aspect of the dimension of knowledge indicated in the Cinta's sentence *"Cinta pressed the 'send' button, appeared on her cellphone screen a floating envelope. It did not take long for the beep sound to be heard"*. The sentence describes that the author indirectly presents knowledge of the procedure, namely how to reply to an SMS via the character Cinta. These steps can be done as follows. *First*, look at the notification box of incoming messages (notifications). *Second*, click the button and read the message. *Third*, swipe to the bottom right or left of the phone to see the reply button. *Fourth*, click the reply message button, and please type what we want to say regarding the message received. *Fifth*, please click the send button to send the message marked with a floating envelope. *Sixth*, there is a beep sound indicating the message is sent. Cinta took the six steps in replying to a message from Adj. Knowledge in the form of steps is one of the procedural knowledge. This shows that the *CDUS* Islamic novel has a dimension of procedural knowledge.

The neighbor said that the camera he holds is good for beginners, because the camera is full manual, so the lens diaphragm ring setting, shutter speed, and focus, as well as the use of the flash is done entirely by the photographer, not the camera's computer. In fact, it is fun although it is much more difficult than an automatic camera (Nadia, 2012: 107).

From the fragment of the excerpt, we can see that there is an aspect of the dimension of knowledge that is indicated in the sentence of the neighbor's word. This sentence describes Cinta's

survey before buying a Nikon FM 10 camera through a person who understands the use of the camera. Besides, Cinta has also been browsing the internet a lot to find out the truth. Cinta has a metacognitive dimension of knowledge. Metacognitive knowledge leads to scientific inquiry/research for students. This shows that the Islamic novel *CDUS* has a metacognitive dimension of knowledge.

Knowledge or Science that can be a Source of Problems/ Conflict and can Provide Solutions Based on the Sources of Sharia Knowledge (a Commendable Science)

This section describes the findings of literary works that present problems/conflicts and provide solutions based on the source of sharia knowledge (a commendable science) in the *CD-US* novel. Researchers found data that reflects the Islamic novel *CDUS*, which can be used as a source of problems/conflicts and can also provide solutions based on the source of the knowledge of shari'ah (a commendable knowledge), namely the Al-Qur'an. A complete explanation is as follows.

"Only he's the best guardian possible, Makky." The young man was stunned. The cell phone in his hand hadn't been ringing. No text or call from Cinta. Makky got up, rolled up his long gloves and stepped into the bathroom to take ablution. He will pray and ask Allah in the final prostration, to keep Cinta, for him (Nadia, 2012: 194).

From the passage of the excerpt, we can see that there is an aspect of the dimension of knowledge indicated in the sentence *He will pray and ask Allah in the final prostration, to keep Cinta, for him*. This sentence describes the problems faced by Makky occupied his mind. The anxiety that never subsided enveloped his heart to worry about Cinta's safety, who did not know where she was because there was no news and could not be contacted. However, Makky remembered his father's message, "Only He is the best guardian, Makky." Then, he performed ablution and prayed at the last prostration he begged Allah to take care of Love for him. "Allah is the best keeper, and He is Most Merciful among the Merciful." (Surah Yusuf: 64). This shows that the *CDUS* novel provides conflicts and the right solutions to the characters. The solution to the problems faced by

Makky is in QS. Yusuf: 64 (Ministry of Religion of the Republic of Indonesia).

Discussion

Based on the research findings, Islamic didactic literature is detailed and explained in the words, phrases, and sentences found in the *CD-US* novel. The author presents the *CDUS* novel as Islamic didactic literature not only to entertain but to invite to do good, which can be used as an example for readers always to get closer to God. The author chooses the function of literature to entertain and educate in presenting the story. This is in line with the opinion that literature's function is to educate and entertain (Teeuw, 1988). The function of literature is to educate, and teaching can provide benefits to readers by imitating positive values in the novel. Meanwhile, the function of entertaining literature can provide its pleasure for readers so that a sense of interest in reading literature arises.

When viewed from the author's language, it can drain the readers' tears since it is not boring for reading repeatedly. The novel teaches readers the meaning of *Heaven under the soles of Mother's feet*. The touch of the language is so subtle that it can inspire and build the reader's soul. So, it can be used as an afterthought and appreciation for learners, teachers that can be applied in literature learning.

Likewise, the theme and message that the author delivers to the reader is packaged in an Islamic way which contains the best love and devotion of a child to parents, both those who are still there and those who have not. This shows that Islamic didactic literature can develop the potential of Din Al-Islam which includes ihsan (morals), the human-human relationship called *hablun min An-Nas*. *Hablun min An-Nas* devoted to parents is a didactic literature with a moral theme.

Literature that focuses on religion as the background of life is included in the genre of religious literature. This statement is in accordance with the opinion which states that religious literature emphasizes religious life as its background (Mohamad, 1982). *CDUS* novel is religious literature. This is illustrated by the theme presented by the author, namely the best love and devotion of a child to both still existing and deceased parents. The author reflects on an Islamic view that is so just. Every parent will get

good from what is planted. Forgiveness and love from Allah that every child asks for his mother and father will be directly proportional to the kindness and upbringing of parents to their children since they were young.

The author designs the appearance of the *CDUS* novel with Islamic images. This can be seen in the title and cover illustration of the novel. The title that uses Islamic terms is *Cinta Di Ujung Sajadah*. The word *Sajadah* means the base used for prayer for Muslims. Meanwhile, the illustration on the front cover shows a veiled girl. In this case, the author points out that the *CDUS* novel is an Islamic novel. This statement is in line with the opinion that Islamic novels tend towards the appearance of Islamic images. It is usually proven in external aspects such as titles that use Islamic terms, and front cover illustrations that are usually displayed with a veiled woman, a picture of a mosque, the Ka'bah (holy site) for Muslims located in Mecca), Al-Quran, khat (Arabic calligraphy) or geometric print motifs that are usually associated with Islamic art (Seyyed, 1997).

Islamic literature has become daily consumption for life and the needs of preaching among religious communities. The *CDUS* novel can be used as a medium for da'wah in literary learning in primary, secondary, and higher education because it is considered to have high quality and values. This statement is in line with the Government Regulation of the Republic of Indonesia Number 57 of 2014 in chapter IV concerning Language and Literature Development in article 10 paragraph 2, which reads Literary development is carried out on quality and noble literature. One of the high-quality and high-value literature must have dimensions of factual, conceptual, procedural, and metacognitive knowledge. Based on the research results, the *CDUS* novel has four dimensions of knowledge, namely, factual, conceptual, procedural, and metacognitive. Thus, the *CDUS* novel deserves to be used as a medium for learning literature, especially in Islamic schools. It also can be applied in everyday life in society.

Islamic didactic literature has four things, namely (1) literary works that can develop the potential of the readers' faith, syariah, ihsan (morals); (2) didactic literature which aims to provide teachings that explain moral and religious knowledge to readers; (3) the dimension of knowledge that contains factual, conceptual, procedural, and metacognitive knowledge for readers;

(4) presents literary works that can serve as conflicts and sources of solutions. These four things are found in the *CDUS* novel.

Therefore, the didactic Islamic literature in the *CDUS* novel is very relevant to be used as a source of literacy and to increase students' morals in a better direction. This can be done by enriching insights, namely reading and understanding Islamic didactic literary works. Students who read and understand much didactic Islamic literature will be more educated in responding to and making decisions; increasing moral knowledge and experience; becoming easier to understand and compare the dimensions of factual, conceptual, procedural and metacognitive knowledge; and increasing knowledge of Islam.

This study examines Islamic didactic literature in novels. In previous research, Sari & Mayrita (2016) analyzed folklore using didactic theory. The didactic values were found in teaching readers on matters of truth and goodness, both within the family, education (school), and society. Najib et al. (2017) studied didactic sentences in short stories. The results found were didactic elements in the realm of religion, family, and social, such as respect or courtesy, humility, honesty, and transparency, caring, and gratitude. Subsequent research, Lestari (2012) examines the didactic elements in folk (regional) songs in Papua. The results found are the intellectual element, in this case, is an attitude of diligence or earnestness in studying and an attitude of cooperation (cooperation); ethical and religious elements, in this case, are respect for parents and a friendly attitude; the element of philosophy, in this case, is an attitude of love to the village (homeland).

This research has a relationship if it is aligned with three previous studies, namely discussing didactic literature. However, in this study, the researcher focused on the object of research, namely Islamic novels, with Islamic didactic literature studies. Therefore, the novelty of this research is Islamic didactic literature.

CONCLUSION

Asma Nadia's *CDUS* novel is one of the Islamic novels chosen as the object of research because it contains didactic Islamic literature. Asma Nadia uses this story to educate, teach, and entertain readers, especially young people, to understand how hard, assertive, talkative, and nagging attitudes shown by parents are born from love.

Together with this novel, the author invites readers to do good and get the pleasure of Allah by making mother and father a means of increasing the provision of goodness for oneself when facing Him later. The best devotion and love of a child to his parents must be carried out, regardless of their figure so far.

Based on the results and discussion that has been done, it is obtained data that *CDUS* has (1) the conformity of content/expressions with the aim of Islamic education, namely, developing the potential of readers to have Din Al-Islam: faith; sharia; and ihsan (morals). (2) Didactic literature that provides teaching about knowledge that

shows moral, religious, and social themes or doctrines. (3) The dimension of knowledge that contains factual, conceptual, procedural, and meta-cognitive knowledge. (4) The science can be a source of problems/ conflicts and can provide solutions based on the source of sharia knowledge (a commendable science), namely the Al-Quran. In this way, it is clear that the *CDUS* novel is Islamic literature that contains didactic Islamic literature. Further research is needed. Creative and innovative researchers can make *CD-US* novels as an enhancement of student morals. This can be done by researching and using it for the benefit of school literacy.

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