THE VALUES OF MORAL EDUCATION IN THE NOVEL BUNDA CINTA STORY 2 KODI BY ASMA NADIA

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ABSTRACT

The focus of this research is what values of moral education are contained in the novel Bunda Kisah Cinta 2 Kodi by Asma Nadia and how is the relevance of moral education in the novel Bunda Kisah Cinta 2 Kodi by Asma Nadia in madrasah/elementary schools. The aim of this research is to describe and analyze the values of moral education in the novel Cinta 2 Kodi by Asma Nadia. To describe the relevance of moral education in the novel "Bunda Kisah Cinta 2 Kodi" by Asma Nadia in madrasah/elementary schools. This research uses a qualitative approach and library research type of research (Library Study Research). Data collection techniques use documentation techniques. The data analysis technique used is content analysis. The research results show that; (1) The values of moral education contained in the novel "Bunda Kisah Cinta 2 Kodi" by Asma Nadia are sincerity, piety, gratitude, honest repentance, hard work, responsibility and love; (2) The relevance of moral education in the novel "Bunda Kisah Cinta 2 Kodi" by Asma Nadia in madrasah/elementary schools. Learning Aqidah Morals, especially at the basic level, is one of the keys to the process of forming the Islamic personality and morals of the next generation, which is in accordance with Islamic teachings because it is at the basic level that Islamic values are first taught.

Keywords: Values, Education, Morals, Novel, Asma Nadia

INTRODUCTION

Education has a broad meaning not only limited by formalities in the form of knowledge transfer in the classroom carried out by a teacher to students, but manifested by various activities, methods, and media (Muhajir, 2011). Education is the process of communication in delivering messages from the source of the message to the recipient of the message through certain

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channels or media. Teaching media will always develop in accordance with technological developments as well as needs and education. Education can also be done through informal and formal education channels.

Informal education in the family environment becomes the basis and foundation for a person, because the beginning of education takes place in this environment with parents as the first and foremost educators. Parents themselves also naturally have the obligation to educate children so that children can live independently and better than their parents, as they expect (Slameto, 2013).

According to Abdullah, good education is education not only approaching intellectual education, but also paying attention to moral and moral aspects so that it does not seem only the transfer of knowledge to students, but provides life values in the form of morals and morals to students (Rahman, 2002). Allah swt has said in Q.S. Al Ahzab verse 21:

$$\text{لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْأَخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ٢١}$$

"Indeed, there has been in the Messenger of Allah a good example for you (that is) for those who hope for (the mercy) of Allah and (the coming) of the Day of Judgment and he mentions Allah a lot" (Q.S Al-Ahzab: 21) (Kemenag RI, 2019)

In relation to the above verse Ibn Katsir rahimahullah interprets the above letter of al-ahzab is the most important basis in the commandment to follow the Prophet shalallahu 'alaihi wasallam good in his words, deeds and circumstances (Katsir, 2004). Az-Zamarkasyi also interpreted that there are two possibilities about the purpose of example found in the Prophet SAW. First, in the sense that his personality in totality is an example. Secondly, in the sense that there are in his personality exemplary things (Shihab, 2002).

Moral education is a science that studies ethics, ethics, behavior or actions, then applied and practiced in everyday life. Moral education aims to form a good personality, behave politely and courteously. Therefore, moral education plays an important role in forming a good personality (noble morals) in his life and in accordance with Islamic teachings.

Education is not only carried out from the family, school and community environment, but also through mass media, print and electronic. One of the products of print media is novels. A novel is one form of a literary work. Novels are fictional stories in the form of writing or words and have intrinsic and extrinsic elements. Novels are literary works in which they contain elements of value. Readers can find out what values are contained in the novel. Novels can be a medium and a source of learning. There are many novels that have been published and contain moral education values, one of which is the Mother of Love Story 2 Kodi Novel by Asma Nadia.

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The novel Bunda Cinta Story 2 Kodi tells the struggle of a housewife who has three daughters who are of Sundanese and Solo descent then married Fahrul Farid who is of Minang blood who starts a family business armed with the determination to help convection friends who are on the edge, by ordering 2 kodi girls' clothes consisting of 2 models where the design and model of clothes are made by Kartika. The novel Mother of Love Story 2 Kodi teaches us a lot about how to be patient and grateful in living a life that has been ordained by Allah SWT. This can be seen from how patience and fortitude Mother Kartika and Ariyan are in facing all the trials that befall their family.

Based on this description, it encourages researchers to choose and describe the values of moral education contained in the novel Love Story 2 Kodi as *research material as outlined in scientific work with the title* "Moral Education Values in the Novel Mother of Love Story 2 Kodi *by Asma Nadia.*

RESEARCH METHODS

Researchers use a qualitative approach. A qualitative approach is research that produces data in the form of written or oral (Moloeng, 2007), With this approach, it is expected to find answers to the problems studied in detail, clearly and accurately, especially those related to the research focus. In addition to using the right research approach, so that research data is revealed more clearly, a method or type that is in accordance with the problem and research objectives is also needed. The type of research used is library research. Through this type of literature research, the data collection process comes from relevant literature sources or literature and makes the text the main object of research analysis (Anwar, 2010).

Researchers used a primary data source in the form of a novel entitled Love Story 2 Kodi by Asma Nadia. While the second data source used by researchers is supporting data sources such as books, journals, or other written materials that have scientific feasibility to be used as supporting data sources. The data collection technique used is a documentation technique, carried out by collecting and studying data from various journals and Mother of Love Story 2 Kodi Novels that are relevant to the focus of research. The researcher reads the entire novel then the researcher records and collects data in accordance with the needs of the study. The analysis technique used in this study is *content analysis.*

Anticipating that the data collected is not in accordance with the focus of research or the possibility of errors and shortcomings, it is necessary to check the validity of the data. According to meleong, the creteria used in data examination includes, namely "*the degree of trust,* dependability, *and* confirmability.*" Based on the opinion of Meleong (2007), the technique of checking the validity in research that is a literature study, so as to get the credibility of research data is as follows; (1) diligence of observation; (2) adequacy of references; and (3) peer examination.

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DISCUSSION

Moral Education Values in Mother Novel Love Story 2 Kodi by Asma Nadia.

Some of the values of moral education in the Mother of Love Story 2 Kodi Novel by Asma Nadia include the following:

1. Ikhlas

Etymologically, sincerity is purity that is not interfered with by the goal. In Sufism, sincerity is necessary to draw closer to Allah in terms of intention and action (Hag, 2011). Ikhlas is also called *ma'un khalish* which means water, clear, not mixed with anything. In this case, it is meant that sincerity is an act with clear intentions only because of Allah so that it is not mixed with other intentions such as getting praise or even anything in return (Syukur dan Fatimah, 2012). Al-Ghazali gives the concept of sincerity which is an act that takes place in the heart, which is not mixed with anything or deeds that are clean from the nature of riya' and only because of Allah (Ghazali, 2015).

From some of the definitions of sincerity above, it can be concluded that sincerity is an inner thing that has purity and purity of intention, which is clean and free from purposes other than Allah (Lillahita'ala). So that there is sincerity of intention in carrying out a work, namely sincerity in serving God with all one's heart, mind, and soul.

2. Syukur

Gratitude in terminology means to show the influence of divine favor on a servant at his heart by faith, verbally by praise and flattery, and on his limbs by doing deeds of worship and obedience. Based on this understanding, gratitude means showing his faith in God, then showing his mouth with praise and his limbs with deeds.

Grateful people are those who are firm in the enjoyment of faith bestowed upon them and they do not deny it. They are also people who always live by always thinking positively and prejudiced. Thinking positively when starting something anywhere and anytime, starting something with good prejudices or positive thoughts includes trying to get the help of Allah SWT in all his affairs.

3. Takwa

The word takwa is etymologically derived from the Arabic *Ittaqa-Yattaqi- Ittiqaan*, meaning fear (Aziz, 2016). This word of piety has the root word waqa-yaqi which means guard, protect, be careful, be vigilant, pay attention, and stay away. Terminologically, the word takwa means to carry out what is commanded by Allah (swt) and to stay away from everything that is forbidden or piety in general gives an idea of the conditions, qualities and rewards for a pious person (Affandi, 2016). Takwa is the main and best capital to go to the afterlife. While takwa in the term shari'i the word takwa contains the meaning of guarding oneself from all sinful deeds by forsaking

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everything that Allah Almighty prohibits and carrying out everything he commands.

Imam Ar-Raghib Al-Asfahani defines maintaining the cleanliness of the soul by abandoning everything forbidden by Allah. Fear of Allah according to Muhammad Abduh is to avoid God's torment by avoiding everything he forbids and doing everything he commands. This can only be done through the fear of Allah's torment and the fear of the one who inflicts torment, namely Allah Almighty.

4. Taubat

M. Quraish Shihab defines repentance literally as returning, that is, returning to its original position, man's awareness of his guilt becomes the reason Allah notices him and that is what causes man to repent (Shihab, 1996). Imam Al-Ghazali defines repentance as returning to the right path from the wrong path he has walked (Ghazali, 1975).

According to Ibn Qayyim al-Jauziyah the essence of repentance is to repent of sins that have been committed in the past, to free oneself immediately from these sins and to be determined not to repeat them again in the future. These three conditions must gather together at the time of repentance. It is then that he will return to the ubudiyah, and this is called the essence of repentance (Al-Jauziah, 1998)

From some of the definitions above, it can be concluded that repentance to Allah means to always return to Him with a feeling of remorse for past immoral deeds and with a determination to obey His commands. In other words, repentance means returning to a better and correct attitude, behavior, and piety.

5. Responsibility

Responsibility is the attitude and behavior of a person to carry out his duties and obligations, which he should do, towards oneself, society, the environment (natural, social and cultural), the country and God Almighty. Responsibility is in an obligation to perform and complete a task that a person must fulfill, and which has punitive consequences for failure (Yaumi, 2014). Responsibility is an obligation in carrying out certain tasks. Responsibility arises from having been authorized, such as the responsibility of providing a certain relationship between the authorizer and the assignee.

6. Strive

Actions that demonstrate earnest effort in overcoming various learning and task barriers, and completing tasks best.

7. Honest

Behavior that is based on trying to make himself a person who can always be trusted in words, actions, and work. Etymologically honest is upright, not lying (eg by telling as is), not cheating (eg in the game always follow the applicable rules), they are respected people. Honesty is the nature (state) of honesty, sincerity, straightness of heart (Nasional, 2008).

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Honesty as a value is a person's decision to express (in the form of feelings, words and/or deeds) that reality is not manipulated by lying or deceiving others for his benefit. The word honest is synonymous with "true" as opposed to "lying". The meaning of honesty is further correlated with kindness. Welfare means the interests of the crowd, not the interests of themselves or their groups, but everyone involved (Dharma, 2012).

Honesty or truth is the priority value of the main and the center of morality, where with honesty then a nation becomes organized all affairs into order and its journey is a glorious journey. Honesty will raise the dignity of the culprit among men, so he becomes a trusted person, his speech is liked, he is loved by people, his speech is taken into account by the rulers, his testimony is accepted before the court (Aziz & Zaidan, 2011).

8. Patient

The word patience comes from the Arabic shabara*, yashbiru, shabran*, meaning to bind, be patient, refrain from legal prohibitions, and refrain from sadness. This word is mentioned in the Qur'an 103 times. In the face of trials (not lekas angry, unsettling, unheartbroken), and resilient, calm, unhurried and unhurried. Patience, according to Al-Ghazali, if viewed as restraint of the demands of lust and anger, is called patience of the soul (ash-shabr an-nafs*), while restraint against physical illness, is called carnal patience (*ash-shabr al-badani). Patience of the soul is needed in various aspects. For example, to restrain excessive appetite and sex (Anwar & Solihin, 2004).

Al-Ghazali made patience a virtue and specification of human beings. That mental attitude is not possessed by animals, nor angels. Al-Ghazali distinguishes patience into three levels, namely: 1) patience to always be firm (istiqamah) in carrying out the commands of Allah swt., 2) patience in avoiding and abstaining from actions forbidden by Him, 3) patience in facing or enduring trials from Him (Suryadilaga, 2016).

9. Kasih Sayang

Affection is an attitude and behavior that reflects the elements of giving attention, protection, respect, responsibility, and sacrifice to loved and loved ones". The nature of affection can be characterized by gentle, polite words and deeds and anger at children if they make mistakes

The Relevance of Moral Education in the Novel Bunda Cinta Story 2 Kodi by Asma Nadia in Elementary / MI

According to the Big Dictionary Indonesian relevance means relationship, relationship (Nasional, 2008). Meanwhile, according to Sukmadinata, relevance consists of internal relevance and external relevance. Internal relevance is the existence of conformity or consistency between components such as objectives, content, delivery and evaluation processes, or in other words internal relevance regarding integration between

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components. While external relevance is conformity with demands, needs, and developments in society (Sukmadinata, 2007).

Thus it can be understood that relevance is a relationship, conformity to the needs of society. Morals are an important aspect of education. Education does not merely transfer knowledge to students, but transfers moral values and human values that are universal. Thus, it is expected that students can appreciate the lives of others which are reflected in behavior and self-actualization. This is instilled from elementary school age until later adulthood becomes a good citizen. Although the aspect of Moral Education looks still general, it is precisely the most basic to be applied in Islamic Education, especially at the elementary school level. The relevance of moral education values in the Mother of Love Story 2 Kodi Novel includes three values, namely; (1) the value of moral education to God, personal morals, and morals in raising a family; (2) the value of moral education to God: piety, sincerity, gratitude, and repentance, the value of personal moral education: shidiq, hardworking, responsible and patient; and (3) the value of moral education in raising a family: birrul walidain, rights, obligations and affection of husband and wife, and parental affection and responsibility towards children.

CONCLUSION

Based on the results of the research described in the previous chapter, several things can be concluded with the value of moral education in the Mother of Love Story 2 Kodi Novel by Asma Nadia as follows;

1. The values of moral education contained in the Mother of Love Story 2 Kodi Novel by Asma Nadia are sincerity, piety, gratitude, honest repentance, hard work, responsibility and compassion.
2. The relevance of moral education in the Novel Bunda Cinta Story 2 Kodi by Asma Nadia in elementary school / MI is; (1) the value of moral education to Allah such as piety, sincerity, gratitude, and repentance; (2) personal morals such as honest, hardworking, responsible and patient; and (3) morals in the family such as the rights, obligations and affection of husband and wife, and parental affection and responsibility towards children.

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