

PORTRAIT OF THE VALUE OF ISLAMIC EDUCATION IN THE NOVEL "KASIDAH LERENG BUKIT" (SEMANTIC STUDY BY ACHMAD MUNIF)

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Abstract:

Educational messages are statements contained and sourced from the Qur'an and as-Sunnah or other sources which are interpretations of these two sources in the form of Islamic teachings. In the context of this study, the educational messages referred to are statements contained in the novel "Kasidah Lereng Bukit" by Achmad Munif, which contains Islamic teachings originating from the Qur'an and as-Sunnah, with the theme of faith, Islamic law and good morals. aims amar ma'ruf nahi munkar. One of the limitations of literature is everything that is written. Its relationship with education can be used as a medium of da'wah in writing. Literature aside from being a tool for spreading ideology, literature is also considered capable of providing life experiences and noble human values for its readers. The existence of a novel cannot be separated from the author's background regarding education, knowledge, personal experience, religion and others so that the literary work he produces has its own characteristics. Achmad Munif was able to greet readers intimately through his writings, in his work the writer was able to play with emotions, attracting readers through the characters in the story. This study focuses on what is the message of Islamic education contained in the novel "Kasidah Lereng Bukit" by Achmad Munif. How is the educational message conveyed through the integration of the intrinsic elements of the fictional story of the novel "Kasidah Lereng Bukit" by Achmad Munif. The research method used is the study of literature analysis, according to Hawkes in the analysis of literary works the elements of its formation are described. Thus, the overall meaning will be understood. This is because a literary work is a complete work. Thus, this study will give birth to the first. The forms of Islamic education

messages contained in the novel "Kasidah Lereng Bukit" by Achmad Munif are often inseparable from three aspects, namely: Aqidah aspects by prohibiting belief in shamans, Shari'ah aspects by practicing obligatory worship, and the moral aspect, namely endeavor (effort) and prayer are two ways that cannot be separated to get what one wants, stay away from bad prejudice, be grateful for the favors that have been bestowed, repent and regret the sins that have been committed. Second, judging from the intrinsic elements of the novel "Kasidah Lereng Bukit" most of the plot is straight, the characters are all Muslims. In terms of tension, it is a primordial plot, namely the climax is not at the beginning and at the end but in the middle, while in terms of the storytelling sequence using a progressive plot, the story opens from the beginning of the story and closes at the end of the story.

Keywords: *Messages of Islamic Education, Novel Kasidah Slopes Hill, Achmad Munif*

INTRODUCTION

Islam is a moral religion, a religion that emphasizes the content or quality of a person, not just appearance, and shapes the human soul with moral values, not modesty. One of the moral values taught by Islam is preaching in the way of Allah wisely and with good teachings (Syihata, 1986). Until now, educational thinkers are still formulating Islamic Religious Education materials that are considered capable of transforming the values of Islamic teachings originating from their sources, namely the Al-Qur'an and Sunnah.

This is related to one of the functions of education, namely to develop human and divine values in the subjects of students and social units of society (Muhadjir, 2000). Human values are values that grow on human agreement. Meanwhile, divine values are values ordained by God through the apostles, such as piety, faith, justice and so on. Value is content, a lot of content, and quality

(Salim and Salim, 1991). Values are things or traits that are useful or important to humanity.

Value is something that is considered valuable and becomes a goal to be achieved (Jalaluddin and Zen, 1994). Value is practically something that is considered useful and valuable in everyday life. In the field of education, value has the meaning of forming, namely the value of educator efforts that can improve the abilities, achievements and character building of students.

So that the values contained in Islamic teachings and embodied in the material can be internalized to students, an effective and efficient teaching method is needed. The teaching methods of Islamic Religious Education which are still carried out tend to be conventional-traditional and monotonous. This will greatly affect the level of students' understanding of the material presented because no matter how far the material can be mastered by the teacher without being delivered in an accurate method, it will result in less than optimal learning outcomes.

In the midst of today's development which brings many new developments in the fields of religion, social, science and education as well as technology which will have the effect of growing consumerism, materialism along with spiritual and moral shallowness, da'wah is always required to continue trying to change a negative condition to a positive one. something positive or a change from an already positive condition to a more positive condition, of course with full of wisdom and *willing hasanah*.

With the existence of problems regarding materials and methods, it is still necessary to study and develop both (materials and methods), in order to obtain educational results that are in accordance with the goals to be achieved. One of the ways that can be taken is by studying effective and conducive communication media that can be easily accepted by the public, namely written media . It must be admitted that written media occupies a strategic position which, consciously or not, can affect a person's soul,

especially among children and adolescents. It is very possible that the excesses resulting from reading written media will not just stop there, but will continue to be carried over and not only produce fantasies and can even become suggestions from the reading.

Written media is media that is still needed at present and in the future, through written media *educators* can spread religious messages and carry out *islah* or improvement as well as *amar ma'ruf* and *nahi munkar*. One of the limitations of literature is everything that is written (Wellek and Warren, 1993). Its relationship with literary education can be used as a written learning media. Literature aside from being a tool for spreading ideology, literature is also considered capable of providing life experiences and noble human values for its readers (Damono, 1985). In the end, good literature is religious literature (Wijaya, 1988). Therefore, the novel as a learning medium does not only lead readers to an understanding that is limited to formal forms of religious expression that smell only of verbalism, but also includes all human attitudes and efforts to question themselves and their essence. Thus the novel as a literary work is a learning medium that is relevant at this time where many humans are beginning to erode human values and forget their god.

Writing medium is one of the most efficient learning methods in this day and age. Educators, of course, must be able to carry out scientific transformations through newspapers, magazines, books, journals, literature and others. Learning privileges *bil-Qolam* (print media, books, journals and literature) is an object of knowledge transformation and its scope is wider and wider, because the messages and information written can be read by hundreds, thousands and even hundreds of thousands of readers simultaneously and simultaneously. *Bil-Qolam* studies can also influence people powerfully (Ramli, 1997).

A literary work cannot be separated from its creator and the creator (author) of a literary work will be influenced by the social structure in which he is located. The existence of a novel cannot be separated from the author's background regarding education, knowledge, personal experience, religion and others so that a literary work he produces has its own characteristics. playing with emotions, attracting readers through story characters.

Achmad Munif's strengths are being able to elevate the reality around him without having the presence of thinking of himself as "the most correct". The reality of life in the novel "Kasidah Lereng Bukit" is raised as it is, allowed to flow with all the details of life and human character that are encompassed. The battle between good and bad values, moral and immoral, idealistic and pragmatic is considered as a reality, as in the novel "Kasidah Lereng Bukit". The touch of family and community life is depicted in an interesting way through the characters Pak Hadhori and his family and Gus Mu'ali and his family.

LITERATURE REVIEWS

Educational Values

Islamic education in this era of globalization faces challenges, especially social morals, namely the best life-structuring activities, which should be experienced by the younger generation in order to be able to face the future with strong integrity. Islamic education is expected to be able to foster Muslim individuals who are creative and have high integrity so that they are able to adapt to the changes that occur in society.

From the above problems, an Islamic Education strategy is needed that is planned and systematically arranged to inform, transform and internalize Islamic values in order to form a complete Muslim personality. Students must be provided with materials that are relevant to their needs as individuals, social beings and religious beings so that a society that is faithful, pious,

virtuous, intelligent, skilled and responsible is born. A person's behavior is an embodiment of the values that have been believed in each other's souls which then try to be inherited by humans through education.

The main elements of Islamic Religious Education material are closely related to the elements or values of Islamic teachings, namely those originating from the Al-Qur'an and Sunnah. These elements are *Aqidah* (Faith), *Shari'ah*, and *Morals*. *Aqidah* is the root or essence of religion. *Shari'ah* is a system of rules (norms) that govern human relations with Allah SWT, with fellow human beings and with other creatures. In relation to Allah SWT, it is regulated in worship in a special sense (taharah, prayer, zakat, fasting and pilgrimage), while its relationship with fellow human beings and others is regulated in muamalah in a broad sense. *Morals* are aspects of life attitude or personality in human life in carrying out their life systems (politics, economics, sociology, education, family, culture/art, science and technology, sports/health and others) which are based on a solid faith (Muhaimin et. al., 2002).

Globally, the method concerns the values that will be upheld, such as subject values, attitudes and characters that will be built, the influence of life, community values and all issues related to specific or certain situations. Teaching methods must be able to manage teaching that is not material-oriented (emphasis on acquiring material) but emphasizes process oriented (emphasis on process skills). In the process of Islamic education, an appropriate method is defined if it contains intrinsic and extrinsic values and is in line with the subject matter. And functionally it can be used to realize the values contained in the goals of Islamic education.

Psychologically, the application of the Islamic Religious Education method must consider the ability of students to accept, appreciate and practice religious teachings in accordance with their age, talent and living environment (Arifin, 1996). Zakiah Daradjat also stated that students can only be mobilized if the

method is in accordance with the level of development/maturity of students ([Daradjat, et al., 1995](#)). As for the factors that influence the development of students there are several opinions, namely:

1. The flow of Nativism

Human development is determined by nature. Meanwhile, experience and education have no effect or what is commonly called "pedagogical pessimism". The figure of this flow is Arthur Schopenhauer (1788-1860), a German philosopher.

2. The flow of Empiricism

The main character is John Locke (1632-1704). The school's doctrine is "tabula rasa" which means blank slate or blank tablet. This doctrine emphasizes the importance of experience, environment and education. In the sense that human development solely depends on the environment of educational experience. Meanwhile, talent and innate nature are considered to have no effect.

3. Convergence Flow

This flow combines the importance of heredity (innate) with the environment as an influential factor in human development. The main character is Louis William Slern (1871-1938), a German philosopher and psychologist ([Syah, 1995](#)).

Based on the streams related to the development process above, it can be concluded that the factors that influence the high or low quality of student development results basically consist of 2 factors, namely: Internal factors, namely factors contained in the students themselves. This factor includes certain psychological traits and potentials that also develop themselves. External factors, namely things that come or come from outside the students which include the environment (especially educators) and the experience of interacting these students with their environment.

Novel Overview According to Literary Theory

The word novel comes from the Latin "novelus" which is also derived from the word "novies" which means new. It is said to be new because when compared to other types of literature such as poetry, drama and others, this type of novel emerged later. In the book "The Advanced Learner's Dictionary of Current English" as quoted by Henry Guntur Tarigan in the book Basic Principles of Literature, we can get information that a novel is a story with a plot that is long enough to fill one or more books, which deals with the lives of men and imaginative woman (Tarigan, 1986). Although the novel is an imaginative literary work, fiction or fantasy must be based on reality. In this fictional story, of course, it is not the reality that is seen every day. If an essay simply takes up everyday reality or experience or what is experienced, it is not a fiction or fictional story, but can be said to be a journalistic report, descriptive or scientific exposition or a kind of photography. The true sense of art or sense of art from the author makes a reality into an interesting story in fiction (Dahana, 2001).

The "reality" that is seen every day is different from the "reality" that exists in fiction. Fiction is an idea or ideas, while empirical reality is a physical fact. "Functional reality" cannot refer to empirical or factual reality. Names, events, or a place in fiction cannot be assumed or justified by names and events in a place even though they are completely similar (Dahana, 2001).

The Arab nation before the birth of Islam was very famous for its intelligence in the field of literature, especially in language literature and poetry. In the midst of such a society, Allah SWT sent the Prophet Muhammad SAW to develop Islamic da'wah. Therefore Allah sent down miracles to the Prophet Muhammad in accordance with the conditions that society would face at that time. Among the most important miracles is the Qur'an. If viewed from the point of Arabic literature, the Qur'an is very beautiful gayain its language (Israr, 1997).

The literary value contained in the Qur'an is none other than the carrier of its perfection. Each perfect contains three values, namely: true, good and good, the Qur'an is: True according to every matter that He preaches and His instructions, orders and prohibitions with human nature. Good turns out to bring humans to high morals. Good at its literary value ([Gazalba, 1978](#)). The literary value contained in the Qur'an shows that the Qur'an has opened doors and roads for art. Islam does not underestimate beauty. Beauty is the main factor in art. In Islam beauty and art are symbols of mahabbah or Muslim love for Allah SWT ([Israr, 1997](#)). The symbolic expression of Muslim works such as art, literature and cultural products, but basically also reflects the implementation of central Islamic values through the Tazkiyah principle, namely the rational endeavor of believing people whose philosophical orientation is the center of attention of society or theocentric humanism or the center of human attention to always clean themselves or improve their spiritual quality continuously, like the famous writer Tofik Ismail, his literary work is a "long prayer prayer directed at his grave". This means that the creation of works of art is an expression whose purpose is God. Likewise with the late writer Ahmad Sadali, his paintings are considered the embodiment of takbir, tahmid and his gratitude to God ([Israr, 1997](#)).

The Islamic religion provides limitations on art that is permitted and which is prohibited or forbidden. Something that is forbidden in Islam, in essence, is mentioned by one of the causal elements, namely: destroying religion, damaging the soul, damaging honor, damaging property and damaging offspring. Every novel or literary work has two aspects: *First*, extrinsic aspects, namely things that influence literary creativity from the outside. *Second*, intrinsic aspects, namely things that build creativity from within. which includes the extrinsic aspect of literary creativity, namely sociological, ideological, political, economic, cultural and

other factors that play a role in its creation. The extrinsic elements are the background and information for creativity and cannot be ignored because they have value, meaning and influence, although it is important that these extrinsic elements are not the basis for the existence of a literary work (Mido, 1994).

The existence of copyright lies in its intrinsic elements without neglecting its extrinsic elements, according to M. Saleh Sa'ad, the intrinsic elements of literary creativity are: internal factors that play an active role in enabling an essay to become copyrighted (Mido, 1994). The intrinsic elements of fictional stories are themes, characters and characterization, plot or plot, setting, storytelling techniques and diction.

1. Theme

According to Boen S.Oemarjati, a theme is a problem that has succeeded in occupying a distinctive place in the author's mind, in the implicit theme of the story's purpose. M. Sa'ad said that the theme is something that becomes a problem for the author, in which the outlook on life and the author's thoughts are reflected. This problem is presented by the author, sometimes with a solution too (Mido, 1994). According to Stanton and Kenny, the theme is the meaning contained in a story (Giantoro, 1995).

The theme of a literary creation is usually hidden, implicit in the whole story in all its elements. The author uses dialogue, the thoughts and feelings of the characters, events and setting of the story to suggest and emphasize the theme. New readers can feel and know the theme by interpreting the impression that arises after the reader of the story is complete. But there are also authors who openly convey the theme of the story. Themes are divided into two, namely: the main theme and sub-themes, the main theme or major theme, namely the important and dominant theme that permeates the entire story. And child themes, subordinate themes or minor themes that function as supports and highlight the main theme, liven up the atmosphere of the story or can also be used as a

background story. The bottom theme is usually more than one, while the main theme may not be more than one ([Mido, 1994](#)).

To determine the main theme and subordinate themes, the main character and supporting characters must first be determined, then find and determine which problem is the most important and strong that is faced by the main character. That problem is called the main theme or main theme while other themes include the bottom theme or child themes ([Mido, 1994](#)).

2. Characters and Character

Story characters, according to Abraham, are people who are shown in narrative works or dramas that are shown by readers to have certain moral qualities and tendencies as expressed in speech and what is done in action. The term character refers to the person or actor in the story. While characterizations and characteristics are often equated with the meaning of character and characterization refers to the placement of certain characters with certain characters in a story. Jones said characterization is painting a clear picture of someone who is shown in a story ([Giantoro, 1995](#)).

In terms of roles, there are role figures, auxiliary figures and auxiliary characters. There may be more than one main character but have different roles, one is more important than the other. The most important main character is called the main character or central figure. Dani N. Tado uses the term protagonist, namely the first (main) role or player who supports the principal idea in the story and usually has a specific plan and purpose. Antagonist means a role against a second role that usually opposes and tries to thwart the main player's plans and desires. Again the term trigonist, namely the third player is usually a mediating character between the main and second players ([Mido, 1994](#)).

3. Groove or Plot

Plot or plot is a sequence of events that are successive in a story based on cause and effect. The law of cause and effect or causation is an important element in a plot, because without this

relationship the chain of events cannot be called a plot. Groove has elements including; introduction, the emergence of conflict, conflict culminates , climax or culmination and problem solving ([Sumarjo and Saini, 1994](#)).

METHOD

In this research method, the researcher uses a qualitative approach, because the researcher thinks that with a qualitative approach, the research process will be more practical and dynamic. While the type of research used in this *library research*. This research is intended to collect data and information with the help of various materials found in the library such as books, magazines, document notes and other historical stories. In essence, the data obtained by this library research can be used as the basic foundation and main instrument for carrying out field research. This research is also said to discuss secondary data.

From the definition above, it can be understood that this type of library research is a type of research that uses various kinds found in the library room in an effort to collect data and obtain valid information. Considering that the source of data from this research is in the form of library materials, which is done by conducting a study or careful review of books or literature relating to the subject matter discussed. then the data collection method is through documentary studies. The documentary method is a technique of finding data about things or variables in the form of notes, newspapers, manuscripts, magazines, agendas and so on ([Arikunto, 2004](#)), classification of signs used in communication and using criteria as a basis for classification and using certain analytical techniques as predictors ([Muhajir, 2000](#)).

RESULTS AND DISCUSSION

Portrait of the value of Islamic education contained in the novel "Kasidah Lereng Bukit"

1. Faith

Message of educational values containing the theme of faith in the novel "Kasidah Lereng Bukit" are not dominant because this novel conveys more moral messages while the da'wah messages about faith or aqidah are prohibitions on believing in shamans. not istiqomah or not firm stance in following the path of Allah. Istiqomah is a firm attitude in maintaining faith and trust Even Islam faces various kinds of challenges and temptations (Ilyas, 1994). Islam strictly prohibits believing in astrologers, shamans, fortune tellers, sorcerers, people who claim to know people's souls or past events that people don't know or know what will happen in the future (Zeeno, 1994).

Through the figure of Mr. Hudori Achmad Munif Describes how consistent Mr. Hudori is in facing the challenge of nominating the village head of Kedungpring . In this nomination, there are two camps, namely Gus Muali's stronghold of shamanism in order to get the rank of village head and Mr. Hudori's camp. Mr. Hudori remained steadfast even though some people accused him of using a dukun, he patiently and steadfastly brushed aside the accusations that even Mr. Hudori's wife was affected by the accusations from the community.

"For Kedungpring village, the symbol of prosperity is not papaya but corn. 'Lha wong kedung' Pring is his main income, J Agung, why did he choose Kates? The shaman said that Gus Muali was too hasty in choosing a flag. Kedung Pring is corn, not papaya. Some say Gus Muali was too nervous to hear the words of the shaman."

Hudori smiled.

"Don't believe in witch doctors, ma'am. There is no point in us praying every day if we still believe in something other than Allah. God creates and grows corn and papaya both are good and useful for humans." (Munif, 2003).

How confident Mr. Hudori is that God's help will come to him patiently. He assures the public that in the candidacy later purely from conscience, not expecting anything from this nomination. He even wants to throw away the shamanic traditions and intrigue that have been flowing in society. At first corn became the symbol of the papaya flag, Mr. Hudori spoke in front of the community.

"Of course gentlemen ask on what basis did I exchange corn for papaya? The first is based on my appreciation for Gus Muali who has come to my house, the second is based on my belief that with whatever flag I will win if Allah wills. And with any flag I will lose if Allah does not will, thirdly I want to eliminate or at least reduce the shamanic tradition every time there is a lurah election in this village." (Munif, 2003).

Mr. Hudori was so patient and steadfast in fighting the tradition that was ingrained in Kedungpring village, but it was with that determination that made Mr. Hudori believe in God's help.

2. Islamic laws (syari'at)

Educational messages about Islamic law in the novel "Kasidah Lereng Bukit" is only one, namely about the teachings of prayer. In the Novel Kasidah Lereng Bukit, Achmad Munif describes that the life of the Kedungpring people is calm, cool and calm because it is colored with a pesantren atmosphere. On Friday night, female students and female students as well as young men

and women held Diba'an, adding to the impression that Kedungpring village was full of religious nuances.

When it's time for Fajr Prayer, Fitria immediately shakes off her blanket and then gets up and gets out of bed. Fitria came out of her room to the padasan (place of ablution water) to take ablution water." then go to the mosque to perform congregational prayers (Munif, 2003). If the sound of the call to prayer from the Kedung Pring village mosque has been echoed, the souls in whose hearts are residing in strong faith and sincerely serving Allah, move away from their busy lives, each stepping towards and worshipping Allah SWT.

The obligation of parents towards their children Mr. Hudori always describes his condition as living religiously and harmoniously even though Ahmad Furkon is far from his parents, goes to study in Jogja, Mr. Hudori's concern for his children he always sends letters, reminding them not to forget to pray five times a day and study hard important thing to remind his father (Munif, 2003). Implicitly Achmad Munif describes human awareness of one's attachment to his God. Through prayer a person is able to get rid of his inner anxiety and find wisdom behind the events and trials he faces, one's inner enlightenment is obtained from the path determined by Allah, namely through prayer.

3. Morals

Achmad Munif displays the figure of a young man who is being watched landa love namely Ahmad Furkon. Together with other friends, when Ahmad Furkon is having fun listening to Abah Nur who always gives spiritual enlightenment every time he meets his students, what comes to Ahmad Furkon's mind is the strains of blessings sung by female student Nurul Fitri. While listening to Kasidah Furkon's song, he was shocked when he was asked by his friend, Sohieb Ridwan, about his going to Jogja to continue his studies.

"Hurry up and go to Jogja. There is no one to punish you."

Furkon stunned.

"Istighfar Furkon, istighfar". Furkon stammered.

"Astaghfirullahal'adzim." (Munif, 2003).

Dhikr can protect the tongue from words that are not useful, because humans never stop talking throughout their lives, but if their speech contains the nuances of remembrance and remembering His commands it will be more useful (Jauziyyah, 2002).

On the other hand, the novel "Kasidah Lereng Bukit" by Achmad Munif creatively describes a family that always forms individuals who are always kind to anyone, for example Mr. Hudori's family when dismissing the words of his son Furqon, he thinks that even though he likes Nurul Fitria, in his mind was that Nurul Fitria's parents would not approve of her relationship with the girl she loved. Furkon feels pessimistic that Nurul Fitria doesn't love him on the grounds that her family is poor, while Nurul Fitria is the daughter of a rich man in Kedungpring Village. Furkon's words were immediately pushed over by his father as in the following excerpt:

"Bro, I understand, why are you smart, Le. You are fit to be Fitria's husband."

"Yes, if his father agrees, as long as our pockets are thin, where would he want to be?"

"Yes, don't be like that, don't think bad first. Ojo s'uzon, apike khusnudzon ae, Le"

"Not bad attitude, sir. But I have heard that Gus Muali once stated that he would not approve of my relationship with his daughter."

"That was then, right?"

"Until whenever."

"You are pessimistic innate." (Munif, 2003).

To always have good prejudice not all people do it easily but bad prejudice (*su'u al-Zan*) is a must to stay away.

Values are conveyed through the integration of the intrinsic elements of the fictional story of the novel "Kasidah Lereng Bukit" by Achmad Munif

After examining the values of Islamic education in the novel "Kasidah Lereng Bukit" by Achmad Munif, the next discussion is how the delivery of educational values is integrated (united, combined) into the intrinsic elements of fictional stories. The intrinsic elements in fictional stories, as the author has described in chapter one, include themes, characters and characterization, plot, setting, storytelling techniques and diction. A fictional story cannot be separated from its intrinsic elements, because those elements make a story a complete and integrated whole. Likewise with the da'wah message displayed in the story, the da'wah message will become a part in a story that is related to the intrinsic elements of the story. The author uses his intrinsic elements to pour out all his ideas so that the story becomes whole and cohesive, including the da'wah messages that are poured in the story.

First, the theme is the meaning contained in a story (Giantoro, 1995). The message that contains education displayed through the theme means that it is the message that the author wants to highlight in his fictional story. Even though there are themes that are clearly described by the author and some are vague, if the reader reads the novel then the theme that appears in the mind of the reader, if the novel contains da'wah messages will create a perception that the novel has an Islamic nuance, because the elements that stands out in the theme. And this is one of the advantages of conveying educational messages through themes, namely the message will be more visible so that readers more easily understand the existence of these messages.

The novel "Kasidah Lereng Bukit", for example, has many meanings (themes), including the problem of (1) two young people from a small village on a hillside who fall in love with each other. Ahmad Furkon and Nurul Fitria's relationship was not approved by the girl's parents on the grounds that her family was poor. However, the girl's parents (Gus Muali) want to seize power to become village head, Nurul Fitria pretends to be allowed to have a relationship with Ahmad Furkon. However, power cannot be achieved by the girl's parents, because they are too ambitious and justify any means to gain power. (2) the problem of two individuals with conflicting patterns of thinking. Shamanic traditions and intrigue (conspiracy). Gus Muali is described as a figure who is very ambitious to gain power, while Mr. Hudori is described as a humble, humble figure, patient and diligent in carrying out Islamic law so that with humility he gains the trust and direct support of the Kedung Pring village community. (3) Nurul Fitria's parents matched her with Kahar, the son of Wak Mukri, a tobacco dealer in his village. (4) the problem of Ning Lestari trying to win Nurul Fitria's father's love and intending to get rid of the girl's mother, it turns out that after it became clear that Gus Muali's defeat in running for village chief Ning Lestari ran away from Gus Muali's grasp because there was no longer any hope of gaining Gus Muali's wealth. (5) about Furkon's persistence in studying even though his parents live as it is and are full of simplicity. But he is sure that if there is a will, there must be a way to continue his studies in Jogja.

Second, characters are fictional individuals who experience events in various events (Sudjiman, 1998). This element displays story characters whose names and backgrounds are usually clearly stated by the author. But there are also authors who do not clearly state the background of their characters or do not explain their full names, usually these characters are called supporting roles or subordinate figures, for example in the novel "Kasidah Lereng Bukit" the roles of "Santriwan and "Santriwati" here are not

mentioned in full and background of each individual clearly. In addition to mentioning the character, the author also displays the character's character even though sometimes it is not clear or indirect, for example through the attitude and actions of the character's character in dealing with life problems or conflicts in the story. Usually there is a protagonist (important character) or commander in chief (Sudjiman, 1998). And there are antagonists (opposite characters) in fictional stories. The author describes the character Mr. Hudori as the protagonist, in the story he is described as a person who obeys Islamic law and Gus Muali as an antagonist, who is against Islamic law.

Third, the plot or plot is a continuous sequence of events in a story that is based on a cause-and-effect relationship or causal relationship, thus forming a chain of events (Sumarjo and Saini, 1994). In terms of its tension, the novel "Kasidah Lereng Bukit" is a primordial plot, that is, the climax is not at the beginning and at the end of the story, but in the middle. The conflict over the nomination of the village head between Mr. Hudori and Gus Muali is not found at the beginning of the story but is found in the middle of the story. Then the conflict ended with a solution, namely Mr. Hudori, according to his actions, succeeded in becoming the village head, while Gus Muali regretted his actions when he failed to become the village head. Meanwhile, the sequence of the story uses a progressive plot, namely the story opens from the beginning of the love story of Ahmad Furkon and Nurul Fitria and closes with the end of the story of Gus Muali's regret for his actions and Nurul Fitria and Ahmad Furkon reunited.

Fourth, diction is one of the elements of a fictional story that is very closely related to other elements in a fictional story. Because diction is grammar. How does an author use grammar to explain the story. Diction is a tool for the author to express story ideas, including to express and embrace the da'wah messages that the story wants to display, both through themes, characters and

characterization, plot, setting and storytelling techniques. So diction in terms of conveying da'wah messages through integration into the intrinsic elements of fictional stories functions as a tool used to convey da'wah messages through the intrinsic elements of fictional stories.

The use of diction depends on how the author processes the words and sentences in the story he makes simply to create a story that is continuous, but cannot be separated from the intrinsic elements of the story. Sentences made by the author in the novel usually relate to the target readers of the novel, how the circumstances of the target readers of the novel require the author to embrace a style of language that is adapted to the characteristics of the reader so that the reader can easily understand the contents of the novel.

Achmad Munif himself uses sentences which he thinks are simple and easy to digest because his target readers are the general public whose circumstances are diverse, both cultural conditions and levels of education. The novel "Kasidah Lereng Bukit" here the author uses a mixed language, namely East Javanese, which is probably because he comes from East Java, the majority of Indonesian and Arabic such as "Ummi" for *calling* mother, *ngijabahi* (grant), *Kunfayakuun*, and *Su'udzon*, *Khusnuzon* (prejudice) as a seasoning for stories so that they are creative in understanding language. However, the Javanese language conveyed by the author is a language that is easy for readers to digest, for example "*yok opo Mr. iki, rek* ", "koen how come you understand ae, Kus." "*Wedi ambek mbok towo, tah ?*" "*Lure me Dap*"! as well as Arabic, namely arguments that are familiar to ordinary people, for example *wala Tamutunna illa wa'antum muslimuun, utlubul 'ilma even though bisiin*. The Kasidah Lereng Bukit novel was created because he was inspired by the target audience who would read, he hoped that young pesantren, students and students would read his novel.

Because he felt it was very relevant for young people for the message conveyed convey in the novel "Kasidah Lereng Bukit."

The style of language used by the author in his novel greatly influences the reader's response, a simple style of language will usually be more widely accepted by various circles of readers because it is easier to understand the contents of the story and the messages in it. Likewise with the messages in the novel, if using simple, light and straightforward language it will be easier for various readers to understand, and understanding the da'wah messages will lead to the practice of educational values and Islamic religious teachings, for readers.

CONCLUSION

The form of educational values contained in the novel "Kasidah Lereng Bukit" by Achmad Munif is often inseparable from three aspects, namely: Aqidah aspect, in the novel "Kasidah Lereng Bukit" by Achmad Munif there is not much there is only one message, namely the prohibition to believe in shamans, this is a social criticism for society about shamanic traditions and culture of intrigue or conspiracy, it is good to understand that shamanic traditions will trap people in chasm of polytheism. In the Shari'ah aspect in the novel "Kasidah Lereng Bukit" there are Islamic teachings that invite readers to always perform prayers, both obligatory prayers and circumcision prayers, because prayer is a way for creatures (humans) to gain inner peace and is a means for humans to communicate directly with their Robb. Aspects of morality, in the novel "Kasidah Lereng Bukit" there are many messages about morality, namely endeavor (effort) and prayer which are two ways that can not be separated to get what one wants, stay away from bad prejudice. Judging from the intrinsic elements of the novel "Kasidah Lereng Bukit" most of the plot is straight, the characters are all Muslims. In terms of tension, it is a primidal plot, namely the climax is not at the beginning and at the

end but in the middle, while in terms of the storytelling sequence using a progressive plot, the story opens from the beginning of the story and closes at the end of the story and the diction used in the novel "Kasidah Lereng Bukit" uses simple language so that it is easy to understand and identify.

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