



Pj **Publisher**
Fakultas Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri (UIN)
Mualana Malik Ibrahim Malang
Indonesia

2443-0587 - ISSN Online
 2528-3979 - ISSN Print

History Article

Received : 15-12-2015
 Revised : 03-01-2016
 Accepted : 03-06-2016

[dx.doi.org/10.18860/abj.v1i1.3255](https://doi.org/10.18860/abj.v1i1.3255)

<http://ejournal.uin-malang.ac.id/index.php/abjadia/article/view/3255>



**Atina Tri Rokhmatin,
Dewi Nur Suci**

Indonesia

Institut Agama Islam Negeri
(IAIN) Kediri

Corresponding Author

081230412551

rokhma93@gmail.com,
dewinursuci@gmail.com

مجلة علمية دولية في التربية

Atina Tri Rokhmatin, Dewi Nur Suci
Indonesia

ANALYSIS OF EDUCATIONAL VALUESIN ISLAMIC HISTORICAL LITERACY

Abstract

This research is intended to reveal the educational values in the historical literacy, entitled "Salahuddin Al Ayyubi dan Perang Salib III" written by Alwi Alatas. The educational values exploring the notion of moral, awareness and religion values can be transformed into Islamic History subjects in Madrasah such as Aqidah Akhlaq, Al-Qur'an Al-Hadith, Shariah and Islamic history. Seemingly the same as moral and awareness values, religion values comprise pious, ubudiyah and muamalah that are appropriate to voice the character building as the spirit of curriculum 2013. As the result, it is expected that the learner's perspectives on their religion history can be explored. Categorized as Islamic historical genre, this novel does not only promote the awareness on the historical place, language, events, narratives, concept, research skill, contention and contestability. This literacy can familiarize the learners with moral judgement and the ability of self reflection by making connection that relates the past with the self and the world today.

*Educational Values, Islamic Historical Fiction,
Salahuddin Al-Ayyubi dan Perang Salib III*

مستخلص

يهدف هذا البحث عرض القيم التربوية في الكتاب التاريخي تحت عنوان "صلاح الدين الأيوبي وحرب الصليب الثالث" الذي كتبه علوي العطاس. وعرف أن القيم التربوية يمكن تحويلها إلى المواد التعليمية مثل مادة العقيدة والأخلاق، والقرآن والحديث، والثقافة الإسلامية. أما القيم الدينية فتحتوي على القيم الإلهية والعبادة والمعاملة. وتفيد هذه القيم في تكوين الشخصية كما قصده المنهج 2013 لأنها تستطلع ملكات الطلاب. ولم يكن هذا الكتاب باعتباره قصة إسلامية يرقى الوعي في المكان واللغة والحادثة والرواية والمفاهيم والبحث والمنازعة والمسابقة فحسب، بل كان هذا الكتاب يعود الطلاب على الأخلاق الدينية ومحاسبة النفس وابتداع الاتصال بين الماضي والحاضر.

*القيم التربوية، تاريخ الإسلام الصوري، صلاح الدين الأيوبي
وحرب الصليب الثالث*

Citation: Rokhmatin, Atina Tri and Dewi Nur Suci. 2016. Analysis of Educational Valuesin Islamic Historical Literacy. *Abjadia: International Journal of Education*, 1 (1), 1-15.


 International Journal of Education


Abstrak

Penelitian ini bertujuan mengungkap nilai-nilai pendidikan dalam literasi sejarah berjudul “*Salahuddin Al Ayyubi dan Perang Salib III*” karya Alwi Alatas. Nilai-nilai pendidikan yang mengupas nilai-nilai moral, kesadaran dan agama ini dapat ditransformasikan ke dalam mata pelajaran bersifat ke-Islaman seperti *Aqidah Akhlaq, Al-Qur’an Al-Hadis, Syariah, serta Sejarah Kebudayaan Islam*. Nilai agama memiliki persamaan dengan nilai moral dan nilai kesadaran mengandung nilai *keilahan, ubudiyah* dan *muamalah*. Nilai-nilai ini tepat untuk pembentukan karakter sebagai inti kurikulum 2013. Melalui transformasi tersebut, perspektif peserta didik mengenai sejarah agama, dapat tereksplorasi. Bergenre sejarah Islam, novel ini tidak hanya mempromosikan kesadaran tentang sejarah tempat, bahasa, peristiwa, narasi, konsep, keterampilan penelitian, pertengkaran dan kontestabilitas. Lebih dari itu, juga berfungsi membiasakan peserta didik dengan nilai moral agama dan kemampuan merefleksi diri dengan menciptakan koneksi terkait dengan masa lalu diri sendiri dan dunia saat ini

 *Education, Quality, Redirection, Reevaluation*

[http://](http://ejournal.uin-malang.ac.id/index.php/abjadia/article/view/3255)

ejournal.uin-malang.ac.id/index.php/abjadia/article/view/3255

INTRODUCTION

Historical literacy can be fiction and non-fiction. How to differentiate between these categories is on the factual and non factual remarks. Works of nonfiction are meant to be factual, while fiction is imaginary and literary. The former tends to be written in magazine articles, newspaper stories, encyclopedia entries, interviews, biography, autobiography, essays, memoirs and textbooks, whereas the latter is usually produced in the form of short stories, novels and novellas of various subgenres like romance, science fiction, historical fiction, mystery. Fiction usually contains elements of a story that are known as plot, characters, settings and themes. Besides, many fiction writers generally provide information about a particular time to create a meaningful and realistic setting for an invented story.

The genre of historical fiction in the field of children’s literature includes stories that are written to portray a time period or convey information about a specific time period or a historical event (NCTE/ IRA, 2004). In historical fiction, setting is the most important literary element. Because the author is writing about a particular time in history, the information about the time period must be accurate or authentic. Consequently, writers must trace back the time period, the characters’ survival way, settings, and plot events related to the story thoroughly.

The use of historical fiction in the classroom can connect directly to many elements of historical literacy-events of the past, narratives of the past, research skills, the

language of history, historical concepts, ICT understandings, making connections, contention and contestability, representational expression, moral judgement in history, applied science in history, and historical explanation (Rodwell, 2013; Robert, 2010). Those elements are described below by Taylor (2003):

- a. Events of the past: knowing and understanding historical events, using prior knowledge, and realising the significance of different events.
- b. Narratives of the past: understanding the shape of change and continuity over time, understanding multiple narratives and dealing with open-endedness.
- c. Research skills: gathering, analysing and using the evidence (artefacts, documents and graphics) and issues of provenance.
- d. The language of history: understanding and dealing with the language of the past.
- e. Historical concepts: understanding historical concepts such as causation and motivation.
- f. ICT understandings: using, understanding and evaluating ICT- based historical resources (the virtual archive).
- g. Making connections: connecting the past with the self and the world today.
- h. Contention and contestability: understanding the 'rules' and the place of public and professional historical debate.
- i. Representational expression: understanding and using creativity in representing the past through film, drama, visual arts, music, fiction, poetry and ICT.
- j. Moral judgement in history: understanding the moral and ethical issues involved in historical explanation.
- k. Applied science in history: understanding the use and value of scientific and technological expertise and methods in investigating past, such as DNA analysis or gas chromatography tests.
- l. Historical explanation: using historical reasoning, synthesis and interpretation (the index of historical literacy) to explain the past. Historical understanding is incomplete without explanation.

Based on those useful elements of historical literacy, Indonesian teacher can highlight the notion of moral judgement as the fruitful element that is in line with character building as stipulated by government in curriculum 2013. Moral judgement that exemplifies the comprehension on the moral and ethical issues involved in historical explanation can refer to educational values that should be applied in the education environment. It is because educational value can be seen as value that is based on society's beliefs on something good or wrong and acceptable or unacceptable

so that they can act as what has been determined by their social milieu (Abdurrahman, 2007). According to Littlewood (1991) in Ginkel (2008), there are three prospective educational values to be achieved in academic sphere, including how to pass on valuable knowledge and culture, prepare learners as members of the society and develop learners as individuals. Seeing at this point of view, historical literacy can contribute to useful input for the learners in the classroom instruction (Ginkel, 2008).

In Islamic education realm, this educational value is one of the underlying components that construct the character of Indonesian learner. The government has mandated that the purpose of learning of historical subject in curriculum 2013 is building and enhancing psychomotor, spirituality, affective, and cognitive skills (Kurniawan, 2013). As the result, Islamic education teacher should innovatively select the historical literacy that encompasses valuable moral judgement or proper educational values for learners. Educational values have a goal to educate an individual in order to be an educated person. These values should be used as reflection to repair ourselves and others for the realization of unity of Islam. Those values are classified into four categories:

- a. Moral value is a value which yields the acceptable and unacceptable norms, beliefs, and conventions so that society understands the wrong and the right or appropriateness and inappropriateness. This value can make the learners aware on the self identity. For example: honest, thoughtful, respectful, obedient, fair and many more.
- b. Awareness value is a value which can stimulate society to be cognizant on the phenomena happen in their milieu. This value can make society realize about the self and the other's personality, comprising strengths, weaknesses, thoughts, beliefs, motivation and other psychological aspects. This value is also beneficial for person to understand how to respond other people's interests.
- c. Religion value is a value that binds men to God. This value is similar to that of the divine value. In Islam there is also a value called the Divine (ilahiah) value, associated with the concept, attitudes and beliefs seeing that what comes from God or religion is valuable aspect. Divine values are divided into pious (imaniah) value, ubudiyah value, muamalah value (Buseri, 2004).
 1. Pious (imaniah) value is concepts, attitudes and beliefs that are bounded by the pillars of faith, the existence of God, and the need on religion.
 2. Ubudiyah value is a concept, attitudes and beliefs that are regarded precious to worship in order to construct close relationship to God.

3. Muamalah value is a concept, attitudes and beliefs that center on precious relationship between man to man and man's relationship to nature under God's guidance framework.

By referring to those values, Islamic teachers can select historical fiction to discover learning experience of learners. It is argued that historical fiction can boost the learners' historical inquiry skills and historical empathy that are essential for the learner's outgrowth (Strippling, 2011). She states that historical inquiry skill requires the development of multiple literacy, inquiry, critical thinking, and information searching skills, as well as habits of mind to pursue historical thought independently. In turn, historical empathy is a thinking process that enables learners to reach the goal of historical understanding. Empathy rests on diversity (Lowenthal, 2000). Lee and Ashby (2001) feel that learners can build historical understanding by knowing what was believed by the ancestors, what they did, and what they felt. Barton and Levstik (2004) push the concept of empathy, or perspective recognition, beyond understanding the feeling of people in history to empathy as caring. They explain the dimension of caring that is important to help learners develop historical understanding (caring about, caring that, caring for) and finally, at the highest level, caring to bring the lessons of history to current controversial issues and to take action.

Due to the major perspectives of historical fiction and educational values, this research is written to investigate the educational values in the book of Salahudin Al Ayubi dan Perang Salib III by Alwi Alatas and the transformation of those values in Islamic education. This book portrays the history of Islamic civilization, exactly during the period of disintegration of Islamic community, known as Third Crusade. The learners can take the educational values through this Islamic historical fiction in the form of novel since most of events have similarities with the context of 21st century. The examples are the current downfall among Islamic scholars and Muslim due to debates on aqidah, tauhid, fiqh and many more, the lack of respectful leaders, and the conflict between Israeli and Palestine. Those phenomena are reflected into the past event when Jerusalem (Al-Quds) were defeated by Frank people (the name of the European, both pilgrims and crusaders that arrived Palestine-Syria to fight against the Muslims) because of dispute in the Islamic world.

Not only be the quality of the book determined, Alwi Alatas is also considered a reputable historian and writer that has unique writing style. He is able to creatively and narratively write history without neglecting the use of empirical data covering the details of time period, name of the characters, and places. Therefore, he mostly attaches references on his writing and focuses on four writing principles such as the appropriateness of writing material to the Islam religion, the convenience of the readers by using understandable words and sentences, the valuable messages or positive contents and honesty to write.

By understanding the educational values through Islamic historical fiction, the Indonesian learners in Islamic school boundary can strengthen their criticality on the issues in that novel. Adams (2001) argues the youth of today live very much in the present, yet, ironically, that they have little to no understanding of how they got to where they are now. This is where historical fiction can make an important connection with the events of the past, giving them meaning and relevance to the present. Therefore, it is suggested to tell stories with various perspectives by using a variety of books in the different periods. Such a strategy allows learners to explore a historical period from different avenues, allowing them to get a feel for what it would have been like to be in another place and time.

RESEARCH METHOD

The book (script story) of Shalahuddin Al-Ayyubi dan Perang Salib III by Alwi Alatas is the object of this research. The researchers read the research object carefully and meticulously (the perseverance of observer), marked the parts of words, phrases or sentences that were considered important in the form of underline (marking), wrote the parts that were marked, rechecked the data by comparing the results of the obtained data with other documents that have relationships with the research topic and searched for information to the author by using social media. By so doing, the researchers triangulated the data findings. Besides, the researchers employed content analysis to comprehend the messages and values to be internalized in learning materials so as to be implemented in daily life.

FINDINGS

The educational values found in Islamic historical fiction Salahuddin Al Ayyubi dan Perang Salib III include moral, awareness and religion values. Different from those three values, religion value contains pious (imaniah) value, ubudiyah value and muamalah value that are elaborated below:

Moral Value

Excerpt 1

One day in 532 (1137/8), a woman went out of the fortress of Tikrit on an errand. When she returned and entered the city, she walked through Ayyub and Shirkuh (Ayyub and Shirkuh are sibling. Both noticed that the woman was running while crying. They asked the causes of her cry. This woman then explained when she currently passed through the gates of the city, she had been insulted by isfahsalar (military leaders) who guarded the castle gate. Hearing this, Shirkuh immediately stood up. He went to the person who had insulted the woman, took his spear and stabbed that person until he died....

Ayyub restrained Syirkuh. He then reported the incident to Bihruz who was the governor of the city. (page 45-46)

Pada suatu hari di tahun 532 (1137/8), seorang perempuan keluar dari benteng Tikrit untuk suatu keperluan. Ketika ia kembali dan memasuki kota, ia berjalan melewati Ayyub dan Syirkuh (Ayyub and Syirkuh are sibling). Keduanya memperhatikan bahwa perempuan ini berhjalan dalam keadaan menangis. Mereka bertanya apa yang telah menyebabkannya menangis. Perempuan ini kemudian menjelaskan bahwa saat melewati gerbang kota, ia telah dihina oleh isfahsalar (pimpinan tentara) yang menjaga gerbang benteng itu. Mendengar ini, Syirkuh langsung berdiri. Ia mendatangi orang yang telah melakukan penghinaan itu, mengambil tombaknya, dan menusuknya dengan tombak itu hingga mati....

Ayyub terpaksa menahan Syirkuh. Ia kemudian melaporkan peristiwa ini kepada Bihruz yang merupakan penguasa kota itu. (hal 45-46)

Moral, is a value with criterion of "correct or not" about the human action in social life including honesty, thoughtfulness, obedience of laws, fairness, respect to others etc. The description contained in the paragraph shows that Ayyub upheld moral values that we can see from his actions which was reported by Shirkuh to the authorities. Ayyub and Shirkuh were sibling. He killed the army leader. Nevertheless, Ayyub did not protect his brother because Ayyub knew that his brother had violated rule. The lesson that can be taken is that Ayyub was trying to establish social justice without seeing the similarity.

Awareness Value

Excerpt 2

When Frederick and his army crossed the Byzantium, the news got to Aleppo and then forwarded to Shalahuddin that when it was in al-Kharruba. Shalahuddin received early news declaring that the German Emperor set out with 200,000 to 300,000 soldiers. Shalahuddin was very worrying of that news. The number of troops was too large for his face alone. He needed help from other Muslim countries.

Shalahuddin then pointed to Ibn Shaddad, To convey his message to the emir in the east, who had not engaged in jihad along with Shalahuddin or those who could bravely support the jihad by providing the additional troops, as well as to the Caliph in Baghdad. The emirs who were visited in Sinjar, Jazirat Ibn Umar, Irbil, and Mosul, replied with the words "sami'nawa atha'na (we hear and obey)." They then sent troops to Shalahuddin. Caliph in Baghdad also promised to help. Envoy of caliphs actually came less than two weeks after the return of Ibn Shaddad. (Page 386)

Saat Frederick dan pasukannya melintasi Byzantium, beritanya sampai ke Aleppo dan kemudian diteruskan kepada Shalahuddin yang ketika itu berada di al-Kharruba. Berita awal yang diterima Shalahuddin menyebutkan bahwa Kaisar Jerman itu

berangkat dengan 200.000 hingga 300.000 tentara. Hal ini sangat mengkhawatirkan Shalahuddin. Jumlah pasukan itu terlalu besar untuk ia hadapi seorang diri. Ia memerlukan bantuan dari negeri-negeri Muslim lainnya.

Maka Shalahuddin menunjuk Ibn Shaddad...., untuk menyampaikan pesannya kepada para emir di timur, yang belum menyertai jihad bersama Shalahuddin atau masih bisa mendukung dengan tambahan tentara, serta kepada Khalifah di Baghdad. Para emir yang dikunjunginya di Sinjar, Jazirat Ibn Umar, Irbil, dan Mosul, menjawab dengan kata-kata "sami'nawa atha'na (kami dengar dan kami taat)." Mereka kemudian mengirimkan pasukan kepada Shalahuddin. Khalifah di Baghdad juga memberikan janji untuk membantu. Utusan khalifah benar-benar datang tidak sampai dua minggu setelah kepulangan Ibn Shaddad. (hal 386)

Awareness is a value which can help people be aware that a good thing is allowed to do and that the wrong is not allowed to do. The description contained in the paragraph shows that Muslims in other regions were aware of immediately joining his brother on the battlefield. They would send aids and be united with his brother with awareness, not force. In short, this value teaches unity and awareness for each individual to do right thing. Moreover, it is about keeping brotherhood.

Religion Value

This value is same as the Divine (Ilahiah) value that is associated with the concept of attitude and belief when something valuable is only from God or religion. Divine values are divided into imaniah value, ubudiyah value and muamalah value:

Imaniah Value

Excerpt 3:

Crusader had won several coastal town of hands of the Muslims and directing forces to al-Quds. They packed their stuff in Bayt Nuba which spent only less than a day of al-Quds. Shalahuddin, the emir, and his troops were in the city of al-Quds. While a set of Muslim troops assigned lurking enemy forces and provided information from time to time.

When the condition was very restricting. In less than a day, the Crusaders could arrive in front of the wall of the city of al-Quds. Although this time they were moving forward slowly because it was blocked by Muslim forces, but they were close to the city of al-Quds and they could have hold the holy city. In the disturbing circumstances, Shalahuddin prayed to God (prostration) and pleading for help to Him. The next day, the enemy who seemed unsure of his ability to conquer al-Quds decided to leave the place. The pray of Shalahuddin was fulfilled.

Pasukan Salib sudah berhasil merebut beberapa kota pantai dari tangan kaum Muslimin dan mengarahkan pasukan ke al-Quds. Mereka berkemas di Bayt Nuba yang jaraknya hanya kurang dari sehari dari al-Quds. Shalahuddin, para emir

bawahannya, beserta pasukannya berada di dalam kota al-Quds. Sementara sekumpulan pasukan Muslim ditugaskan mengintai pasukan musuh dan memberikan informasi dari waktu ke waktu.

Keadaan ketika itu sangat menegangkan. Dalam waktu kurang sehari, Pasukan Salib dapat tiba di depan tembok kota al-Quds. Walaupun selama ini mereka bergerak maju secara perlahan karena tertahan oleh pasukan Muslim, tetapi mereka kini sudah dekat dengan kota al-Quds dan mereka bisa saja berhasil merebut kembali kota suci itu. Dalam keadaan yang menggelisahkan itu, Shalahuddin bersujud dan memohon pertolongan Allah. Keesokan harinya, musuh yang rupanya ragu dengan kemampuannya untuk menaklukkan al-Quds memutuskan untuk mengundurkan diri. Do'a Shalahuddin terkabulkan.

Pious (imaniah) value is the teaching concerning faith and faithfulness to God (the concept of Islam) in which the main principle of the pronouncement of the two sentences creed's "La Ilaha illallah Muhammadar Rasulullah" (Rahim et al, 2015).

The description contained in the paragraph shows that Shalahuddin had a strong belief in Allah. Shalahuddin did not prejudice in Allah and always look forward with confidence that Allah always answered his prayer. In this excerpt, we can find how many efforts have been deployed by the opponents, but if Allah is not willing to accept, then the business is simply futile and Allah always has a way to organize all great plans.

Ubudiyah Value

Excerpt 4:

Shalahuddin was a very pious leader. He always kept the prayers in congregation five times over the years and never left them. He also kept other acts of worship, either mandatory or sunnah. He never left night prayers that had already become a habit, even when he was sick in a moment. He was very generous and had a lot of charity. Many treasures were obtained in battle or through his position as leader, but all of them were distributed or used for the benefit of jihad fi sabilillah. As for himself he preferred to live simply and reluctant to take the worldly possessions except a lawful and just met his daily need. At the time of his death, he had just left a piece of gold dinar and forty silver dirham. He did not leave the land, property, gardens or farmland.(page 166)

Shalahuddin merupakan pemimpin yang sangat shaleh. Ia selalu menjaga shalat berjama'ah lima waktu dan selama bertahun-tahun tidak pernah di tinggalkannya. Ia juga sangat menjaga ibadah-ibadah lainnya, baik yang wajib maupun yang sunnah. Shalat malam pun sudah menjadi kebiasaannya, bahkan pada saat sakit sekali pun ia tidak meninggalkannya. Ia sangat pemurah dan banyak bersedekah. Banyak harta yang diperolehnya dalam pertempuran atau melalui kedudukannya sebagai pemimpin, tetapi semuanya habis dibagikan atau digunakan untuk

kepentingan jihad fi sabilillah. Sementara untuk dirinya sendiri ia lebih memilih untuk hidup sederhana dan tidak mau mengambil harta benda duniawi itu kecuali yang halal dan sekadar mencukupi keperluannya sehari-hari. Pada saat wafat, ia hanya meninggalkan satu keping dinar emas dan empat puluh dirham perak. Ia tidak meninggalkan tanah, properti, kebun ataupun lahan pertanian. (hal 166)

Ubudiyah value is a concept, attitude and belief that are employed in worship be close to God. The description contained in the paragraph shows that Shalahuddin was a man or leader who always paid attention to his action to God (Allah). In addition, Shalahuddin wa a devout Muslim. His relationship with Allah was not only done directly (prayer, jihad) but also proved through actions in daily life (lived in a simple way, provided a treasure on people who were more in need).

Muamalah Value

Muamalah value is related to human relationships containing multicultural values that discover teachings on peace, respect for others in differences of religion, honesty, fairness, equality of rights and obligations and other things related to the multiculturalism. In the concept of Islamic religious tenets of human relationships and the other is called the human concept of *hablum-minannas*. Minannas-form of embodiment of hablum built hospitality, mutual respect and have always loved peace (Rahmi et al, 2015). This value is divided into four such as tauhid (monotheism), ummah, rahmah (mercy), and musawah:

Tauhid Value

Excerpt 5:

Existing cross atop the Dome of the Rock was released by several people. When the cross was lost and fell to the ground, Muslims and Christians shouted together. "The Muslims shouted" God is great! '..... (Page 334)

Salib yang ada di puncak the Dome of the Rock dilepaskan oleh beberapa orang. Saat salib itu lepas dan jatuh ke tanah, kaum Muslimin dan orang-orang kristen sama-sama berteriak. "Kaum Muslimin meneriakkan 'Allah Maha Besar!'..... (page 334)

The description contained in the paragraph shows that removing the existing Cross at the top of the Dome of the Rock is a simple example of the multicultural value (It is intended that Islam only has Allah as God and cannot be symbolized as in other religions). In addition, the embodiment form of monotheism such as the greeting 'Allah is the Greatest'. These words reflect that only Allah is deserved to adore. Thus, the Cross was removed and the greeting 'Allah is the Greatest', indicating that the way of life would come back based on the spirit of Islam. In monotheism (the core teachings of the existence of Allah only) teaches that the reality of life in the human world must give priority to unity, fraternity, brotherhood among fellow religions (ukhuwah Islamiyah), brotherhood among fellow nations (ukhuwah wathaniyah) and brotherhood among

fellow human beings (ukhuwah basyariyah). By using monotheism belief the relationship between each component can be maintained because all the things are started from one source that is Allah.

Ummah Value

Excerpt 6:

Zanki and the remnants of his army fled away to Tikrit when it was under the leadership of Ayyub. Imad Zanki and troops hindered by the Tigris River to continue the trip to Mosul, while the troops are in favor of the Caliph was still behind them and at times could arrive at a place and catch them.

In this situation, Ayyub might catch Zanki and hand him to the caliph. It was that because the caliphate was on the right path and Zanki was in the losing side. If he caught Zanki, he would probably get a reward and promotion of the Caliph. However, Ayyub did not take this action. Instead, he's helping the Mosul leaders in order not to run into bad luck any further. He helped Zanki and his troops cross the Tigris River with several boats. Once across, the position Zanki was safe and he did continue to travel to Mosul. (page 44)

Zanki dan sisa-sisa pasukannya melarikan diri ke arah Tikrit yang ketika itu berada di bawah kepemimpinan Ayyub. Imaduddin Zanki dan pasukannya terhalang oleh Sungai Tigris untuk terus melanjutkan perjalanan ke Mosul, sementara pasukan yang berpihak pada Khalifah masih ada di belakang mereka dan sewaktu-waktu bisa tiba di tempat dan menangkap mereka.

Dalam situasi ini, Ayyub bisa saja menangkap Zanki dan menyerahkannya kepada khalifah. Bukankah khalifah ada di pihak yang menang dan Zanki di pihak yang kalah. Jika ia menangkap Zanki mungkin ia akan mendapatkan hadiah dan promosi dari Khalifah. Namun Ayyub tidak mengambil tindakan ini. Ia justru menolong pemimpin Mosul ini agar tidak mengalami nasib buruk lebih jauh. Ia membantu Zanki dan pasukannya menyeberangi Sungai Tigris dengan beberapa perahu. Begitu tiba di seberang, posisi zanki menjadi aman dan ia pun meneruskan perjalan ke Mosul. (hal 44)

Ummah value can be interpreted that everyone has equal chances to live in this universe, side by side, and unite social relationships within a group, community, society or nation. The description contained in the paragraph shows that Ayyub uphold the values of multicultural (ummah) that we can see from his action to let Zanki across the territory. Zanki was the ruler of the other region which did not have a harmonious relationship with Ayyub's leader. In fact, Ayyub actually could report Zanki to his leader, but he acted differently. He let Zanki pass through his territory and returned safely. From this event, we can take a lesson that we should share, keep respect with others and not restrict the other group's freedom of speech and action. It is aimed at maximally functioning the enactment of the multicultural value (ummah) will not split

human based on the class because this value makes people aware that all human have the same position in God.

Rahmah Value

Excerpt 7:

...., Richard sent messengers to Shalahuddin, ask him (Shalahuddin) pear and plum as well as ice. In the pain he felt homesick to ordinary fruit he ate in his country. Shalahuddin give him whatever he asked. (page 473)

...., Richard mengirim utusan kepada Shalahuddin, meminta kepadanya (Shalahuddin) buah pir dan prem serta es. Dalam sakitnya Richard merasa rindu kepada buah-buahan yang biasa ia makan di negerinya. Shalahuddin memberikan kepadanya apa yang diminta. (hal 473)

Rahmah value shows that the love is the embodiment of the attributes of God, Most Gracious, Most Merciful to man created by God to interact and communicate with each other based on spirit of mutual love and caring. The description in the paragraph shows that Shalahuddin loved human, even though the person was neither a Muslim nor his group. He did not regard person based on the social status, even he or she was enemy. When Shalahuddin did not uphold the values of mercy, he had opportunity to commit a crime (attacked the sick enemy, gave poison to the food which he gave, or ignored the request of Richard). With the multicultural value (mercy) we could see that people can create an atmosphere that is fraught of love without looking at the social background of the person for Allah is treating all human without looking the social status of the person.

Musawah Value

Excerpt 8:

Richard that was annoyed with the attitude of French soldiers asked Shalahuddin so that only the person who received authority from him that was eligible to do pilgrimage. However, Shalahuddin still allowed every Frank who wanted to go on a pilgrimage and provided safeguards for them. Shalahuddin also did not grant the Frank and Byzantine leaders who sought to completely control the Church of the Holy Sepulcher by their own. Then, Shalahuddin and Muslim leaders acted as a mediator and managed all parties to accomplish some of their right in that region. (page 474)

Richard yang kesal dengan sikap tentara Prancis meminta Shalahuddin agar hanya orang yang mendapat otoritas dari dirinya saja yang diizinkan berziarah. Namun, Shalahuddin tetap mengizinkan semua orang Frank yang ingin pergi berziarah dan memberikan pengamanan atas mereka. Shalahuddin juga tidak mengabdikan permohonan pemimpin Frank maupun Byzantium yang masing-masing meminta untuk menguasai sepenuhnya Gereja Holy Sepulcher. Shalahuddin dan para

pemimpin Muslim setelahnya bertindak sebagai mediator dan mengatur agar semua pihak mendapatkan sebagian haknya di tempat itu. (hal 474)

Musawamah value defines that all men are brothers who are equally treated in the presence of Allah, though they have different sex, gender, race, colour and religion. The description of this paragraph shows that Shalahuddin uphold the values of multicultural (musawah). He gave a chance to all of Frank people who would like to do pilgrimage regardless of whether the person got approval from Richard or not. Moreover, Shalahuddin also regulated the use of the Holy Sepulcher church so that all segments of Christianity earn the right to use the church. Therefore, everyone can use his right fairly with establishing multicultural value (musawah).

DISCUSSIONS

Educational values that have been found in the book of Shalahuddin Al Ayubi dan Perang Salib III promote three points to take hints, such as transformation of educational values from the book of Shalahuddin Al Ayubi dan Perang Salib III to the Indonesia Islamic schools (Madrasah), the instructional strategy and the instructional media employed by the Islamic education teachers in the classrooms.

Moral value, awareness value, and religion value in the book of Shalahuddin Al Ayubi dan Perang Salib III can be firstly internalized into some Islamic education subjects such as Aqidah Akhlaq, al Qur'an and al Hadits, Shariah Law and Islamic History. Those four subjects are mostly taught in Madrasah and generally cover the background of Islam that are elaborated as follows:

- a. Aqidah Akhlaq is a course that teaches and guides people to know, understand and believe the Islamic faith so as to appropriately behave according to Islam norms. The educational values of character, moral, awareness, and imaniah are generally employed in these subjects. Thus, certain stories embedding the educational values of character, moral, awareness and imaniah from the book of Shalahuddin Al-Ayyubi dan Perang Salib III can be inserted in Aqidah Akhlaq subject.
- b. Al-Qur'an-Al-Hadith is a course about the planning and the implementation of the reciting teaching program and interpreting Al-Quran verses along with its particular hadith in accordance with the intellectual interests of the learners. This subject presents the fundamental pillars of Islam so that the learners can learn, absorb and appreciate the wisdom in Al Qur'an and Al Hadith.
- c. Shariah subject is the teaching and the guidance to understand the Shariah law which contains the religion commands. The content of Shariah subject includes legal norms, values and attitudes that become the basis and the way of life of Moslems which must be obeyed and implemented by each individual in his or

her circumstance. The educational values of religion (ubudiyah and muamalah/multicultural) can be inserted in these subjects.

- d. Islamic history subject is a field of study that provides knowledge about the history and culture of Islam, covering the period before the emergence of Islam, the Prophet's time, both on Daulah Islamiah and other countries in the world. The story of Shalahuddin Al-Ayyubi dan Perang Salib III can be popularized in this field of study. Thus, the teacher and learners can find other educational value embedded in historical narratives.

By inserting the educational values found in the book of Salahuddin dan Perang Salib III into Aqidah Akhlaq, Al-Qur'an Al-Hadith, Islamic history and Shariah subjects, the learners can initially learn how to keep respectful on the divergence of culture, race, point of views, religions, and others. By so doing, the Moslem can avoid conflict either with the in group or the out group.

Looking at the implementation of instructional process, this Islamic historical novel is authentic. The authenticity comes from its ability to help the learners bridge the gap between the classroom with the real world or world outside. Narratively written by Alwi Alatas, this novel is a setback experienced by the Moslems, the al-Quds controlled by enemies and the Sunni-Shi'a conflict. Salahuddin Al Ayubi is also portrayed as the leader of homeland who has noble characters. For abstracting this novel from fantasy, Alwi Alatas has completed the novel with relevant data in the form of footnotes, images, quotations by the authors of other books and historians' names who lived during that time to write the story. The footnotes compose the definition and the information of the years when the past events occurred, pictures make the readers visualize the past events, the quotations from other books provide the references and the historian names make the novel more empirical.

Due to the authenticity and the pedagogical nuances, the teachers can properly choose and employ interactive instructional media and strategies to help learners understand the Islamic subject meaningfully. They can critically connect between the past and today events to overcome the daily problems in society. In addition, it is necessary for the teachers to be critical on how to build the learners' characters or Moslem identity through those subjects. As cited in Liyanage et al (2010), Reagan (2000) argues that the ultimate goal of Islamic education is focused on the inculcation of the concept of Allah in minds and souls of Muslims. It indicates that the teachers in Madrasah are highly expected to accomodate positive behavior for the learners.



CONCLUSION

Due to the importance of educational values in everyday life, the teachers in Madrasah should consistently upgrade their instructional perspectives through million

Islamic historical discourse in their surroundings. Stories promote beneficial aspects for the teachers to educate and construct pious morals of the learners. Analyzed in the novel of "Shalahuddin dan Perang Salib III" by Alwi Alatas, there are educational values such as imaniah, ubudiyah and muamalah. Those values are necessary to equip learners with appropriate self adjustment to live in the diversity of races, religions, customs etc. Besides, they can interact with more people around the world in tolerance by pertaining unity to rightly see and determine decision.

This globalization era, day-to-day, exposes many conflicts in Islamic world such as war of madzhab divergence, terrorism, political parties, power and other opaques among Moslems. More people are thirsty of harmony in diversity. The identity of Moslem as the follower of prophet Muhammad who is known as a noble figure has been eliminated by the negative issues exposed in media. As the result, it is expected that the teachers in Madrasah can be fully aware of the moral, awareness and religion values in Islamic historical literature.

The educational values found in the book of "Shalahuddin dan Perang Salib III" by Alwi Alatas can be optimally employed as a reflection of the young generation who seemingly ignore the history of the culture and civilization. By utilizing the interactive instructional media and strategies, the learners can be motivated to reveal their culture and identity thoroughly.



BIBLIOGRAPHY

- Abdurrahman, D. (2007). *Metodologi Penelitian Sejarah*. Yogyakarta: Ar Ruzz Media.
- Adams, H. (2001). *Bringing History into the Classroom*. Classroom.
- Barton, K., & Levstik, L. (2004). *Teaching History for the Common Good*. New Jersey: Lawrence Erlbaum.
- Ginkel, A. (2008). Educational Values and Material Development. Retrieved July 5, 2015, from www.sil.org/silepubs/.../SILForum2008-004.pdf

