

THE VALUES OF ISLAMIC CONDUCT IN THE JAVANESE NOVEL BY TULUS SETIYADI

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Abstract

Javanese novel is one of the literary works which is still popular today. It is closely related to the author's background, such as social conditions, education, and religion. Every Javanese novel contains the values of character education or moral values that the author wants to convey to the readers. Thus, as a literary work, it cannot be separated from religion. This study aimed to analyze and describe Islamic moral values in Javanese novels. The data sources of the current research are three Javanese novels by Tulus Setiyadi. It is a descriptive qualitative study with a sociology of literature approach which includes three stages of data analysis: data reduction, data presentation, and conclusion drawing. The results of this study demonstrate that the Javanese novels by Tulus Setiyadi contain Islamic moral values based on the Quran and hadith which cover the relationship between human and God, human relationships with fellow humans, and human relationships with oneself. The moral values are expected to imitate and implement by the society in their daily life. It can be used to instil and promote a noble character among society.

Novel Jawa adalah salah satu karya sastra yang masih populer hingga saat ini. Novel Jawa berkaitan erat dengan latar belakang pengarang, seperti keadaan sosial masyarakat, pendidikan, maupun agama. Setiap novel Jawa

tentu mengandung nilai-nilai pendidikan karakter atau nilai budi pekerti yang ingin disampaikan pengarang kepada pembaca. Dengan demikian, novel Jawa sebagai salah satu karya sastra tidak dapat dipisahkan dari agama. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan nilai-nilai budi pekerti Islam yang terkandung dalam novel-novel Jawa karya Tulus Setiyadi. Sumber data penelitian ini adalah tiga novel Jawa karya Tulus Setiyadi. Jenis penelitian ini adalah deskriptif kualitatif dengan pendekatan sosiologi sastra yang meliputi tiga tahap analisis data, yaitu reduksi data, sajian data, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa novel-novel Jawa karya Tulus Setiyadi mengandung nilai budi pekerti Islam yang didasarkan pada Alquran dan hadis meliputi hubungan manusia dengan Tuhan, hubungan manusia dengan sesama manusia, dan hubungan manusia dengan diri sendiri. Adanya nilai-nilai budi pekerti dalam novel-novel Jawa karya Tulus Setiyadi diharapkan dapat diteladani dan diimplementasikan oleh masyarakat dalam kehidupan sehari-hari. Hal ini dapat dijadikan sebagai upaya untuk membentuk pribadi yang berakhlak mulia.

Keywords: *Islamic moral values; Javanese novel; Moral values; Sociology of literature*

Introduction

Javanese is a huge and advanced tribe in Indonesia. The people have diverse cultures, such as arts, local traditions, language, and Javanese literature. Javanese literature can refer to Javanese literary works. Javanese literary works can be in the form of poetry, prose, and drama. Every Javanese literary work is a depiction or reflection of people's lives from various aspects, such as economic, socio-cultural, educational, religious, and other aspects. Pradopo (2012) explains that literary works cannot be separated from the social state and the author's culture. A lot of literary works present moral values in various contexts (Santosa, 2016). Thus, Javanese literary works also function as a means of conveying messages by the author to the reader implicitly or explicitly.

One of the Javanese literary works in the form of prose, which is still popular today, is the Javanese novel. Novel is a literary work of prose fiction as the creative work of the author, which brings up a lot of issues of life and has structural elements as well as educational values which are implicitly attached in the depiction of every character's life inside the story (Raharjo, Waluyo & Saddhono, 2017; Zustiyanoro et al., 2020). Novel is also considered as a popular Javanese literary work because the use of language in Javanese novels

can keep up with the times with an imagination that attracts the readers (Kusuma, Werdiningsih & Sunarya, 2021). Generally, the language and plot used in the novel are more adapted to the circumstances and characteristics of the reader as the target (Sulaksono, Waluyo & Said, 2018). In addition, Javanese novel is one of the distinctive literary works because every novelist has a different style and genre. The difference is affected by differences in the background of the author's life in Javanese society which leads to the specific themes and plot.

The existence of Javanese novels has enriched today's Javanese literary culture. Many Javanese novelists have played a role in the development of modern Javanese literature, such as Tulus Setiyadi. Tulus Setiyadi is a Javanese novelist from Madiun, East Java. Slamet dan Marwinda (2021) denoted that the name Tulus Setiyadi began to be popular among wider community since he was highly productive in writing novels in 2015. His works have been widely studied by researchers with various studies, such as studies of literary anthropology, feminism, and sociology of literature. Some of these studies show that the novel by Tulus Setiyadi contains good values that can be used as lessons and examples for readers or the community.

The problem today is that some of the Javanese novel readers have not been able to understand the values within correctly. It affects the phenomenon that reading novels is only an entertainment without implementing the values obtained from the novel. In fact, provided understood more deeply, the Javanese novel (in this case the novel by Tulus Setiyadi) contains moral values grounded to the religion. Literary works (in this case Javanese novels) is intended to provide direct understanding to the public or readers through conversations and events experienced by the characters within (Lestari, Wibowo & Waslam, 2022). Therefore, this study seeks to find and describe the values of Islamic characters in the novel by Tulus Setiyadi.

Islamic Moral Values

The good values in the Javanese novels can refer to the character education values. In this case, every Javanese novel obviously contains the values of character education or character values that the author wants to convey to the reader. The moral values are highly valuable, useful, and they become belief which can be used as guidelines or life perspectives in performing a behavior or attitude (Kasnadi & Sutejo, 2018; Andriyanto, Supratno & Tjahjono, 2020).

Slamet (2018: 35) argues that regional literature, including Javanese literary works, has a prominent role in social character education.

The education of character or manner in Javanese literary works also represent Islamic values that develop among Javanese society (Masfiah et al., 2021). In Islam, morality or character is closely related to attitudes, behavior, ethics, and character (Juniarti, Saddhono & Wibowo, 2020). Asiah (2018) states that religious values are the highest, eternal, and absolute values of human faith and belief. Meanwhile, basic character is based on the Quran and the Sunnah of the Prophet as a source of values and *ijtihad* as an Islamic mindset (Syahdan, 2017). So, the Islamic religious values should be considered to apply in everyday life (Wati, Sumarwati & Saddhono, 2019). It is supported by the opinion of Atmosuwito (1989) and Bahtiar (2011) that literature is a part of religion so that literature and religion have a close and inseparable relationship. Therefore, the moral values within Javanese novels can be sourced from the religion and beliefs of the author.

Every religion, including Islam, obviously poses respective foundation in character education. In this case, character can also refer to morals in Islamic view (Sari, 2018). Samani and Hariyanto (2013) explain 25 kinds of character to uphold by a Muslim based on the Quran and authentic hadith. The twenty-five characters are as follows: 1) maintaining self-esteem, based on H.R. Asakir from Abdullah bin Basri; 2) working hard for sustenance, based on H.R. Ibn Adi of Ayesha; 3) staying in touch and maintaining communication, based on H.R. Bukhari Muslim from Anas; 4) communicating well and extending greetings, based on Q.S. An-Nahl: 125 and H.R. Abu Dawud from Abu Hurairah; 5) being honest, avoiding cheating, keeping promises and trustworthy, based on Q.S. Tathfif: 1 and H.R. Ahmad from Ubaidah bin Shamit; 6) upholding justice, helping each other, and loving each other, based on Q.S. An-Nahl: 90 and H.R. Bukhari; 7) being patient and optimistic, based on Q.S. Hud: 115 and H.R. Muttafaq 'alaihi; 8) working hard, doing any work as long as it is lawful, based on Q.S. Al-Ankabut: 69 and H.R. Bukhari and Muslim; 9) showing affection and respect for parents, no cheating, based on Q.S. Al-Ankabut: 8 and H.R. Tabrani of Dhamrah; 10) forgiving and generous, based on H.R. Ibn Abbidun-ya; 11) showing empathy and compassion as the manifestation of goodness, based on H.R. Daruquthni and Ibn Abbidun-ya; 12) telling the truth, based on Q.S. Al-Shaff: 3 and H.R. Ibn Hibban; 13) always being grateful, based on Q.S. An-Nisa': 147 and H.R. Turmudzi; 14) not arrogant and haughty, based on Q.S. Luqman: 18 and H.R. Muslim; 15) showing noble

character, based on H.R. Abu Na'im from Sahal ibn Sa'ad; 16) doing good in all things based on Q.S. Al-Baqarah: 112 and H.R. Ahmad from Syidad bin Aus; 17) showing thirst for knowledge and spirit of curiosity, based on Q.S. Fathir: 28 and H.R. Bukhari Muslim; 18) holding pudency and faith, based on H.R. Abu Na'im from Abu Umar; 19) being economical, based on Q.S. Al-Isra': 27 and H.R. Ibn Asakir of Anas; 20) saying good or keeping silent, based on H.R. Bukhari and Muslim; 21) being honest, avoiding corruption, based on Q.S. Al-Baqarah: 188; 22) being consistent, istiqamah based on Q.S. Al-Ahqaf: 13; 23) being steadfast, no giving up, based on Q.S. Yusuf: 87; 24) being responsible, based on Q.S. Al-Qiyamah: 36; and 25) loving peace, based on Q.S. Al-Anfal: 61.

The character values in the novel obviously pose good intentions and goals. They are aimed at shaping the readers, as an individuals, to do self-improvement by applying noble values in everyday life towards a better direction of life (Nurhuda, Waluyo & Suyitno, 2017). By applying the values of character, each individual is expected to be capable of determining goodness and badness as a solution to the problem of the nation's current moral degradation. To find out the moral values in the novel, the reader should interpret or analyze the contents of the novel being read. In literary studies, we can implement the sociology of literature approach.

Sociology of Literature

Sociology of literature is a branch of literary studies closely related to the real situations and conditions of society, in terms of author and social context in general. It goes in line with the opinion of Escarpit (2005) that literary facts or realities are things to consider in the sociology of literature. Nasution (2016) also argues that through sociology of literature, the relationship between literary works and social reality can be studied in order to determine the level of literary works in reflecting reality. Meanwhile, the most significant aspect in the study of sociology of literature is the ability to understand the meaning of literary works from the sociological aspect (Suwardi, 2011). Setyawan, Saddhono, and Sulaksono (2020) suggest that the study of sociology of literature tries to connect the author's imagination with the conditions in the real life. Therefore, the study of sociology of literature is intended to find out the values within literary works which function as a reflection of social lives, such as social problems, people's habits, character values, and so on.

A lot of studies related to the value of character education in Tulus Setiyadi's novel have been conducted, such as the research by Rifa'i, Waluyo, and Sulaksono (2020) regarding the image of women and the value of education in Tulus Setiyadi's *Sindhen Padmi* and its relevance as a literary materials for high school students. The research shows that the novel *Sindhen Padmi* contains religious values, moral values, social values, and cultural values. Another research is conducted by Andriyanto, Supratno, dan Tjahjono (2020) about educational values in the novel *Dhadhung Kepuntir* by Tulus Setiyadi with a sociological approach to Swingewood literature. The study results indicate that the educational values in the novel *Dhadhung Kepuntir* comprise persistence (patience, never give up, hard work), the value of caring (family, harmony, respect), and religious values (gratitude, virtuous, sincere). Under the overviews of related literature, a research on the values of Islamic character in the Javanese novel by Tulus Setiyadi based on the Quran and Hadith has not been conducted. Therefore, this study aims to analyze the values of Islamic character in Javanese novels by Tulus Setiyadi with a sociology of literature approach based on the Quran and Hadith, as suggested by Samani and Hariyanto (2013).

Method

This study adopts a qualitative descriptive research with a sociology of literature approach. It focuses on analyzing and describing Islamic moral values within Javanese novels by Tulus Setiyadi. The data sources are Javanese novels by Tulus Setiyadi, titled *Gogroke Reroncen Kembang Garing* (GRKG) (2016), *Klelep ing Samudra Rasa* (KSR) (2017), and *Langit Mendhung Sajroning Pangangen* (LMSP) (2017). Data are collected by reading and analyzing the contents of the three novels, then making important notes in the form of excerpts related to the character values. They are then analyzed in three stages: data reduction, data presentation, and conclusion drawing (Sugiyono, 2008). The data validity test exploits triangulation of data sources and theories. The data on the values of Islamic character from the three novels are then grouped by types to study in depth.

Findings and Discussion

Islamic character values are a set of fundamental values to possess by every individual based on the source of Islamic teachings. They can be based on the Quran and hadith. They play a role in directing human being upon living

the lives (Haris, 2017). Character in Islam is positioned as an integral part of aqidah and sharia (Hadi, 2018). Accordingly, Islamic character values in the Javanese novels by Tulus Setiyadi can be classified and described as follows.

1. *Human relationship with God*

God in Islam is Allah SWT. Humans as God's creatures should obviously maintain a good relationship with God (*hablumminallah*). It can be interpreted by the act of worshiping Allah or doing things intended for Allah (Zakaria, 2014). In the novel by Tulus Setiyadi, the relationship can be found in being patient, grateful, having pudency and faith, and being responsible.

a. *Patience*

Patience means holding back with a positive response in living life's problems. The command to be patient has been regulated in the Quran Surah Hud: 115, which translates "And be patient, verily Allah does not waste those who do good." Rasulullah also has exemplified patient behavior, in the hadith narrated by Muttafaq 'alaihi, "Indeed help comes with patience, pleasure with hardship, and indeed with difficulty is ease" (Samani & Hariyanto, 2013). The values of patience and optimism in the novel *Gogroke Rerongen Kembang Garing* can be seen from the following excerpt.

"Sabene-sabene bebarengan karo Ninda lan Bobby, ora kurang-kurang anggone mbujuk Harwati supaya bocah loro kuwi tresna marang wong tuwane. Pituturane akeh-akeh nganti kala-kala bocah-bocah kuwi rumangsa mangkel, nanging Harwati tetep sabar menahi pangerten." (GRKG: 104)

'Every time with Ninda and Bobby, Harwati always persuaded the two children to love their parents. She gave too much advice so that the children sometimes felt annoyed, but Harwati was patient to make them understand.'

The above excerpt depicts the attitude of Harwati who is always patient in giving advice and dealing with Ninda and Bobby's behavior. Based on her patience, Harwati also shows an optimistic and unyielding attitude to keep persuading Ninda and Bobby to love their parents when they are together.

Being patient is not easy, yet Allah is always with those who are patient. Obviously, the command to be patient does not merely mean silence, but it suggests to keep doing good and not giving up easily when other people reject it (Habibah, 2015). Meanwhile, another patient

attitude can also be found in the novel *Klelep ing Samudra Rasa* and *Langit Mendhung Sajroning Pangangen*. Some of the characters in the novel are described with a patient character in the hope that the novel's readers can imitate them.

b. Gratitude

Gratitude means accepting gracefully and appreciating every gift of God and humans. The suggestion to always be grateful in Islam has been regulated in the Quran Surah An-Nisa': 147. In addition, it is also reinforced by the hadith narrated by Turmudzi that one of the ways to thank God is to be thankful to humans by appreciating and repaying their kindness (Samani & Hariyanto, 2013). The value of being grateful can be found in the novel *Klelep ing Samudra Rasa* with the following excerpt.

"*Omonganmu dipikir... kabeh kudu isoh disokuri. Kanthi dhuwit iki saora-orane bisa kanggo nambahi kebutuhan. Umpama ora ana dhuwit iki banjur arep mangan apa?*" (KSR: 31)

'Think of your words... everything should be thankful for. With this money, at least you can add your needs. If you don't have money, what will you eat?'

The above excerpt shows that no matter how small the treasure you have, you should always be grateful. A little gratitude is better than nothing. It corresponds to the command to be grateful in the Quran Surah Luqman: 12 that humans should be grateful for the wisdom that Allah has given, and indeed the reward of gratitude will return to themselves (Junaidi & Ninoersy, 2021) (Adi, 2022). With the excerpt, readers are expected to imitate the value of gratitude in life as recommended in Islam.

c. Pudency and Faith

Pudency and faith are two things interrelated, and they cannot be separated. It is explained in the hadith narrated by Abu Na'im from Abu Umar, "Pudency and faith are always together, so if one disappears, the other is also gone" (Samani & Hariyanto, 2013). This value can be found in the novel *Gogroke Reroncen Kembang Garing* in Harwati's words that every human being should always remember and be close to Allah, ask forgiveness, and ask for protection. It shows that Harwati has a strong faith.

The pudency taught in Islam is a positive value. Pudency means feeling ashamed to do a despicable act. Pudency is closely related to one's faith, so once faith lies within an individual, he/she obviously has a sense of pudency to do bad things (Sahlan, 2021). Therefore, every believer should always be careful in his actions and refrain from bad words and actions due to pudency every time he/she does it (Farmawati, 2020).

d. Responsibility

Everything attached to every human being will be demanded for responsibility later in the hereafter. It corresponds to the advice in the Quran Surah Al-Qiyamah: 36. Therefore, every human being should have a sense of responsibility which is not solely for humans, but is also intended for Allah. The responsible attitude can be found in the novel *Gogroke Reroncen Kembang Garing* with the depiction of the character Husin who shows his responsibility to Harwati. The value of responsibility can also be found in the novel *Klelep ing Samudra Rasa*. In the novel, Dewi must do everything obligated and will never leave it. Besides, other examples can also be found in the novel *Langit Mendhung Sajroning Pangangen*, which describes the character Narko as being very responsible and taking good care of Yani since the first meeting.

Responsible behavior is a description of one's character. Being responsible does not merely mean carrying out a task until finished without considering any impact, yet it means an effort to provide goodness and benefits to others with sincere intentions (Sidiq, 2014). The responsible behavior is based on belief in Allah SWT. Thus, responsibility is a reflection of the character of a cultured human being and a form of belief in Allah SWT (Rochmah, 2016).

2. Human Relations with Fellow Humans

As social beings, fellow human beings have a reciprocal and inseparable relationship. So every individual is encouraged to maintain good relations with other individuals (*hablumminannas*). This kind of relationship needs to be enforced because it can create a harmonious social life (Isra, 2016). In Tulus Setiyadi's novel, the relationship can be found in the values of keeping in touch, loving one another, speaking good or else being silent, forgiving and generous, avoiding arrogance, and loving peace.

a. Silaturahmi

Silaturahmi (maintaining relationship with others) has become a major need for humans as social beings. It can also facilitate the path of sustenance and prolong one's life (Cahyana, Aeres & Fahmi 2021). It goes in line with the hadith narrated by Bukhari Muslim from Anas, "Whoever wants to have his/her sustenance paid off and his/her life extended, he/she should keep silaturahmi" (Samani & Hariyanto, 2013). The example of friendly behavior in the novel *Gogroke Reroncen Kembang Garing* is available in the excerpt", *Sateruse menawa kepengin ketemu bisa sesambungan lewat HP dhisik.*" (GRKG: 47) 'Furthermore, if you want to meet me, you can contact me via cellphone.'

Based on the excerpt, silaturahmi should be carried out continuously and not only once. Today's activities of friendship and maintaining communication can be made through various media (Cahyana, Aeres & Fahmi, 2021). Along with the development of technology, there are a lot of media that can be used to communicate easily even though they are so far apart, such as using a cellphone.

The command to communicate well with others has also been regulated in the Quran Surah An-Nahl: 125 which means "Call people to the way of your God with wisdom and good teachings, and argue (discuss) with them an a better way". Referring to the verse, every human being should be able to discuss or communicate with other people based on a better way or etiquette that applies within society (Hakis, 2020). As the Javanese etiquette in communication, one must obviously pay attention to *unggah-ungguh basa* as a form of respect to the others. Meanwhile, staying in touch can also be started by sending greetings to others as in the hadith narrated by Abu Dawud from Abu Hurairah, "When you meet your brother, extend greetings to him" (Samani & Hariyanto, 2013). The value of good communication and greetings in the Javanese novel by Tulus Setiyadi can be found in the following excerpt from the novel *Langit Mendhung Sajroning Pangangen*.

"Eh, Mas jenengmu sapa?"

"Narko pak, wonten menapa?"

"Isih kuliyah?"

Narko sajak bingung dene ana pitakonan kaya ngono kuwi. Apa karepe, nganti Narko uga dadi penasaran. "Hmm.. wonten menapa pak, panjenengan sinten?"

(LMSP: 45)

“Hey, what’s your name?”

“Narko sir, what’s up?”

“Still in college?”

Narko was confused to hear such question. What did he want, until Narko was curious? “Hmm..what happens sir, who are you?”

Based on the excerpt, *Narko* spoke according to the prevailing Javanese language. Narko as a younger person chooses to use Javanese with a variety of *krama* to communicate with older person who he is unfamiliar with. It is performed to respect the older and unknown interlocutor politely so that it can reflect the value of good communication. Thus, the value of good communication and extending greetings can be adapted to the communication etiquette that applies within society, based on both religion and socio-culture.

The value of keeping in touch and connecting with others is also implied in the novel *Langit Mendhung Sajroning Pangangen*. This value appears when Narko approach Nuning on the front porch of her house and started a conversation. Meanwhile, the value of keing in touch and maintaining communication is not found in the novel *Klelep ing Samudra Rasa*. The above examples of the attitude of keeping in touch and maintaining communication shows that the value of staying in touch and maintaining communication is highly significant. As social beings, humans need communication to relate to other people and its implementation should obviously be adjusted to the prevailing adab within the area.

b. Loving Each Other

The values of holding justice, helping each other, and loving each other in Islam have been regulated in Surah An-Nahl: 90 which means “Indeed, Allah commands to be just, kind, and to provide assistance to relatives.” Relatives do not only refer to the relatives in blood but also other people in general. It is also supported by a hadith narrated by Bukhari which translates, “Look! Believers in loving one another and helping one another are like one united body. If one member of the body is sick, all other body parts are encouraged to help him by not sleeping and having a fever” (Samani & Hariyanto, 2013). In addition, Rasulullah also provides an example for the people. In fact, he closely links these attitudes with faith and piety (Junaidi & Ninoersy, 2021).

This moral value is also depicted in the novel *Langit Mendhung Sajroning Pangangen* as mentioned in the following excerpt.

“Ayo mlebu kene, mengko aku sing mbayari. Aja kwatir aku ora nduwe niat ala marang kowe.” (LMSP: 5)

‘Come on in first, the bill is on me. Don’t worry! I have no bad intentions against you.’

The excerpt shows the behavior of Narko who sincerely helps the other, loves, and cares for the other, Yani, a woman who was afflicted by disaster, even though they didn’t know each other yet. This value is shown in the kindness of Narko who wants to buy food for Yani with his own money. The value of helping each other is also depicted in the novel *Gogroke Reroncen Kembang Garing* in the excerpt, “*kajaba ayu uga grapyak sumanak lan kerep aweh pambiyantu*” (GRKG: 97) ‘Besides beautiful, she is also friendly and often helpful’.

The value of loving each other can also be performed to parents. It is an obligation for children and younger people. The command has been set in the Quran Surah Al-Ankabut: 8 which translates “And We willed for humans to do good to their parents.” Rasulullah also emphasizes the command as in the hadith narrated by Thabrani from Dhamrah that the Messenger of Allah will not recognize a believer as his class if he does not love the younger, does not respect older, and likes to cheat (Samani & Hariyanto, 2013) . In addition, he emphasizes the value of compassion as the embodiment of Islamic perfection (Sutiono, Riadi & Wahid, 2017). The value of loving parents can be found in the novel *Klelep ing Samudra Rasa* with the following excerpt.

“Dhasar saiki sithik-sithik wis nduwe celengan, niyate kepengin olah-olah kang enak kanggo ibune. Rancangan arep kepengin tuku daging sapi, telur, janganan, lan buah-buahan. Pikire Dewi mumpung ibune isih urip lan ana dhuwit. Menawa ora saiki banjur kapan maneh.” (KSR: 61)

‘Indeed, now she has a little bit of savings, her intention is to cook delicious food for his mother. Her plan is to buy beef, eggs, vegetables, and fruits. Dewi thinks while her mother is still alive, and she has money. If not now, then when.’

The excerpt shows that Dewi really loves and respects her mother. It is depicted in Dewi’s intention to cook delicious food for her mother. The excerpt also shows that to manifest love and respect for parents, we can do simple things but in sincere.

c. Saying Good or Keeping Silent

A hadith narrated by Bukhari and Muslim explains that one of the signs of faith in Allah and the Last Day is to say good or be silent (Samani & Hariyanto, 2013). This value can be found in the novel *Gogroke Rerancen Kembang Garing* in the following excerpt.

“Harwati tetep ora mangsuli, nadyan ana rasa tresna nanging ora perlu diucapna. Kabeh kanggo njaga tentreme bebrayan liya.” (GRKG: 127)

‘Harwati still didn’t answer, even though she had love within but she did not need to express it. All is to maintain the peace of other people’s family life.’

Saying good or silent (can also be called keeping the tongue) means not speaking except with good words, leaving bad and dirty words, slander, backbiting, fighting, and other words that can hurt the feelings of others (Puniman, 2018). . The quote above shows that Harwati chooses to remain silent rather than expressing her feelings which can be suppressed. Because Harwati does not want to destroy the peace of other people’s lives. Harwati’s actions show that saying good or being silent is very significant in order to maintain harmonious relationships in social life (Lestari & Alwi, 2020). In addition, this value can also be found in the novel *Klelep ing Samudra Rasa* with the depiction of the character Dewi who uses Javanese language and is polite when talking to other people to apply for jobs.

d. Forgiving and Generous

The value of forgiveness and generosity is based on the hadith narrated by Ibn Abbidun-ya that forgiving will increase glory, while being generous by charity can increase wealth (Samani & Hariyanto, 2013). The value of forgiveness can be found in the novel *Gogroke Rerancen Kembang Garing* with the following excerpt.

“Ora apa-apa, jenenge manungsa mesthi kanggonan luput. Apa salahe menawa njaluk ngapura.” (GRKG: 138) ‘It’s no proble, human beings must err. It is okay as long as he asks for apology.’

The excerpt above shows that Basuki is a forgiving person. Basuki realized that humans cannot be away from mistakes. Therefore, Basuki sincerely forgives and apologizes to others. By forgiving others, the relationship will be maintained and love will be rebuilt (Khasan, 2017). The value of forgiveness is also found in the novel *Langit Mendhung Sajroning Pangangen* . Meanwhile, the value of generosity can be found

in the novel *Klelep ing Samudra Rasa* with the description of Septi's character who is generous for her wealth to Dewi. Septi's action reflects Islamic teachings to be generous. Islam teaches the people to give charity to others, either openly or secretly (Sutiono, Riadi & Wahid, 2017).

e. Not Arrogant and Haughty

The prohibition of being arrogant and haughty in Islam is available in Surah Luqman: 18. In addition, the prohibition of being arrogant and haughty is also reinforced by a hadith narrated by Muslim that somebody will not enter heaven as long as pride lies within his/her heart (Samani & Hariyanto, 2013). The value suggesting to avoid arrogance can be found in the novel *Klelep ing Samudra Rasa* with the depiction of Auliya's character as the son of a rich person. She is not arrogant with a humble character. She never flaunts his wealth to others. Because arrogance, which is a form of excessive self-respect over one's possessions can be the basis of other badness (Fanhas & Mukhlis, 2017). In addition, this value can also be found in the novel *Langit Mendhung Sajroning Pangangen* during Narko's meeting with his old friend in the college who had not seen for a long time and hugged each other.

f. Loving Peace

The suggestion to love peace can be found in the Quran Surah Al-Anfal: 61. The value of loving peace can be found in the novel *Gogroke Reroncen Kembang Garing* as in the following excerpt.

"Lepat nyuwun pangaksami, mboten teges ewang-ewangan. Nanging kula matur kanthi tujuwan supados keluwarga panjenengan saged tentrem malih." (GRKG: 107)

'I am sorry, it doesn't mean helping each other. But I speak so that your family can return to peace.'

The above excerpt shows that Harwati's character is highly peace-loving. In fact, she dared to convey her good intentions to others. She only wanted other people's families to be capable of making peace again. Another peace-loving value can also be found in the novel *Klelep ing Samudra Rasa*. In the novel, Septi's character gives up her husband to remarry Dewi. Septi, Panji, and Dewi live together in harmony and there are no more conflicts between them at Septi's request. Peaceful behavior has a very significant role in overcoming various life problems (Chaer, 2016). Thus, to cultivate the value of peace loving can start by growing

feelings of sincerity, patience, and virtue within oneself. This value is expected to be applied in everyday life to create a peaceful, serene, unanimous, and harmonious social environment.

3. Human relationship with self

As God's creatures, humans also need to maintain their relationship with themselves. It is a manifestation of gratitude as a human being who is equipped with privileges. This relationship is manifested in the form of attitudes and behaviors related to himself (Iswanto, 2021). In Tulus Setiyadi's novels, the relationship can be found in the values of maintaining self-respect, working hard, being honest, frugal, and consistent.

a. Maintaining dignity

Dignity is often referred to as one's dignity. It is an attitude of self that always prioritizes human behavior in treating others and is able to position oneself well in dealing with others (Soehadha, 2014). Thus, maintaining dignity can be interpreted as an effort to maintain dignity by maintaining speech and physical image or appearance. An example of the behavior is available the excerpt from the novel *Klelep ing Samudra Rasa* as follows.

“*Ya matur nuwun pandongamu. Lan iki tampanana!*” *Karo ngulungake amplop marang Dewi. “Iki minangka tandha rasa panuwunku, isine mung sepuluh yuta. Pancen ora akeh nanging kanggo bukti rasaku, menawa matur nuwun wae ora cukup.”*

“*Nanging... kula mboten pantes nampi menika... kula ingkang lepat...*” (KSR: 98)

“Yes, thank you for the prayers. Here you go!” While giving the envelope to Dewi. “It is a token of my gratitude, it only contains ten million. It's not much, but it can be a sign of my feeling, because extending ‘thank you’ is not enough.”

“But... I don't deserve it... it was my fault...”

Based on the excerpt from the novel above, Dewi did not want to accept the envelope given by Septi, even though the envelope contained ten million in cash. Even though the nominal amount was quite much, Dewi was not tempted and chose to refuse it in order to maintain her dignity. It reflects the attitude of Dewi who maintains her dignity in front of Septi as in the hadith narrated by Asakir from Abdullah bin

Basri, "Seek the necessities of life by always maintaining your dignity" (Samani & Hariyanto, 2013).

Another attitude of maintaining dignity is also depicted in Harwati's character. It can be seen in the excerpt from the novel *Gogroke Reroncen Kembang Garing* as follows.

"Ehmm... nyuwun sewu, sanes wekdal kemawon. Kula taksih repot wonten ingkang badhe kula ayahi" (GRKG: 9) 'Ehmm... sorry, maybe next time. I'm still busy, I have to work'

Based on the above excerpt, Harwati's attitude in expressing rejection of other people's requests is on concern by extending sorry. It aims to respect others so that in social life they remain harmonious and do not suspect one another or have bad prejudice. Meanwhile, in the novel *Langit Mendhung Sajroning Pangangen* the character Yani or Mistiyani cannot maintain their dignity as a woman, as depicted in the following excerpt.

"Ora ngerti ngapa aku bisa ing njero kamar. Satemene aku isin menawa cerita. Nanging, pancen ngono kahanane. Badhanku tanpa busana kang tumempel, awak krasa pegel, sirahku mumet lan ana sing perih. Aku coba ngeling-eling wektu sadurunge, nanging aku ora eling babar pisan. Dhuwit, tas, apa aku wis ora eling..." (LMSP: 7)

'I don't understand why I can be in the room. I'm actually embarrassed to speak up. But that's how it was. My body was in no clothes, it felt sore, my head was dizzy and something hurt. I tried to remember what happened previously, but I didn't remember at all. Money, bags, whatever I couldn't remember....'

The excerpt above shows that Yani cannot maintain her dignity as a woman, which should be properly maintained. A woman should be able to maintain dignity as the one who has advantages, use, and tenacy. A woman's dignity must be maintained properly, not to be snatched and looked down by others. Thus, the novel excerpts above describe about the value of maintaining dignity as an Islamic character based on hadith. Dignity is an important concept that affects one's self-worth, in relation to both oneself and the treatment of others towards him (Arroisi & Badi', 2022). Maintaining dignity, one will avoid the possibility of unwanted bad things and live in a more harmonious society.

b. Working Hard

Everyone is encouraged to work diligently to make a living every day. In fact, work is one of the commands in Islam (Huda, 2019). The recommendation is depicted in the hadith narrated by Ibn Adi from Aisyah, “Go search of sustenance and the necessities of life in the early morning, indeed the early morning contains blessings and luck” (Samani & Hariyanto, 2013). The value of diligence in work for sustenance in the Javanese novel by Tulus Setiyadi can be shown in the following excerpt from the novel *Gogroke Reroncen Kembang Garing*.

“*montang-manting ora karuwan, ngalor ngidul tanpa oleh gawe. Umpama wektu udakara rong minggu maneh durung entuk gawean kepeksa Hawati kudu bali ing Madiun.*” (GRKG: 16)

‘Irresponsibly going there and here without a job. Say in two weeks Harwati still does not find a job, she must return to Madiun.’

The above excerpt shows that, even though Harwati is a woman, she still tries hard, travelling to other cities to find sustenance. Various places have been visited but still in vain. Harwati is still trying and giving a deadline of two weeks to get a job. It shows that everyone should be willing and able to try and pray to Allah for ease and blessing.

The value of diligent work in the novel *Gogroke Reroncen Kembang Garing* is also described in Basuki’s character, as evidenced in the following excerpt.

“*oh... aku saiki kerja ing Surabaya. Wiwit metu saka perusahaan Pak Hanafi kae aku banjur nglamar penggawean ing pabrik sepatu.*” (GRKG: 137)

‘oh... I’m now working in Surabaya. Since leaving Pak Hanafi’s company, I applied for a job in a shoe factory.’

The excerpt illustrates that Basuki is a diligent person at work. Even though he has left Pak Hanafi’s company, he is still trying to find another job. Basuki is described as a character who works hard despite of being a worker in a shoe factory. Diligent work to earn sustenance is also shown in the novel *Klelep ing Samudra Rasa* with the following excerpt.

“*Anehe ibune Dewi mung meneng wae banjur cancut taliwanda. Dheweke kulakan pakeyan lan liya-liyane saka Solo lan Surabaya banjur diiderna. Pancen asile ora sepiraa, nanging bisa kanggo nembeli butuh lan saora-orane bisa kanggo lelipur tinimbang pikiran bruwet.*” (KSR: 7)

‘Oddly enough, Dewi’s mother just kept quiet and immediately took action. He bought clothes and others from Solo and Surabaya to

resell. Indeed the interest was not much, but it was enough to meet the needs and at least it can be for entertainment rather than heavy thoughts.’

One form of diligent work is depicted in the attitude of Dewi, who without a too-long consideration immediately started selling clothes. Even though she didn’t get a high interest, she still works diligently by selling clothes around to find sustenance and meet the needs of her family’s life. Hard work is also shown in the novel *Langit Mendhung Sajroning Pangange*. In the novel, Narko is described as a character who works hard and is not shy to be a parking attendant in addition to his status as a student. Some of these examples are expected to serve as role models for readers to practice the value of hard work for sustenance as recommended in Islam.

The command to work hard has been regulated in Surah Al-Ankabut: 69 which translates “Those who work hard for Us, indeed We will guide them Our way. And verily Allah will be with those who do good.” By working, one is considered to have realized his faith as a perfect creature of God’s creation (Solihin, 2005). The recommendation to work hard is also explained further in the hadith narrated by Bukhari and Muslim that “If anyone of you takes a rope and goes to the hill to look for firewood, then carries it to the market to sell it, by working Allah will provide for you. It is better than begging to other people, either they give or not” (Samani & Hariyanto, 2013). The hadith it proves that every human being is encouraged to work hard and do anything as long as the work is lawful. The hadith also prohibits a person from begging others because it unethical.

c. Being honest

Being honest, not cheating, keeping promises, and being trustworthy are moral values that come from within or from the heart of every individual (Nurgiansah, 2021). However, the values of Islamic character currently start to fade among the community. This character has actually been regulated in the Quran Surah Tathfif: 1 which means “Woe to those who cheat in the scales/measures”. Being honest, not cheating, keeping promises, and being trustworthy have also been exemplified by Rasulullah and it is still relevant today. The hadith narrated by Ahmad from Ubaidah bin Shamit also explains “All of you should guarantee me to do six things, I will guarantee you heaven: be honest when you speak, keep the promise when you make it, fulfil the trust you get from

others, keep your honor, keep your hearing, control your hands” (Samani & Hariyanto, 2013). The value of this character can be found in the novel *Klelep ing Samudra Rasa* in the excerpt “*Ora pareng... kuwi jenenge ngapusi .*” (KSR: 11) ‘No... that’s lying’.

The excerpt describes the character of Dewi who is honest in behaving and speaking. Dewi really doesn’t like telling a lie to others, even she also prevents others from lying. Meanwhile, the values of honesty and trustworthiness are also depicted in the novel *Langit Mendhung Sajroning Pangangen*. In the novel, it is told that Narko speaks the truth about his feelings to Nuning. Narko is also trustworthy in maintaining his feelings to Nuning until he dares to express it. From the examples, character values such as honesty and trustworthiness should be owned by every individual today. It is because honesty is very influential on one’s integrity and the trust of others. Honesty will bring other good things and lead him to go to heaven (Sutiono, Riadi & Wahid, 2017). Thus, readers are expected to emulate honesty, not cheating, keeping promises, and being trustworthy in everyday life.

d. Being Economical

The order to be economical has been regulated in the Quran Surah Al-Isra’: 27. In addition, it is affirmed by the hadith narrated by Ibn Asakir from Anas that people who are frugal will not become poor. The value of being frugal can be found in the novel *Klelep ing Samudra Rasa* in the excerpt “*Namung tumbas kangkung kalih ceker*” (KSR: 27) ‘Only buy water spinach and chicken feet’. The excerpt shows that Dewi is frugal, depicted in the fact that she only buys things according to her needs. Even though she has savings, she continues to be frugal and tries not to be extravagant in her daily life. Her actions are a form of frugality which means simplicity of life. In this case, being economical does not mean stingy, but rather an effort to manage her property so that it can be used properly and appropriately (Sutiono, Riadi & Wahid, 2017).

e. Maintaining Consistency

Consistent means sticking to personal stance. The suggestion to be consistent (*istiqamah*) can be seen in the Quran Surah Al-Ahqaf: 13. This value can be found in the novel *Langit Mendhung Sajroning Pangangen* which is depicted by the condition of a person who is disabled due to an accident but still tries hard, is serious and consistent in preserving

culture. Another example can be found in the novel *Gogroke Reroncen Kembang Garing* with the depiction of Harwati's character who consistently seeks sustenance in a lawful way to meet daily needs and is not tempted by Kartini's big income through unlawful way.

The attitude of Harwati illustrates one of the indicators of consistency. Consistency (*istiqamah*) can be seen from one's determination in facing the prevailing changes and temptations in life (Zuhdi, 2017). It can also function as a bulwark of self-defense from negativity with full sincerity and responsibility (Rahman, 2018). Thus, the life of somebody who is consistent will be more orderly and not shaken by any changes or temptations.

Conclusion

The Javanese novels by Tulus Setiyadi contain several values of Islamic character which can be classified into the human relationship with God, the human relationship with other humans, and human relationship with oneself. The human relationship with God includes the attitudes of: being patient, always grateful, holding pudency and faith, and responsible. The human relations with fellow human beings include: staying in touch, loving each other, saying good or being silent, forgiving and generous, not arrogant and haughty, and loving peace. Meanwhile, the human relationship with oneself includes: maintaining dignity, working hard, being honest, frugal, and consistent. The values of Islamic character can also be found in the Javanese novel by Tulus Setiyadi. They are a set of highly significant moral values to own by every individual based on the source of Islamic teachings.

The Islamic moral values are fundamental to be imitated and implemented by the novel readers in everyday life. It is intended to create people with noble characters. The practical contribution of Islamic moral values in the Javanese novel by Tulus Setiyadi can be used as an alternative teaching materials for learning Javanese literature in a formal education. Therefore, further researches are highly recommended to examine the relevance of Islamic character values in the Javanese novel by Tulus Setiyadi as teaching materials for learning literature at schools. In addition, there is a need for other research that explores Islamic moral values that can be found in Javanese novels by other authors to contribute to the scientific treasures.

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