

CHAPTER I

INTRODUCTION

1.1 Background

Indonesian people since long time ago Indonesia is a nation that upholds noble values and kindness. Like the value of courtesy, work ethic, mutual cooperation, mutual help, cooperation, caring, and social solidarity. Since the entry of Islam into the archipelago noble values has undergone refinement and adjustment to Islam, because according to Rais (2007: 20) "Muslims has two loyalties, namely loyalty to the homeland of the nation and its country and loyalty to Islam as The Religion." This loyalty makes Muslims not only adopt noble values of the nation but practice Islamic values as their religion.

These Islamic and Indonesian values are applied, personal, and at the same time become the identity of Indonesian Muslims. Due to these values, the Indonesian nation was able to expel the Portuguese, Dutch, and colonizers Japan from Indonesia. The national figures both Sutan Syahril, Muhammad Hatta, Soekarno, to Muhammad Yamin succeeded in formulating points Pancasila as the basis of the Indonesian State is a form of success national figures in exploring and actualizing Islamic values and Indonesian culture. This should be appreciated valued and motivated to reach civilization and nation dignified.

The success of these national figures is not directly proportional to the quality of the mentality of some of the nation's children. Islamic values as a modality nation is distorted by the invaders, so there are some children of the nation who inherit the colonial mental attitude, then become characteristics of Indonesian human character. This was stated by Lubis (2007: 123) "The characteristics of the Indonesian human character inherited from the colonialists are hypocrites, reluctant to take responsibility, spirited feudal, superstitious, artistic, weak-tempered, not frugal, less persistent, and not used to work hard". This opinion is certainly not entirely

justified, because it still is there are some Indonesian people who are accomplished, great, and able to make the Indonesian nation proud.

In addition to the mental attitude of the occupiers, Nusantara Islamic values are increasingly being eroded by the swift currents of globalization, characterized by advances in technology and communication. According to Azizy (2008: 22) "Globalization as ideology clashes with Islamic values, and threaten local culture, because most people are greatly affected association, mentality, and lifestyle hedonic global." As a result, according to the author, there is a multidimensional crisis, from a moral crisis, a political crisis, a crisis, economy, crisis of credibility, crisis of character and identity. This condition is presumed by M. Takdir Ilahi (2014: 18) that "The crisis experienced by the Indonesian nation not only the economic crisis nor politics, but much more than that. Indonesian Nation is facing a crisis character or identity that becomes fundamental basis for the nation character building." Various events broadcast on TV and print media, starting from mass rampage, brawls, riots, inequality, arbitrariness, promiscuity, loss karma, life is worthless, corruption, bullying behavior, abortion, and drugs. All of this shows how the Indonesian nation is facing a degradation of identity and lowering the dignity of a just and civilized nation.

The character crisis occurs almost at all elements of the nation, as put forward Takdir Ilahi (2014) "Crisis character occurs because of the damage to the individuals of society collectively, starting from the mentality law enforcers, politicians, business actors, academics, bureaucrats, state officials, to the general public." This describes that character crisis happens to almost all circles, for example sound discriminatory decision that made by judges against the people below, lobbying for the interests of groups carried out by a politician, bribery of government officials by employers, corruption, collusion, and nepotism and so on are examples of a lack of mentality good".

The negative mentality above, ideally not the case in Indonesia, considering Indonesia has a large number of Muslims largest not only in Asia but in the world.

Muslims have the capital to become pioneer character progress, and achieve the height of world civilization, because Islam is loaded with spiritual-religious values not only for formation character, but to re-establish status as *khairu ummah* (The Best People) as stated in the Qur'an surah Al-Imran 110:

“You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are loyal, but most are rebellious.”

The status of the *khairu ummah* according to Muchlis, S., et.al. (2022) is the golden generation with FAST characters (*Fathanah* (Smart), *Amanah* (Trustworthy), *Siddiq* (Honest), and *Tabligh* (Communicative)), fast and agile generation, intelligent, love Islam, able to adopt and realizing the properties of the prophet on all the steps in daily life, namely the nature of *Fathanah*, *Amanah*, *Siddiq*, and *Tabligh*. The generation that wants and able to defend Islam and the dignity of the nation, not a sluggish generation, hedonic, mad power and position politics, likes to highlight egocentric and emotional outbursts, so trapped in anarchic behavior, evil, crime, which is detrimental to the nation at the same time himself.

Education is considered the most capable of overcoming the moral crisis. Basically the implementation of education does not have to be always obtained from school, but also can be obtained from the family environment, society and so on. In all the teachings of Islam something that exists in this world contains educational value. It means education or learning can be obtained through anything including culture. One of the Islamic cultures is a prophetic culture which has three elements, namely humanization, liberation and transcendence (Roqib, 2011: 11). According to Kroeber and Kluchohn (in Roqib, 2011: 70) culture is a dynamic system of roles (rules), both explicit or implicitly built by a group to maintain their survival by involving attitudes, values, beliefs, traditions, norms, and group behavior communicated from one generation to the next generation.

According to Roqib (2009: 5) education is a humanizing process. Education becomes the essence of empowering humans as capable individuals educating the

life of the nation and as a solid pillar of nation civilization. Education is also basically a process of transformation knowledge leads to improvement, strengthening and perfection of all human potential. Therefore education knows no space and time; it is not limited by the thick walls of the school and also the narrowness of time study in class. Education lasts a lifetime and can be done anywhere and anytime.

According to the law on the National Education System Number 20 Years 2003 in article 1 paragraph (1) it is stated that education is a conscious effort and planned to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as skills needed for oneself, society, nation and state.

The basic education of a country is adjusted to the basic philosophy his country. Therefore, Islamic education in Indonesia is based on these basics, in order to be more applicable in society must be based on the philosophy of life of the Indonesian nation, and the laws and regulations that apply directly or indirectly used as a guide in implementing education in various institutions education (formal, non-formal and informal) still possible.

Education has a goal to educate life nation and develop Indonesian people as a whole, namely humans who believe and fear God Almighty and are virtuous noble character (Noor, 2011: 63). One of the educational media that can shape Islamic human character is a novel with a religious wing. To realize all that is not easy, because there needs to be work the same between teachers and parents. The role of the teacher in school is an example using religious novels as mandatory reading material for students, while parents apply the culture of reading the Qur'an every time they finish performing obligatory prayers every day. And provide understanding to children regarding the contents contained in the Koran.

Allah SWT did not create jinn and humans except that they should worship Him. Following up on the call of the Qur'an and the hadith which teach many lessons to

humans, a man of letters offers quality reading in the form of literary works (Muhaimin, 2012: 48). Read it is the same as learning the bitterness of life in person thorough. According to Roqib (2011: 300) the reading process is in prophetic context and associated with the majesty of Allah SWT (*bi ismi rabbik*) which create (*khalaq*). It means reading by researching yourself and the universe to touch your inner self.

Literary works present to the readers the purpose is to provide fun entertainment, featuring interesting stories, invite fantasies and provide benefits that involve a variety of things aspect of life. Mangunwijaya (in Noor 2011: 19) reveals that good literature always has religious value, meaning that literature will always lead to a better and righteous life. Therefore, literature and religion boils down to feeling or soul, because literary work is an inner expression of a writer who is anxious about abandoned humanity.

The expression of the human being through experiences, thoughts, feelings, ideas, or ideas, the spirit of belief or belief in the shape of a tangible image of life that is represented using language tools, is what is found in literary works. In this approach, a strong literary work consistently demonstrates the harmony between its constituent parts, namely the content, form, language, and authorial expression. A novel has both inner and extrinsic qualities that make it a building literary work. Intrinsic components are those that help a literary work stand on their own (Nurgiyantoro, 2013: 30). The story events, plots, characters, themes, settings, storytelling points of view, language, and linguistic style are the aspects in dispute.

According Wicaksono (2014: 272) novel is one of type of literary work that can provide pleasure or enjoyment to the reader. Often by reading novels raises tensions. In that tension active aesthetic pleasure is obtained. Sometimes by reading novels, we are totally involved with what is being told. In that engagement allows for aesthetic pleasure. So it is expected that the messages conveyed in the novel can provide wisdom to the readers.

Several novels in the religious genre are dedicated to building soul is judged to have succeeded. Facts show novels of the religious genre could become a best-selling novel. Some of the novels have even been adapted to big screen into a movie. Novels by Tere Liye, Habiburrahman El Shirazy, Asma Nadia and A. Fuadi are the best novels seller and have occupied the hearts of readers. The utilization of a novel as one of Islamic educational media is expected to create ideal human beings. Therefore, it is expected that the readers will be able to apply the values contained therein in daily life.

The underlying reason for carrying out this prophetic research in the novel *Merindu Baginda Nabi* is because the novel's cover is quite interesting.

First, the novel *Merindu Baginda Nabi* is a novel that written by Habiburrahman El-Shirazy or better known as Kang Abik, is one of the famous and prominent novelists in Indonesia. The quality of literary works really depends on the author. The alumni of Cairo University, Egypt, is Indonesia's no.1 novelist was crowned by UNDIP Semarang, in 2008. This novelist is also was given the title as a Figure of Change in Indonesia 2007, by *Harian Republika*.

Second, many lessons can be taken from this novel. Because it begins from daily stories, the readers are invited to take the kindness instantly and easily. Through direct advice from father to son, colleague to colleague, teacher to student and many more. Almost all of his advice and teachings are conveyed clearly without any explicit impressions so that the readers do not have time to imagine the meaning for them.

The novel's cover that describes the green colored dome of the mosque under which there is Prophet's grave. Besides the attractive cover, the contents of this novel are like that relevant to the lives of teenagers that have been already very concerned. Bullying, pornography, and other juvenile delinquency are getting crazier. This novel is expected to be a light for teenagers. That only them those who always surrender to Allah will reap success. While those who waste time even fall

to a disgraceful deed will regret it later. This novel is written by a religious novelist who is no doubt with his ability, namely Habiburrahman El-Shirazy.

1.2 Problem Identification

Based on the background of the problems that have been described above, the problem to be studied can be formulated as follows.

1. What prophetic values are found in the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy?
2. How are the prophetic values revealed in the novel under the study?

1.3 Objective

Based on the formulation of the problem that has been described, the objectives these research are:

1. To find the prophetic values in the novel *Merindu Baginda Nabi* by Habiburrahman El-Shirazy.
2. To analyse the prophetic values reflected in the novel under the study.

1.4 Scope

The novel *Merindu Baginda Nabi* written by Habiburrahman El-Shirazy can be studied from various perspectives but the focus of this research goes to the prophetic values. The prophetic values that can be found in this novel are (*Fathanah* (Smart), *Amanah* (Trustworthy), *Siddiq* (Honest), and *Tabligh* (Communicative)).

1.5 Significance

The significances of this research fall into theoretical and practical significances. Theoretically, this research is expected to provide the readers as well as other researchers the theory of prophetic values so that it gives a better understanding of the theory that can be used as basis for further researches on social impacts or prophetic values in literary works in the form of novel. Practically, this research is expected to provide a better understanding to the readers as well as the researchers about the prophetic values in the novel so that it can be of much use for them as life guidance in the real life.

CHAPTER II

LITERATURE REVIEW

2.1 Related Theory

2.1.1 Value

Etymologically the word "value" in *Kamus Besar Bahasa Indonesia* is defined as the characteristics (things) that are important or useful for humanity. Value comes from the Latin word *vale're* which means useful, capable, applicable, empowered, so value is defined as something that is considered good, useful and the most correct according to beliefs of a person or group of people. Value is a quality the thing that makes it likeable, desirable, pursued, valued, and useful and can make people who live it become dignified.

According to Islam, values contain two categories of meaning. It can be seen from normative point of view, namely considerations about good and bad, right and wrong, *haq-bathil*, blessed-cursed by Allah SWT, there are two sources of value, namely:

- a. *'Aqal*, based on humans, through philosophy
- b. *Naqal*, stems from God, through religion.

Islamic values as *rabbani* values originate from *naqal* (revelation and hadith). The *naqal* formula forms the *shari'a*, the source sense values that makeup ethics. Ethics (*ethos*: customs or habits) is a theory of human behavior, viewed from a good perspective or bad as far as reason can determine. Source of *naqal* value forming morals, the term morals is a spiritual attitude that creates the behavior of human deeds towards

God and humans towards themselves or other creatures in accordance with orders and prohibitions as well as instructions from Al-Qur'an and As-Sunnah (Rosyadi, 2004: 125).

According to Alport, values are beliefs that make a person act based on his choice. While according to Fraenkel, value can be interpreted as a thought (idea) or concept about what is considered important in someone's life (Fathurrohman, 2015: 54).

Value is a belief that becomes the basis for a person or group of people to choose their actions or judge something meaningful or not meaningful to his life. It is something that gives meaning to life which gives a reference, point of departure and purpose of life. Value is something which is held in high esteem which can color and animate actions somebody. Values are more than just beliefs; values are always involved mindset and action so that there is a very close relationship between values and ethics. Values are preferences that are reflected in behavior someone, will do or not do something depending on its value system. Value will always be associated with goodness, kindness and nobility and will become something that valued and upheld and chased by someone so he feel a sense of satisfaction and he feels to be a human being actually (Adisusilo, 2017: 56-57).

The system of values or morals that is used as a frame of reference become a reference for how to behave outwardly and *rabbaniyah* moslem human beings is the value and morality taught by Islam as a revelation Allah SWT, which was revealed to his messenger Muhammad SAW. Value and Islamic morality is holistic, not divisive standalone parts. Value is a very important component in the education world because it

involves faith and morals, then values is something useful for humans as a reference for behavior.

2.1.2 Prophetic

Prophetic comes from the word “*phrophetic*” which means regarding the Prophet. This word comes from the English language Greek “*prophetes*” a noun to refer to people who spoke early or who self-proclaimed and mean also one who talks about the future.

Prophetic education is a process of transferring knowledge and values that aim to get closer to God and nature while understanding it to create ideal social community (*khairu ummah*) (Roqib, 2011: 88). Factually, it is trying to present prophetic values in the present context.

The word “prophetic” originates from Muhammad Iqbal's idea talking about the *Mi'raj* of the Prophet Muhammad SAW, if the Prophet were to be a mystic or Sufi, then he does not want to return to earth because it feels peaceful to meet God and be by His side. The prophet Muhammad SAW returns to earth to set in motion social change, for changing the course of history, he initiated a social transformation culture based on prophetic ideals (Kuntowijoyo, 2017: 289).

Prophecy comes from the Arabic word “*nabiy*” and then forming the word “*nubuwwah*” which means prophetic. In the Qur'an the words of the Prophet and the definition are mentioned 69 times, said the prophet or *an-nabawi* for context certain words are used more often than the apostle, such as the words *al-masjid annabawiy* and *as-sunnah an-nabawiyah*. As mentioned in Qur'an, Al-Imran: 110.

Meaning: “*You are the best people who were born for humans, instructing those who are ma'ruf, and preventing those who are evil, and believe in Allah. If the People of the Book believed, surely that would be better for them, some of them believe, and most of them are wicked people.*” (Q.S. al-Imran: 110)

The Prophet is a servant of Allah SWT who has an ideal physical (healthy body and function optimally) and psychic (clean soul and intelligent) who have integrated with Allah and His angels, given holy Qur'an and wisdom along with that he is able to implement it in life and communicate it effectively to others. In *Nihayah al-Iqdam fi 'Ilm al-Karim* (Limits Prowess in Theology), Syahrastani said that the soul and temperament of the prophet must possess all natural perfections, excellent character, uphold the truth, honest in speaking and others. The prophetic treatise is obtained after he is intertwined contact with angels and receives revelations.

Every prophet has a main mission that must be understood and carried out by the clergy as the inheritors of the prophets. The prophetic mission is the framework for developing the scriptures, namely:

- a. Explaining His teachings, with the sunnah of the prophet with the words, deeds, decrees and noble qualities.
- b. Conveying (*tabligh*) God's teachings in accordance with His commands.
- c. Deciding issues or problems faced by the people. In this context, the prophet enters the realm of law and courts as well as politics to create the welfare of the people.
- d. Give an example of practice, as the hadith of Aisyah said states that the character of the prophet is the practice of the Qur'an.

These four tasks and positions are interpreted in context education, the prophet has the first task is to understand the Koran means the prophet must understand the knowledge (*ilahiyah*) which will become material and explained to students, second convey material (teaching) to mankind (students) by using effective-efficient methods, thirdly perform control and evaluation and if there is a deviation, self-discipline is carried out in order to achieve the goal education (teachings) can be applied in life. Finally, the prophet provides an example and model of personal and social ideals through the person of the prophet who became a prophet and ordinary people (Roqib, 2011: 49).

According to the perspective of the Prophetic Social Sciences discipline Q.s. al-Imran Verse 110 there are four elements that must be supported. First, *fathanah* (intelligence, wisdom, professionalism, intellect) in every work activity is that all activities must be carried out with knowledge or intelligence and optimization of all existing sense to achieve the goal. Second, *Amanah* (responsibility, trustworthiness, credibility) can form a credible person and have a responsible attitude. The *amanah* characteristic has a fundamental position in every activity. Third, *Siddiq* (true, honest, valid) will bring out the characteristics of effectiveness and efficiency. Effectiveness is meant to achieving the right and correct goals while efficiency is doing activities correctly and sparingly. Fourth, *Tabligh* (communicative, transparency) lowers the principles of communication science (personal, interpersonal), such as the formation of public opinion which is carried out correctly and proportionately.

The prophetic values that can be found in this novel are (*Fathanah* (Intelligent), *Amanah* (Trustworthy), *Siddiq* (Honest), and *Tabligh* (Communicative)).

2.1.2.1 *Fathanah* (Intelligent)

Fathanah means intelligent, the opposite of *jahlun* (stupid). Intelligence is an indicator of individual success in life. *Fathanah* interpreted with intelligence, finesse, or mastery of certain fields. Intelligence is ability to think faster, finish problem easier, and overcome difficulty is more telling than with another individual. According to Tasmara (2001: 212) “*Fathanah* is intelligence which includes intelligence intellectual, emotional, and above all spiritual”.

Furthermore, *Fathanah* means having extensive knowledge, being intelligent, understanding something and can explain it. In this context, intelligence is not only intellectual intelligence but also emotional intelligence and spiritual intelligence. This characteristic encourages wisdom to think and act so that decisions are produced show professionalism (Nafiuddin, 2018). *Fathanah* means understand, comprehend and deeply appreciate everything that happens in the task and obligations that will foster creativity and innovation are only possible to have when someone is always trying to add a variety of knowledge, regulations and information both related to work and public companies (Zahroh and Nafik, 2015). Smart built because piety to God, being able to be a problem solver, and having proven skills (Azmi and Hary, 2013). Prophet Muhammad is a manager who is very smart and good at seeing opportunities (Sakdiah, 2016). Knowledge and very broad knowledge is a high intelligence possessed by the Prophet Muhammad saw, which was then used to complete, solve, or provide solutions to various problems of the people. Do a change, improvement, development, understanding divine secrets, and being spared from spiritual ignorance is a thing that can be done to achieve intelligence or *fathanah* traits (Azmi and Hary, 2013).

Abdul Malik's view (2014: 197) *Fathanah* individual not only masters their fields of knowledge, but also has a strong spiritual dimension. Not only smart but also have wisdom and wisdom in thinking and acting. *Fathanah* became total intelligence that originates from sharpness of intuition of the inner eye (*basirah*) which is in the spiritual dimension. Some of *Fathanah*'s personal characteristics according to Tasmara (2001: 213) are as follows:

- a. The man of wisdom. Skilled in carrying out his profession, very dedicated and equipped with wisdom;
- b. High in integrity. Serious in everything, able to see behind looks with contemplation;
- c. Willingness to learn. Have a very strong motivation to continue learn and be able to take lessons from every event that occurs encountered;
- d. Proactive stance. Proactive and willing make a positive contribution to environment
- e. Faith in God. Really loves his God, and because he always gets directions from Him;
- f. Creditable and refutable. Put yourself as a person who can be trusted;
- g. Being the best. Always wanted to set himself as a role model, by showing good performance best;
- h. Empathy and compassion. Put love to others as he loves himself;
- i. Emotional maturity. Have emotional maturity, be steadfast, and don't never know give up as well able to control oneself;
- j. Balance. Have a calm soul;
- k. Sense of mission. Have clear goals and life direction;

1. Sense of competition. Have an attitude to compete fairly.

2.1.2.2 *Amanah* (Trustworthy)

Amanah means really can be trusted. Trustworthy individual always want to display attitudes and behavior can be trusted, respected and honored. According to Tasmara (2001: 221) Trust is strength spiritual that is always received with full of trust, respected and trusted.

Amanah is the basic value of being trusted, and values in government namely trust, responsibility, transparency, and timeliness. Honesty and trust have a very close relationship, because if someone has being honest, the person must be trustworthy (Nafiuddin, 2018). Trust is an order or obligation that God imposes on his servant as well as a promise that God took from them. *Amanah* also means *Wara'* (careful) and *Zuhud* (undeceived by the life of the world) (Azmi and Hary, 2013). Trust is a trait noble that has been attached to the Prophet himself which cannot be separated with *hablumminallah* and *hablumminannas* (Dalimunthe, 2016). Trust displayed in openness, honesty, optimal service, and compassion (doing well) in every way (Noviandani and Septiarini, 2015).

Individual characteristics have trustworthiness is:

- a. Responsibility. Want to show optimal results and reconciliation;
- b. Interest addiction. Feel life has value, and there is something what is important, chased and chased something to finish trust with the best;
- c. *Al-amin*. Want to be trusted and trust;
- d. Honorable. Respect and respected.

2.1.2.3 *Siddiq* (Honest)

Siddiq is interpreted honest. Honesty is a spiritual component which reflects various commendable attitudes. An honest individual is an individual who dare to express attitudes transparently, free from all falsehood and fraud. *Siddiq* is divided into three parts by Tasmara (2004: 192), namely being honest to you, being honest to others, and being honest to Allah SWT.

Siddiq or true is the conformity of a word, attitude, or deed with reality. *Siddiq* is also commonly called honest. *Siddiq* is the truth and sincerity in behaving, speaking and acting in carrying out their duties (Tusriyanto, 2014). Not lying and telling the truth is the meaning of *siddiq* which must be carried out in carrying out various activities such as business transactions

(Zahroh and Nafik, 2015). True, straight, honest, guided by conscience, patient, and consistent. A culture of honesty is a sincere attitude in doing something mandated, both in the form of assets and responsibilities (Muhsin, 2017). Honest is an attitude that always tries to adjust or match between information and phenomena or reality (Almunadi, 2016). *Siddiq* means has honesty and always underlies words, beliefs, and actions based on Islamic teachings without any intentional conflict between sayings and deed. Honesty is hard to find in the midst of a human civilization that is increasingly advanced, even no longer attractive to most people today (Almunadi, 2016). Honesty is the foundation and key to success. *Siddiq* nature that is in the Prophet himself, with the will of Allah has brought him achieve success in trading (Adji and Ryandono, 2017). A phenomenon about dishonesty is now a very factual thing. The impact of dishonesty among them are corruption, academic cheating and the spread of hoax news on social

media that are troubling the public (Suud and Subandi, 2017). Various Acts of deviance are strongly influenced by other things, namely moral competence can affect the quality and ethical behavior of individuals (Santoso and Yanti, 2015).

According to Marzuki (2015: 98) be honest on your own, that is, on your side truth. An indicator of an honest person on yourself that is, walking with full of confidence, standing on top truth, independent, have awareness authentic, and dare to defend the meaning of life and his identity is responsible, disciplined, and obedient. Next, being honest others, not only just saying and doing the right thing, but trying to provide benefits much for other people. Finally, being honest to Allah SWT, meaning do and give everything for Allah SWT, or worship only for Allah SWT.

2.1.2.4 *Tabligh* (Communicative)

Tabligh means conveying the truth through example and a very deep feeling of love. Confirmed by Marzuki (2015: 97) “Rasulullah is a superior communicator accompanied by messages not only verbal only, but followed by real charity. *Tabligh* values provide content which includes aspects of communication skills, leadership, development and improvement of the quality of resources human resources, and self-ability to manage something.

Tabligh means communicative and argumentative. *Tabligh* is the basic value communicative and business value is sociable. The process of conveying something to influencing others through kind words shows a skill communicates (Nafiuddin, 2018). Basically, *tabligh* is an activity delivery orally, both formal and informal. This term is translated in management language as sociable (easy to communicate), job description,

delegation of authority, teamwork, responsiveness, coordination, control and supervision (Zahroh and Nafik, 2015). In general, *tabligh* means inviting others do well and stay away from evil (*amar makruf nahi munkar*), communicate assertively, and effectively. Say it clearly all the truth, obvious mistakes, incompetence, and ignorance (Azmi and Hary, 2013). *Tabligh* does not burden humans because it is done according to ability. Every human who hold a position then he is obliged to deliver religious teachings to other humans (Furqan, 2015). *Tabligh* concept according to Sayyid Quthub in Ali (2014), *tabligh* means delivering and calling people to the truth of religion, especially the truth of the monotheistic faith, because it is for the Prophets and Messengers of Allah regarding the obligation of *tabligh* according to Sayyid Quthub, associated with two interests, the interests of *tabligh* are carried out for members information to humans about the existence of truth from Allah SWT, then they expected to accept and believe in the truth brought by the Prophets and Messenger of Allah so that they are free from the punishment of Allah. Second, *tabligh* is carried out as an argument (*Hajjah*) by Allah for humans, meaning that *tabligh* means truth has been conveyed by Allah SWT to humans through His Prophets and Messengers, so there is no reason for them not to know the truth anymore.

The indicators of traits *FAST* can actually be seen from everyday individual behavior, with make indicators of appearance by paying attention to *akhlakul karimah* like the table below:

<i>FATHANAH</i>	<i>AMANAH</i>	<i>SIDDIQ</i>	<i>TABLIGH</i>
Intelligence	Principle	Honest	Communicative
Knowledgeable	Harmony	<i>Tawadu'</i>	Empathy
Ethics	Love	Loyal	Proactive
Professional	Respect	Patient	Lead
Realistic	Responsibility	Sincere	Spontaneity
Rational	Right promise	Transparent	Wise
Initiative	Mission	Repair	Serve
Solution	Task	Independent	Cooperation
Innovation	Honor	Fair	Supportive
Achievement	Visionary	Open	Exemplary
Creativity		Example	
Tolerance		Objective	
Wisdom			
Analytical			

(Adopted from Darimis, (2015))

The content of noble character contained in the words or *FAST* acronym, presumably it can be guidelines for attitude and behavior as an ideal form, as well as material for reflection and habituation, so that the individual's spirituality becomes sharper and sensitive to challenges in how to play a role in middle-class society according to Islamic values.

2.2 Review of Related Research

2.2.1 Source 1

Humanization Ethics in the Novel Merindu Baginda Nabi by Habiburrahman El-Shirazy by Muhamad Fajar Novala; Suyitno; Raheni Suhita (2020)

In their journal entitled *Humanization Ethics in the Novel Merindu Baginda Nabi by Habiburrahman El-Shirazy* in International Journal of Multicultural and Multireligious Understanding, Vol. 7, No. 11, December 2020, Pages: 10-18 from Indonesian Language Education Master Program, Sebelas Maret University of Surakarta, Indonesia. This study aimed to describe and explain the prophetic ethics of humanization in the novel of Merindu Baginda Nabi by Habiburrahman El Shirazy. The results of the study found that there are four forms of humanization prophetic ethics found in the novel, namely maintaining brotherhood, seeing someone completely or totally, removing hatred, and eliminating forms of violence. The results of this research could be used to strengthen the character of human values for the nation's next generation of people who were starting to fade.

2.2.2 Source 2

Nilai-nilai Pendidikan Profetik dalam Novel Api Tauhid Karya Habiburrahman El Shirazy dan Implementasinya dalam Pembelajaran PAI by Sulis Dayanti (2019)

This study focuses on the values of prophetic education found in the novel *Api Tauhid* by Habiburrahman El Shirazy and implementation of these values in *PAI* learning. The values of prophetic education in the novel *Api Tauhid* refer to three pillars, Transcendence: faith, piety, trust, patience, sincerity and gratitude, Humanism: affection,

tabligh, birrulwalidain, brotherhood, good thoughts and deliberation, Liberation: justice, brave, forgiving, helping others, eradicating stupidity or studying. Then the values are implemented into learning Islamic Religious Education in Junior High Schools (SMP) and Senior High School (SMA) using predetermined steps.

2.2.3 Source 3

Nilai Profetik Transendensi dalam Novel Semua Ikan Di Langit Karya Ziggy Zezsyazeoviennazabrizkie by Ida Komalasari (2019)

This study aims to describe the prophetic value of transcendence in the novel *Semua Ikan di Langit* by Ziggy Zezsyazeoviennazabrizkie. The research results obtained are to reveal and describe aspects transcendence as follows. *First*, the recognition of human dependence on God can be seen through the feelings and beliefs contained in humans. *Second*, there is an absolute difference between God and humans which is marked by the recognition of human limitations and the perfection that belongs to God. *Third*, the recognition of the existence of absolute norms of God that does not originate from humans through human obedience to God's decrees.