

CHAPTER I

INTRODUCTION

A. Background of the Study

That Islam gives great attention to science can't be denied anymore. The first fact that appeared on earth when Gabriel (may Allah be pleased with him) came to the Prophet (pbuh) for the first time was that the new religion (Islam) was based on science and rejected false beliefs and delusions as a whole. The first verses revealed in Quran were almost about a single issue. It was the issue of science. Allah said:

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ

بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾

Recite in the name of your Lord who created, created man from a clinging substance. Recite and your Lord is the most Generous who taught by the pen, taught man that which he knew not. (Surah al-'Alaq: 1-5)

The same thing was done by Prophet Muhammad, may Allah bless him and give him peace. As a messenger to the entire nation in the latest period of time, he also put great attention in science, especially in Islamic science that is *Shari'ah*, and encouraged Muslims to seek it. He said,

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever took a path to seek knowledge, Allah will make it easier for him a road to heaven.” (Reported by Tirmidhi)

In the same manner as science, education is very important in Islam.

“The meaning of education in its totally in the context of Islam is inherent in

the connotations of the terms *Tarbiyah* (تربية), *Ta'lim* (تعليم), and *Ta'dib* (تأديب) taken together.” (al-Attas, 1979: 157).

It can be said that science cannot be separated from education. Beside value, science is the main object of education, whereas education is the process of transferring science that is usually done in three ways: oral, written, and practice (behavior) (Muchtar, 2005: 14)

Education has primary elements and supporting elements. The three primary elements are educator, learner, and science or messages conveyed, while the three supporting elements are facility and infrastructure, methods, and management. (Muchtar, 2005: 15).

Those six elements must be managed properly so that optimal goal of education can be achieved, and the method of teaching is included in this.

About the use of method in education, Heri Jauhari Muchtar wrote in his book *Fikih Pendidikan*:

“Peran metode dalam pendidikan sangatlah penting. Sehubungan dengan itu dianjurkan agar menggunakan metode yang menarik perhatian peserta didik. Misalnya dalam pemberian nasihat atau ceramah diselingi oleh kisah-kisah para nabi, sahabat, atau orang-orang shalih. Juga hendaknya jangan hanya menggunakan satu metode saja, tapi gunakan juga metode-metode yang lainnya. Lebih baik lagi apabila disertai menggunakan alat praga.” (Muchtar, 2005: 16).

“The role of method in education is very important. According to that, it is recommended to use methods that attract learner’s attention. For example, stories of the prophets, the companions, or righteous people can be punctuated when giving advice or speech. Also, using different methods is better than using only one method. Moreover, visual aids are included in the methods.” (Muchtar, 2005: 16).

Then, how educational methods were practiced by the Prophet Muhammad himself? In connection with this, Sheikh 'Abdul Fattah Abu Ghuddah, a scholar in the field of Hadith and Islamic law (*Shari'ah*), presented 40 kinds of teaching methods used by the Prophet when educating his companions in his book *ar-Rasūl al-Mu'allim wa Asālibuhū fī at-Ta'līm*.

One of the Prophet's methods of teaching is narrating method. It is expressed in the book mentioned above that when he gave a lesson to the companions, the Prophet often used such a method. He often narrated the companions about life and incidents in the past (Ghuddah, 2009: 211).

In addition, the Qur'an itself also uses narrating method to teach mankind. Allah says:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ
الْعَافِينَ ﴾

"We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware." (Surah Yusuf: 3)

The examples of this are spread dozens of stories in the Qur'an about the prophets and earlier peoples, including the story of Moses whose narration repeated in several places in the Qur'an.

God also commanded the Prophet Muhammad to use narrating method in propagating Islam and in educating Muslims. Allah says:

﴿ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

"So relate the stories that perhaps they will give thought." (Surah al-A'rāf: 3)

Therefore, many examples of real stories were found in the traditions of the Prophet such as: story of a man who was visited by an angel in his travel to his brother house in a far place, story of someone's absolution who gave drink a thirsty dog, story of a tortured woman who abused a cat by abandoning it in hunger and thirst, and many other stories (Ghuddah, 2009: 211-219).

This narrating method was then followed by Muslim scholars and educators from earlier age up till now, so that many books containing stories written by them. As an example of a preacher at the present time using the narrating method is Abu Umar Basyier who wrote a book called *Sandiwara Langit*.

Sandiwara Langit is a true story about the struggle of a virtuous but poor young man who got married with a virtuous young woman who was offspring of rich man. Their marriage became unusual because of a condition proposed by the father's girl. The condition said that if the young man was unable to give the girl a decent life within ten years after the wedding, then they should end their marriage with a divorce. The story then flowed along ten years and ended with a really unexpected ending.

If we look closer to the content of the story, we can say that *Sandiwara Langit* contains many educational values. In connection with this, there are some comments from the readers of this story imprinted on the back cover of the fifth printing of this story. The comments are:

- Mahfudz Siddiq, Lc, MA, a literature observer and manager of al-Itishom

Senior High School, Grabag, Magelang, says:

“Penulis Buku ‘Sandiwara Langit’ ini berusaha mengungkapkan satu sisi kehidupan sepasang suami-istri dalam bentuk makna lebih yang dapat diambil hikmahnya. Sebab bagi pembaca, buku ini menawarkan nilai-nilai Islamiy yang dapat memperkaya ruhani dan meningkatkan mutu kehidupan, disamping buku ini juga sebagai penghibur yang mampu memberikan pengaruh positif. Terlebih lagi, diungkapkannya beberapa dalil tekstual dari al-Qur’an dan al-Sunnah agar dapat lebih memantapkan gejolak iman di dalam dada pembaca.”

“Author of the *Sandiwara Langit* tries to express one life side of a couple in a more meaningful form that can be learned. For the reader, this book offers Islamic values those can enrich spirituality and improve the quality of life, as well as functions an entertainer that is able to provide a positive influence. Moreover, some textual arguments from the Qur’an and *as-Sunnah* are expressed in order to stabilize fluctuations of faith in the reader's heart.”

- Dr. Ing. Ismoyo Haryanto, an education practitioner and lecturer at the

Faculty of Engineering of Diponegoro University, Semarang, says:

“Dengan uraian-uraian cerdas, buku ini tidak hanya saja cocok bagi anak muda yang memang sedang mempersiapkan segala sesuatunya melainkan juga banyak memberi inspirasi bagi para pendidik, orang tua dan siapa saja.”

“With intelligent descriptions, this book is not only suitable for young men and women who are preparing everything but also inspires educators, parents and anyone else.”

- Burhanuddin, a teacher of Integrated Islamic Elementary School (SDIT)

Makasar

“Bohong, bila saya tidak menangis saat membacanya. Kisah dalam buku ini begitu memilukan! Kekuatan dalam buku ini adalah pada tutur bahasanya yang sederhana,

dan realitas yang dipaparkan secara begitu detil dan mengharukan. Sangat layak dibaca...”

“It’s a lie, if I do not cry while reading it. The story in the book is so heartbreaking! The strength of this book is in its simple speech language, and the reality described in such detail and touching way. It is very worth to read ...”

- Budi Handaka, a students of Indonesian literature, Kalimantan (Borneo), says:

“Membaca buku ini, seperti belajar dari realitas keluguan, untuk menjadi mukmin yang teguh dalam pendirian. Ini bukan sekedar kisah nyata, tapi buku pelajaran agama dengan metoda pemaparan kiyas yang memikat.”

“Reading this book is like learning from the reality of innocence, to become a firm believer in the religions opinions. This is not just a true story, but a religious textbook with an enchanting analogy exposure method.”

- Mr. Kusmino Adikoro, an wood entrepreneur, Riau, says:

“Luar biasa! Saya tahu bahwa di alam kehidupan ini banyak sekali kisah nyata yang bila dipaparkan, akan mampu merajut begitu banyak hikmah dan pelajaran. Namun kisah dalam buku ini --menurut saya-- begitu sederhana, bahkan biasa saja. Namun ‘penulis’ begitu jeli memanfaatkan momentum-momentum penting, dan kejadian-kejadian menggelitik sekaligus menggugah di dalamnya, sehingga hasil dari pemaparannya tidak lagi biasa tapi, LUAR BIASA!”

“Excellent! I know that there are a lot of true stories in this reality that if they are presented, it will be able to take much wisdom and lessons. But the story in this book - in my opinion – is so simple, even casual. But the ‘author’ is so keen to use important momentums and intriguing evocative events, so that the result of the presentation is no longer usual but, EXCELLENT!”

Today, the story is quite popular among Muslim scholars and students. This can be seen from the number of copies of this story. Starting from April of 2008, Shofa Media Publika has printed the book five times.

This story is assumed to have some values of Islamic education. Based on this background, the writer is interested in studying the values inside the book and trying to find those values in a thesis entitled: **Values of Islamic Education in Abu Umar Basyier's *Sandiwara Langit***.

B. Explanation of Terms

In the title of this study, there are many terms. The author describes such terms to avoid any misunderstanding among the readers when review this study.

1. Values of Islamic Education

Value, (Indonesian: *nilai*, Latin: *valere*) is a quality of being useful or importance (Bull, 2008: 490), and the value of a thing is known by the way it is sought, shunned, protected - N. N. Wieman (Gove, 1981b: 2530). In Indonesian, value is “*sifat-sifat (hal-hal) yang penting atau berguna bagi kemanusiaan*” (Depdikbud RI, 2005: 783). This definition is translated into “quality that is important or useful to humanity”.

Education is defined as a process of teaching, training, and learning (Bull, 2008: 142). In other definition, education is the act or process of providing with knowledge, skill, competence, or usually desirable qualities of behavior or character or of being so

provided especially by a formal course of study, instruction, or training.” (Gove, 1981a: 723). In Indonesian, education is called *pendidikan* and defined as “*proses pengubahan sikap dan tata laku seseorang atau kelompok orang dalam usaha mendewasakan manusia melalui upaya pengajaran dan pelatihan.*” (Depdikbud RI, 2005: 263). It is translated into “process of changing someone’s or a group’s attitude or behavior in order to mature human being through teaching and training effort”.

Islam is the Muslim religion, based on belief in one God and revealed through Prophet Muhammad (Crowther, 1995: 633).

According to the explanation mentioned above, it can be concluded that the meaning of “values of Islamic education” are qualities of being useful or importance for Islamic education.

2. *Sandiwara Langit*

Sandiwara Langit is a true story about a pious but poor young man who married a pious wealthy offspring young woman. This story becomes interesting because the girl's father demanded a condition to the young man that if they could not live decently in ten years, they should get divorced. Furthermore, the story depicts the struggle of the young husband and wife in their life and in fulfilling the marriage requirement (Basyier, 2009: vi).

3. Abu Umar Basyier

Abu Umar Basyier is a book translator and author who is still productive now. He was born in Jakarta in September 23, 1970. He studied in Islamic school of Sheikh Muhammad ibn Sālih al-'Uthaimīn, a Muslim scholar, in Unaizah, Qasim, Saudi Arabia and spent six months there. Currently he teaches at an Islamic boarding school: Al Itishom High School, Grabag, Magelang, Central Java. (<http://abuumar.com/ceramah-ustadz.htm>)

Thus, it can be concluded that the meaning of the title " Values of Islamic Education in Abu Umar Basyier's *Sandiwara Langit*" are: qualities of being useful or importance for Islamic education contained in *Sandiwara Langit* written by a contemporary teacher named Abu Umar Basyier.

C. Problem Statement

Based on the background explained above, the problem statement of this research is: what values of Islamic education are contained in Abu Umar Basyier's *Sandiwara Langit*?

D. Objective and Benefit of the Study

1. Objective of the Study

The objective of this study is to find the values of Islamic education contained in Abu Umar Basyier's *Sandiwara Langit*.

2. Benefit of the Study

The benefits to be gained from this study include two kinds of benefits; theoretical benefits and practical benefits.

a. Theoretical Benefits

This study is expected to give contributions of thought to the development of science, particularly the development of Islamic education in the form of strengthening the theory that story narration is a teaching method.

b. Practical Benefits

This study is expected to be able to teach the general public, especially educators among the Muslims, that there are many lessons to be drawn from a story, and encourage Muslims educators to story narration as one of the main educational methods.

E. Literary Review

There are a lot of examples of studies on Islamic educational values those have been done by scholars or students. Similarly, study of a literary work of prose, either real or fictional story, has great number of examples too. Here are some examples of studies on Islamic educational values which have been written and have connection with the study being carried out.

1. A study by Yeni Oktarina (UMS, 2009) entitled “*Nilai-nilai Pendidikan Islam dalam Novel ‘Laskar Pelangi’ Karya Andrea Hirata.*”

This study discusses value of Islamic education contained in novel *Laskar Pelangi*. The result of this study is that value of honesty, exemplary,

patience, sincerity, modesty, leadership, and friendship are exist in the novel.

This study has similarities with the study being done. Both studies analyze the values of Islamic education in a story. The difference is the story in this study is Andrea *Hirata's Laskar Pelangi* and the story in the study being done is Abu Umar Basyier's *Sandiwara Langit*.

2. A study by Taufik Hidayat (STAIN, 2008) entitled "*Nilai-nilai Pendidikan Islam dalam Al Qur'an (Kajian terhadap Surat At-Tahrim ayat 6)*".

This study concludes that there are two values of Islamic education in the field of faith and moral. The values in the Islamic faith are obedience to Allah and to do all obligations to be able to survive from the hell, while the moral values are the command to invite ourselves and our family to the kindness and educate them to become good people.

As the study being conducted by the author, this study discusses the values of Islamic education. The difference is that this study examines the values of Islamic education in a verse of the Qur'an, while research conducted by the author examines the values of Islamic education in a true story.

3. A study by Ocviyanti Ahadah (UMS, 2009) entitled "*Nilai-Nilai Edukatif dalam Novel 'Mengejar Matahari' Karya Titien Wattimena: Tinjauan Sosiologi Sastra*".

This study analyzes the educational values such as the value of love and affection that includes loving the others and family, the value of tolerance, the value of patience (able to control ourselves), and the value of responsibility by using a sociological literary approach.

From the literary review above, the author concludes that there is no researcher does a study on the values of Islamic education in Abu Umar Basyier's *Sandiwara Langit*. In fact, at the Faculty of Islamic Studies of Muhammadiyah University of Surakarta itself, the study on educational values contained in a story is still relatively small.

F. Research Method

1. Type of the Research

This research is a qualitative one because it produces descriptive data. This matches with the definition that qualitative methodologies refer to research procedures which produce descriptive data: people's own written or spoken words and observable behavior. This type of research directs itself at settings and the individuals within those settings holistically; that is, the subject of the study, an organization as well as an individual, is not reduced to an isolated variable or to a hypothesis, but is viewed instead as part of a whole (Bogdan and Taylor, 1975: 5)

In the other side, this is a library and documentation research for the data observed are library texts, and documents

(Nazir, 1988: 64-65). Such texts and documents are gathered in someone's thought by seeking and analyzing the thought, interpreting it, and generalizing the result (Munzir, in Oktarina 2009: 10).

2. Data Source

Data source is objects, things or people those the researcher observes, reads, or asks about the data (Arikunto: 1990: 116). In this research, there are two kinds of data source: primary and secondary data source.

The primary data source is that has direct connection to the research object (Talizidulum Dharaha, in Muinuddin, 2008: 11). The primary data source of this research is Abu Umar Basyier's *Sandiwara Langit* published by Shofa Media Publika in 2009.

Secondary data source supports and completes the primary data source. The secondary data of this research are books, audio files, and other researches that are relevant to the research being done. This is done in order to make this research analysis rich of scientific treasury. The examples of the secondary data are audio file of *Sandiwara Langit* book reviews belong to the author himself, and other books written by the author and the other authors.

3. Technique of Collecting Data

The technique of collecting data in this study is a documentation one. The documentation technique is a method of collecting things or variables in the form of notes, transcripts, books, newspapers, magazines,

ancient inscriptions, meeting notes, ledger, agenda, etc (Arikunto, 1992: 200).

4. Technique of the Analyzing Data

Data analysis is a process of organizing data and putting it in the right order of pattern, category, and basic analysis unit so that theme can be found (Moleong, 1989: 112).

After being arranged in certain categories, the data will be reviewed or analyzed. In doing such a content analysis, the methods used are descriptive and inductive ones.

a. Descriptive Method

The analysis process begins by reviewing all available data from various sources (Moleong, 1989: 209). Then the data obtained is reduced by being classified, directed, removed the unnecessary and organized. After the data reduction stage is considered sufficient, the data are analyzed according to the research problems, so that the conclusion can be carried out (Nasucha, 2009: 70).

b. Inductive Method

Inductive method is a method of logical reasoning that obtains or discovers general laws from particular facts or examples (Crowther, 1995: 607). In this research, the writer tries to carry out general conclusions from particular cases existing in Abu Umar Basyier's *Sandiwara Langit*.

G. Research Paper Organization

In order to make the research paper is easier to follow, it is systemized into five chapters as following:

Chapter I is an introduction. This chapter is an overview of research paper titles including problem background, explanation of terms, problem statement, objectives and benefits of the study, literary review, research method, paper systematization.

Chapter II is theoretical study. This chapter discusses Islamic education includes definition of Islamic education, foundation of Islamic education, objectives and aims of Islamic education, and Islamic educational values.

Chapter III is a general view of *Sandiwara Langit*. This chapter discusses about the author, theme, background, plot, point of view of *Sandiwara Langit*, and characterization in *Sandiwara Langit*.

Chapter IV is an analysis. This chapter will present an analysis of the value of Islamic education contained in *Sandiwara Langit*.

Chapter V is closing. This chapter consist conclusion and suggestion.