

ANALYSIS OF ISLAMIC EDUCATIONAL VALUES IN THE NOVE DI BAWAH LINDUNGAN KA'BAH WRITTEN BY HAMKA

Ismuhu Nasai

Universitas Bumi Persada, Lhokseumawe, Indonesia
Corresponding Author Email: nasaithalib220690@gmail.com

ABSTRACT: This study aims to analyze the Islamic educational values contained in the novel *Di bawah Lindungan Ka'bah* written by Hamka. The research employs a descriptive qualitative method using the novel as the primary data source, supported by books, articles, and other relevant references as secondary data. Data were collected through intensive reading, identification, classification, and interpretation of passages related to Islamic educational values. The analysis focused on identifying values reflected in the characters, events, and social interactions presented in the novel. The findings reveal that the novel contains various Islamic educational values, including religious values, moral values, social values, and worship values. Religious values are reflected through faith in Allah, sincerity (*ikhlas*), patience (*sabr*), gratitude (*syukur*), and trust in Allah (*tawakkal*). Worship values are demonstrated through prayer, recitation of the Qur'an, pilgrimage (*hajj*), and other acts of devotion. Moral values include respect for parents, good manners, honesty, and responsibility, while social values are represented through generosity, mutual assistance, compassion, and concern for the welfare of others. These values are embodied through the actions and experiences of the main characters, particularly Hamid and Haji Ja'far. The study concludes that *Dibawah Lindungan Ka'bah* is not only a literary work but also an effective medium for conveying Islamic educational values. The novel contributes significantly to character education and moral development by presenting Islamic teachings in a realistic and engaging narrative.

Keywords: Character Education, Di bawah Lindungan Ka'bah, Islamic Educational Values, Hamka, Novel.

INTRODUCTION

Education plays a crucial role in shaping human character, morality, and intellectual development. In Islam, education is not only concerned with acquiring knowledge but also with developing ethical behavior and spiritual awareness. Literary works, particularly novels, can serve as effective educational media because they convey values, experiences, and moral lessons through engaging narratives.

One of the most influential Indonesian Islamic novels is *Dibawah Lindungan Ka'bah* by Hamka. The novel presents a touching story of love, faith, sacrifice, and social inequality. Through its characters and storyline, the novel portrays numerous Islamic teachings that remain relevant to contemporary society. Therefore, Previous studies on *Dibawah Lindungan Ka'bah* have generally emphasized the identification of Islamic educational values contained

in the novel. These studies have found religious, worship, moral, and social values reflected through the characters, events, and social interactions. However, the existing analysis tends to remain descriptive, focusing primarily on identifying and categorizing the values rather than examining their relevance to contemporary Islamic education and character formation. This creates a research gap concerning how the Islamic educational values represented by Hamka can be interpreted in relation to current educational needs, particularly the development of faith, morality, social responsibility, and students' character. Therefore, this study seeks to provide a more contextual interpretation of the Islamic educational values in *Dibawah Lindungan Ka'bah* and examine their potential relevance to contemporary Islamic education.

LITERATURE REVIEW

Islamic Education

Islamic education refers to a conscious effort to guide individuals toward becoming pious Muslims who understand, appreciate, and practice Islamic teachings in their daily lives. It aims to develop intellectual, spiritual, moral, and social aspects of human beings based on the teachings of the Qur'an and Hadith. Islamic education can be understood not merely as a process of transmitting religious knowledge, but as a comprehensive process of human formation encompassing faith, knowledge, moral character, spirituality, and social life. This perspective is highly relevant to Hamka's novel, as its characters are portrayed not merely as individuals who possess knowledge of religious teachings, but also as individuals who confront various challenges in life and are required to make choices and adopt attitudes based on Islamic values.

A study by Bahtiar and Mahsusi on Islamic education in two of Hamka's novels found that Islamic education in Hamka's literary works takes place

through the family, educational institutions, and the social environment. It is oriented toward seeking the pleasure of Allah (rida Allah), developing faith and moral character, and cultivating a sense of social usefulness and responsibility.

Al-Ghazali's Moral Education

From Al-Ghazali's perspective, education does not end with the acquisition of knowledge. Rather, it should bring about moral and spiritual transformation. Recent scholarship on Al-Ghazali's thought emphasizes that the ultimate purpose of education is to cultivate virtuous character by integrating knowledge, morality, spirituality, and the pursuit of happiness in both this world and the hereafter.

Several concepts from Al-Ghazali's thought are particularly relevant to the analysis of *Di Bawah Lindungan Ka'bah*:

Tazkiyat al-nafs

Refers to the process of purifying and cultivating the human soul. This concept is particularly relevant to the analysis of Hamid's character. Hamid's journey can be interpreted not merely as that of a young man experiencing the suffering of unfulfilled love, but also as a spiritual journey in which he confronts loss, poverty, injustice, and suffering before ultimately finding inner peace through his relationship with Allah.

From this perspective, Hamid's suffering can be examined as a process of spiritual character formation, through which hardship becomes a means of developing inner maturity, faith, and spiritual awareness.

Riyāḍat al-Nafs

Riyāḍat al-nafs refers to the discipline and training of the self, particularly through self-control and the regulation of desires and emotions. In the context of *Di Bawah Lindungan Ka'bah*, this concept can be manifested through several values, including: patience in facing adversity; control of

personal desires; acceptance of Allah's decree; avoidance of actions that contradict Islamic principles; and emotional self-regulation.

Contemporary studies of Al-Ghazali's educational thought also position moral habituation, spiritual discipline, exemplary conduct, and *tazkiyat al-nafs* as important components of Islamic character education.

Akhlāq al-Karīmah

The concept of akhlāq al-karīmah (noble character) can be employed to classify and analyze the moral conduct of the characters in the novel. Relevant virtues include: patience (sabr), sincerity (ikhlas), reliance upon Allah (tawakkul), humility, compassion, honesty, mutual assistance, respect for others, and preservation of personal dignity. Previous studies of Di Bawah Lindungan Ka'bah have likewise identified moral values in the characters' relationship with Allah, including obedience, tawakkul, gratitude, and husnal-zann (maintaining a positive assumption toward Allah), as well as moral values governing relationships with oneself and with other people.

Sociology of Literature

A sociology of literature approach is highly relevant to Hamka's *Di Bawah Lindungan Ka'bah* because the novel does not merely narrate a tragic love story between Hamid and Zainab. It also represents the social, cultural, religious, and economic conditions of Minangkabau society. Through the experiences of the characters, Hamka presents tensions between **Islamic teachings, customary traditions**, social class, economic inequality, family authority, and individual aspirations.

In a sociological approach, literature is understood as a product of a particular social environment while simultaneously functioning as a medium through which an author responds to social realities. Therefore, *Di Bawah Lindungan Ka'bah* can be examined as

a literary representation of the social conditions surrounding Hamka.

Social Class and Economic Inequality

One of the most significant sociological issues in the novel is social stratification. Hamid and Zainab come from different social and economic backgrounds. Hamid's disadvantaged socioeconomic position becomes an important factor in the development of his relationship with Zainab.

Their love is therefore not simply an individual emotional conflict. It is shaped by a social structure in which economic status and family background influence marriage, social relationships, and individual opportunities.

From this perspective, Hamid's poverty can be interpreted as a representation of the structural inequality experienced by individuals from lower socioeconomic groups. His inability to marry Zainab demonstrates how social class can limit individual freedom and personal aspirations.

This perspective is supported by previous sociological research on the novel, which identifies differences in wealth and social status as important forms of stratification and connects them with discrimination and unequal access to opportunities.

Minangkabau Customs and Social Structure

Another important aspect is the representation of Minangkabau customary values (*adat*).

Hamka portrays a society in which individual decisions are strongly influenced by family and customary expectations. Marriage, social status, family honor, and relationships between men and women are not purely private matters; they are connected to broader social structures.

The novel therefore illustrates the tension between:

individual desire → family expectations
→ customary norms → Islamic principles

This tension is particularly evident in Zainab's situation. Her relationship with Hamid cannot be determined solely by her personal feelings because her family background and social position become important considerations.

Consequently, the novel can be read as Hamka's literary criticism of social practices that restrict individual freedom when those practices conflict with Islamic principles.

Islam and Social Life

Religion occupies a central position in the social world of the novel. However, Islam is not presented merely as a set of theological doctrines. It functions as a social and moral framework that influences how characters understand suffering, relationships, morality, and social responsibility.

Hamka represents Islam as a source of: moral guidance, spiritual strength, social responsibility, patience in adversity, compassion toward others, equality and human dignity, and acceptance of divine guidance.

The title *Di Bawah Lindungan Ka'bah* itself has strong symbolic significance. The Ka'bah represents not only a physical sacred space but also spiritual protection, submission to Allah, and the search for meaning amid human suffering.

Gender Relations and Women's Position

The novel can also be examined through the sociology of gender. Zainab is situated within a social structure in which women's choices are influenced by family authority, social status, and customary expectations.

Her situation illustrates how women's personal autonomy may be restricted by social norms. Her inability to freely determine her own future demonstrates the relationship between gender and social structure.

From a sociological perspective, Zainab is therefore not simply a romantic

female character. She represents women negotiating between:

personal desire + family authority + social expectations + religious values.

This dimension makes the novel relevant to contemporary discussions of women's education, gender equality, and the relationship between tradition and individual agency.

Education and Social Mobility

Education is another important sociological dimension. Education in Hamka's literary world is associated with personal development and social transformation.

Knowledge, particularly religious knowledge, provides individuals with intellectual and moral resources for understanding society. Education therefore functions not only as an individual achievement but also as a mechanism for developing a more ethical society.

This is particularly relevant to an article on Islamic educational values, because education in the novel can be interpreted as a means of:

developing faith → cultivating moral character → strengthening social responsibility → improving society.

Thus, Islamic education in the novel has both individual and social dimensions.

Overview of the Novel

Dibawah Lindungan Ka'bah tells the story of Hamid, a poor orphan who grows up under the care of Haji Ja'far, a wealthy merchant. Hamid falls in love with Zainab, Haji Ja'far's daughter, but social and economic barriers prevent their union. The story culminates in tragedy as both characters die while remaining faithful to their values and beliefs. Recent academic research on Buya Hamka's novel *Di Bawah Lindungan Ka'bah* has increasingly focused on contemporary literary approaches. Rather than viewing it merely as a classic historical romance, researchers have explored the novel from various scholarly perspectives:

Intertextuality Studies (Intertextual Relationships)

Studies compare this novel with modern literary works such as *Perempuan Berkalung Sorban*. The focus is on analyzing how Hamka pioneered a subtle critique of the practices of female seclusion (*pingitan*) and forced marriage during his time, which were later addressed more confrontationally by modern authors.

Reception Aesthetics & Horizon of Expectations

Research examines how readers from different generations, as well as audiences of the film adaptations, respond to the novel's messages. The novel is viewed not only as a portrayal of social class and Minangkabau customs but also as a reflection of changing public perceptions regarding the ideal concept of arranged marriage.

Sociology of Literature & Gender Equality

Recent analyses highlight Buya Hamka's progressive views on women's educational rights and emancipation within an Islamic framework, as reflected in the character of Zainab.

Literary Psychology & Transcendental Values

Research focuses on Hamid's psychological resilience in facing depression, economic inequality, and his pursuit of spiritual peace through the concept of surrender to God in Mecca, symbolized by being "Di bawah Lindungan Ka'bah."

METHOD

Research Design

This study uses a descriptive qualitative approach. The primary data source is Hamka's novel *Dibawah Lindungan Ka'bah*. Secondary data were obtained from books, journals, articles, and references related to Islamic education and literary studies.

Data collection techniques included:

1. Reading the novel repeatedly.

2. Identifying passages related to Islamic educational values.
3. Classifying the values found.
4. Analyzing and interpreting the findings.

The data were analyzed through data reduction, data display, and conclusion drawing.

Object of the Study

The object of this study is the novel *Dibawah Lindungan Ka'bah* written by Hamka, particularly the Islamic educational values represented through the characters, events, and social interactions in the novel. The study focuses on identifying and analyzing four main dimensions of Islamic educational values: religious values (*aqidah*), worship values (*ibadah*), moral values (*akhlak*), and social values.

The study specifically examines how these values are reflected in the attitudes, behaviors, experiences, and relationships of the characters, particularly Hamid and Haji Ja'far. Religious values include faith in Allah, sincerity, patience, gratitude, and trust in Allah; worship values include prayer, recitation of the Qur'an, supplication, and pilgrimage; moral values include respect for parents, honesty, humility, responsibility, and good manners; while social values include generosity, mutual assistance, compassion, concern for the poor, community solidarity, and social justice.

Therefore, the object of the study is not merely the literary story itself, but the Islamic educational values embedded within the narrative of *Dibawah Lindungan Ka'bah* and their representation through the characters and events of the novel. The study considers the novel as a literary medium that conveys Islamic teachings and contributes to character formation and moral development.

Data Analysis Procedure

The data analysis of *Di Bawah Lindungan Ka'bah* reveals that the novel

contains significant Islamic educational values embedded in the characters, events, and social interactions throughout the narrative. The data were identified through repeated reading of the novel, followed by the identification, classification, interpretation, and analysis of passages that represent Islamic educational values. The analysis demonstrates that these values can be categorized into four major dimensions: religious values (aqidah), worship values (ibadah), moral values (akhlak), and social values.

Religious values (aqidah)

Religious values (aqidah), particularly faith in Allah, sincerity, patience, gratitude, and trust in divine destiny. These values are predominantly represented through Hamid's character and experiences. As an orphan who experiences poverty, loneliness, and separation from Zainab, Hamid does not respond to his difficulties with despair or rebellion. Instead, he demonstrates patience and places his trust in Allah. His attitude illustrates the Islamic principle of *sabr* and *tawakkal*, in which a believer accepts difficulties while maintaining confidence in Allah's wisdom and destiny. The pilgrimage journey to Mecca further reinforces the representation of religious devotion and strengthens the relationship between human beings and Allah.

Worship values (ibadah)

The second category concerns worship values (ibadah). The novel presents various forms of religious practice, including performing Hajj, reciting the Qur'an, praying, making supplications, and demonstrating sincerity in worship. These practices are not presented merely as formal religious activities but as expressions of the characters' spiritual relationship with Allah. The representation of worship in both joyful and difficult circumstances demonstrates that religious devotion should remain consistent regardless of an individual's circumstances.

Therefore, the novel provides an educational message that worship serves as an essential foundation for strengthening faith and maintaining spiritual stability.

Moral values (akhlak)

The third category is moral values (akhlak), which constitutes one of the dominant Islamic educational dimensions in the novel. The characters demonstrate respect for parents and elders, honesty, integrity, humility, responsibility, and good manners. Hamid, in particular, represents an individual who maintains noble character despite experiencing difficult social and personal circumstances. His respect for elders and willingness to sacrifice his personal happiness for the benefit of others illustrate the importance of self-control, responsibility, and sincerity in Islamic morality. Through Hamid's behavior, Hamka conveys that good character should be maintained even when an individual faces suffering, disappointment, or personal loss.

Social values

Social Values which are reflected through generosity, mutual assistance, compassion, concern for the poor, community solidarity, and social justice. One significant representation can be observed in Haji Ja'far's generosity toward Hamid. His willingness to provide assistance to Hamid reflects the Islamic principle of helping people who are experiencing hardship. The social relationships presented in the novel demonstrate that Islamic education is not limited to an individual's relationship with Allah but also encompasses relationships with other human beings. Through these interactions, the novel teaches readers the importance of empathy, solidarity, generosity, and responsibility toward members of society, particularly those who are socially and economically disadvantaged.

Overall, the data analysis indicates that *Di Bawah Lindungan*

Ka'bah functions not only as a literary narrative but also as a medium for Islamic character education. Hamka integrates Islamic teachings into the experiences and actions of the characters, allowing religious, worship, moral, and social values to emerge naturally from the storyline. The educational significance of the novel lies in its ability to present Islamic teachings through realistic human experiences, making the values more accessible and meaningful to readers. Consequently, the novel can contribute to the development of strong faith, noble character, social awareness, and responsible behavior, demonstrating its continuing relevance as a source of Islamic educational inspiration.

DISCUSSION

Interpretation of Findings

The findings of this study demonstrate that *Di Bawah Lindungan Ka'bah* contains substantial Islamic educational values that are integrated into the characters, events, and social interactions throughout the narrative. These values consist of four major dimensions: religious values (*aqidah*), worship values (*ibadah*), moral values (*akhlak*), and social values. Rather than presenting Islamic teachings in a purely theoretical form, Hamka incorporates them into the life experiences of the characters, particularly Hamid and Haji Ja'far. This narrative strategy makes the Islamic teachings more concrete and meaningful because readers can observe how religious principles influence attitudes, decisions, and interpersonal relationships.

The religious values found in the novel emphasize faith in Allah, sincerity, patience, gratitude, and trust in divine destiny. Hamid's experiences of poverty, loneliness, personal suffering, and separation from Zainab demonstrate the practical application of *sabr* and *tawakkal*. Instead of allowing hardship to weaken his faith, Hamid responds to adversity with patience and spiritual reliance upon Allah. This finding

indicates that Islamic education in the novel involves not only knowledge of religious principles but also the internalization of faith and the ability to apply it when facing difficulties. In this sense, Hamid's character represents spiritual resilience and illustrates how suffering can become a means of developing faith, maturity, and spiritual awareness.

The worship values further strengthen this religious dimension. The representation of prayer, Qur'anic recitation, supplication, and Hajj demonstrates that worship is an essential component of Islamic life. These practices are portrayed as expressions of a continuous relationship between human beings and Allah rather than merely as ritual obligations. The presence of worship in difficult circumstances also suggests that religious commitment should remain consistent regardless of an individual's emotional or social condition. Therefore, the novel conveys an important educational message that worship can provide spiritual strength and stability when individuals encounter suffering and uncertainty.

The moral values represented in the novel demonstrate that Islamic education is closely related to character formation. Respect for parents and elders, honesty, humility, responsibility, integrity, and good manners are reflected through the behavior of the characters. Hamid's willingness to maintain his dignity and sacrifice his personal happiness illustrates the importance of controlling personal desires and acting according to moral principles. These findings are consistent with the concept of *akhlāq al-karīmah*, in which Islamic education aims to develop noble character through the integration of faith, self-discipline, and ethical behavior. The novel therefore illustrates that a strong religious identity should be reflected in everyday conduct and relationships with others.

The social values in the novel extend the concept of Islamic education

beyond an individual's relationship with Allah. Generosity, mutual assistance, compassion, concern for disadvantaged people, solidarity, and social responsibility are represented through the interactions among the characters. Haji Ja'far's generosity toward Hamid, for example, illustrates the Islamic principle of helping people who experience hardship. These representations indicate that Islamic education has both individual and social dimensions. A person who possesses faith and good character is also expected to contribute positively to society and demonstrate concern for the welfare of others.

Furthermore, the findings can be understood within the broader social context represented in the novel. Hamka portrays tensions involving social class, economic inequality, family authority, customary expectations, and individual aspirations. Hamid and Zainab's relationship demonstrates how differences in socioeconomic status can influence personal choices and opportunities. At the same time, Zainab's situation illustrates the tension between individual desire, family expectations, customary norms, and Islamic principles. Consequently, the Islamic educational values in the novel are not isolated from social reality; rather, they encourage readers to consider issues of human dignity, justice, responsibility, and compassion within society.

The educational significance of the novel is therefore particularly relevant to contemporary Islamic education. The findings suggest that literature can function as an effective educational medium because it presents moral and religious teachings through realistic human experiences. *Di Bawah Lindungan Ka'bah* demonstrates that education should not be limited to the transmission of knowledge but should also develop faith, moral character, emotional maturity, and social responsibility. In this regard, the novel can support character education by

providing readers with examples of patience, sincerity, responsibility, compassion, and spiritual resilience.

CONCLUSION

Based on the findings and discussion, it can be concluded that *Di Bawah Lindungan Ka'bah* contains four major dimensions of Islamic educational values: religious values (*aqidah*), worship values (*ibadah*), moral values (*akhlak*), and social values. Religious values are represented through faith in Allah, sincerity, patience, gratitude, and *tawakkal*. Worship values are reflected through prayer, Qur'anic recitation, supplication, and Hajj. Moral values include respect, honesty, humility, responsibility, integrity, and good manners, while social values are manifested through generosity, mutual assistance, compassion, social solidarity, concern for disadvantaged people, and social responsibility.

The analysis also demonstrates that these values are closely connected to the characters' experiences and responses to social and personal challenges. Hamid particularly represents patience, spiritual resilience, and trust in Allah, while Haji Ja'far represents generosity and social responsibility. Through these characters and their interactions, Hamka successfully transforms Islamic teachings into practical examples of human behavior. The novel consequently functions not merely as a literary work but also as a medium of Islamic character education and moral development.

Therefore, *Di Bawah Lindungan Ka'bah* remains relevant to contemporary Islamic education because its educational messages address fundamental aspects of human development, including faith, worship, morality, emotional resilience, and social responsibility. The novel demonstrates that literary works can contribute to character formation by presenting Islamic values in an engaging and contextual narrative. Its continued

relevance lies in its ability to encourage readers to develop a strong relationship with Allah, maintain noble character in difficult circumstances, and demonstrate compassion and responsibility toward others.

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