

A Study on Religious Values in Harun Yahya's Fable

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Abstract

This study purposes to describe the religious values in Harun Yahya's fables. This study used the descriptive qualitative method. The data source of this research was fable by Harun Yahya such as; Omar and the Penguin, Jamal and the Parrot, and Naeem and the Pretty Peacock. The data in this study could be a phrase, be it a noun phrase or verb, sentences and discourse fragment found in the fable. Data collection and analysis techniques used was content analysis techniques. The results showed that the religious value of character education appeared in the fables gave pieces of advice to the readers about getting closer to God Allah SWT.

Keywords : fable, values, religious, Harun Yahya

1. Introduction

The literary work is a work of art produced writers of events that occur around, or even the result of personal experience which then poured in writing will be full of beautiful and poetic language. One piece of literature that can be used as a reflection and loaded to the values of character education is a fable. Fabel is a form of literary works in the shape of a fairy tale in which the characters in the story played by many animals that mimic or bring human nature. The purpose of this study is to describe the educational values of characters in a fable by Harun Yahya. Theoretically, this research is helpful to the development of literature in the study of values in literary works, in particular on the values of character education in the fable.

1.1 Character Values in Literary Works

Character education has the same meaning as moral in education which has the aim to establish a personal Child, to become good men, and good citizens of a community or nation, in general, are positive social values influenced by the culture of the community and nation. Therefore, the essence of character education in the context of education in Indonesia is the value of teaching, namely education good values sourced from Indonesian culture itself, to

develop the personality of the young generation (Ramli cited in Gunawan, 2012).

Babuta & Wahyurini (2014) reveal that character education is one of the efforts in the face of moral degradation that threaten the value of the nature of the Indonesian nation. As the foundation of a nation, character education must be upheld since young age. It is to build and maintain and strengthen what the children have got from home with parents and continue at school and higher education.

Character is an important thing that is currently being formulated in a lot of learning both education at the elementary level and at the level of higher education. In the world of education, a character is also referred to as soft skills. Currently, the world of education, both in the level of basic education to higher education, includes the ability in the form of soft skills into the curriculum so that educators and educators must also play an active role to build soft skills by increasing emotional intelligence possessed by students.

Gufron (2010) explains that the character is a character, personality, identity, or identity inherent in a person associated with dementia psychic and physical. At the micro-level, the characters are (1) the quality and

quantity of the reaction to self, others, and specific situations; and (2) character, moral, and psychological traits. Thus, it can be said that the nature of the personality of a person who is attached to and affect the physical and mental side someone who then reflected and realized in every action, either consciously or unconsciously.

The diversity of character education has researched previous researchers, including Yono (2014) who found that in the fable Sentani, Papua society as classic literature some universal characters can be taken, including; perhaps love God and love towards his creatures, hard work, honesty, and humility.

Prasetyo (2014) illustrates that the fable is one of the favorite stories of children around the world, so it can be readable media to develop the characters in the world of education. Moral values conveyed by lifting the animal figures can be an exciting theme in the expression illustrated with a variety of approaches. Personification approach is one approach to the illustrations attractive, especially for children. Thus, in addition to teaching, prospective teachers to educate these would indirectly convey each material.

As a religious teacher and poet, Harun Yahya (2003) always writes with the primary purpose of which convey a message or moral in this study is referred to as character education which advises the reader that comes from the holy book of the Qur'an and Sunnah Rasulullah SAW.

Based on the diversity of cultural values-oriented character, Kemendiknas (2010) formulate eighteen value of character education should be developed in children. The value and description of the educational culture and national character made by the Ministry of National Education, as follows; value of religious, honesty, tolerance, discipline, hard work, creativity, independent, democratic, curiosity, national spirit, patriotism, appreciate achievements, friends / communicative, peace, fond of reading, environmental care, social care and

values of responsibility. Thus, the religious value is chosen as one of the character education formulated in the Ministry of Education formulation to be analyzed and discussed in this study.

2. Method

This study used the descriptive qualitative method. The study design was selected for this research data obtained based on the fact that the form of writing, which were then analyzed and interpreted objectively and finally described in the shape of words and beautiful language. Researchers conducted the data analysis by giving exposure picture of the situation examined in the shape of a narrative description (Margono, 2010). The fables analyzed in this study were Omar and the Penguin, Jamal and the Parrot, as well as Naeem and the Pretty Peacock. To analyze the data, the writer applied the text analysis techniques. This technique was used to describe the religious values found in the fables by Harun Yahya. The steps in analyzing the data, namely; classify, analyze and interpret data that match the keywords presented on a theoretical basis.

3. Findings and Discussion

The character education, particularly to religious values inside the fables, is one way to educate by using fable media as one of the literary works written by a great writer such as Harun Yahya. This was further emphasized by the issuance of a character learning manual in schools by the Ministry of National Education (2010), which contained eighteen items of character education values. This is the main discussion in this research. The results of this study are the values of character education in the fables of Harun Yahya, based on the 2010 Ministry of Education's character education theory which contains eighteen (18) items of character education values.

It should be underlined here that the eighteen elements of character education values that are suggested to be taught do not always appear entirely in the fable analyzed in this study. From the eighteen character values analyzed in this study, there are several values that appear repeatedly in Harun Yahya's fables,

including; religious value.

Religious values of faith and piety are the viewpoints that bind man with God, the creator of nature and everything in it. In the fables; Omar and the Penguin and Jamal and the Parrot, as well as Naeem and the Pretty Peacock are contained in the values of religious character education, in which there are phrases and sentences showing a sense of gratitude for God's pleasure and working out commands and leaving God's prohibitions.

Here is one quote that shows religious value:

"Our Lord has taught every creature where and when it should settle and how to find food," (Excerpt in Fables 'Omar and the Penguin').

("God has taught every creation where and how to survive,")

The content of religious values in the above fable quote has the meaning that Allah SWT has created living things in accordance with their nature. Penguins as a type of animal that lives in ice regions, such as the north and south poles, are able to survive in the middle of an ice field. This is the nature of the Penguin to live in that situation and God has also created his physical to be able to survive even in very cold conditions. When our position, humans, are exchanged with penguins, of course, humans will not be able to survive. Thus, it can be said that what the fable writer wants to show in this Omar and the Penguin fable, i.e. is that we should learn to be grateful for what God has given and created.

Here is one of the quotes taken from the fable Jamal and the Parrot:

"I can copy the sounds I heard, but I can't understand them. This also happens by Allah's will. " (Excerpt from fables Jamal and the Parrot).

("I can imitate the voice that I hear but I don't understand it. This happens because of His will")

In the above quotation, it is clear that this quote is the value of character education which is included in the category of religious values. The meaning of this quote is that God created the Cockatoo or Cockatoo in accordance with his nature as an animal.

Parrots as pets are considered

smart because they are able to mimic the sounds they hear. Even so, what this bird imitates is not understood like humans who have a reason. This is what distinguishes humans from animals, which has the sense to think.

The content of religious character education values in the form of faith and piety in the quotations of the fables above is about being grateful for the blessings of life that God has given to all of his creations.

The fate of human life and all of its creations is determined and regulated by Allah Almighty. Therefore, studying and applying moral messages that are fable is similar to giving thanks for His blessings in His favor. Gratitude is also part of the procedure for doing what God has commanded humans.

The use of literary works as a learning medium is one way to educate student characters by showing the existence of moral messages in literary works. Of the many genres and literary works, fables are literary works in which every story always displays a moral message. In addition, this fable is also known as a literary work that is read and favored by readers of all ages, both young and old.

Literature is a culture in action, so various character values instilled in students must be obtained through the behavior, attitudes, actions, ways of thinking and attitude of the characters who are seen, heard and obtained in the fable as one of the literary works.

Literary works are known to have beautiful writing, present to be enjoyed and lived in pleasant ways and not as a science that must be analyzed with intellectual ability alone. For that, students must read literary works directly without going through intermediaries or readout. Thus, students will show a positive attitude to learn various life problems through characters in fables played by animals. In addition, literature as much as possible is presented with a method that is not monotonous, feels new and at the same time supports students' character education efforts.

4. Conclusion

The values of character education in the fables of Harun Yahya is a religious val-

ue, honesty, creative, friendly / communicative, curiosity, tolerance, and hard work value. For the religious values, it was found that the message found in the fable mostly asked men to increase faith, moral message on being pleasant and honest life for all generation, both young and old generation.

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