

Sociological Aspects In Kembara Rindu Novel By Habiburrahman El-Shirazy: A Sociology Study

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ABSTRACT: This research aims to analyze moral values, the form of delivery, and the relevance of these moral values in the novel *Kembara Rindu* by Habiburrahman El Shirazy as literary teaching material at the high school level. These moral values include the human relationship with God, the relationship with oneself, and human relations in the social environment. The author used qualitative methods in this study by analyzing sentence by sentence to find moral values and forms of delivery contained in the novel *Kembara Rindu* by Habiburrahman El Shirazy. The author analyzes the data using a descriptive model based on the content contained in the novel. The results of the research show that (1) the moral values contained in the novel *Kembara Rindu* by Habiburrahman El Shirazy include the moral value of a human's relationship with God, moral values in a human's relationship with oneself, and moral values of human relations in the social environment. (2) There are two forms of conveying moral values, namely the form of conveying moral values directly, namely through authors and figures, while indirectly having a form of delivery in the form of events and conflicts that occur. 3) Moral values in the novel *Kembara Rindu* by Habiburrahman El Shirazy are considered very relevant for literary teaching materials at the high school level.

KEYWORDS: Sociology Study, Moral Values, Literature Review, Novel *Kembara Rindu*

INTRODUCTION

Literature as a work of fiction has a deeper understanding, not just an imaginary story from the author alone, but a manifestation of the author's creativity process when exploring and expressing the ideas in his mind. Literary work as an imaginative work resulting from the author's aesthetic creativity. Contains a series of expressions of inner experience and imagination derived from the passion for the social reality of the author's life. That is why, literary works have become part of the side of human life, in particular readers of literary works and connoisseurs of literature because it concerns personal experience and imagination derived from the passion of the author. Such a reality inspires the authors to involve themselves in the living system of the society in which they are located and try to fight for the position of the social structure and the problems faced in society.

Literature can also be said to be a medium for proselytizing if the literary work contains an element of truth so that literature can be influenced and influence a society. However, often literary work is not fully enjoyed and understood by most members of society. In this connection, the study of literary works can be interpreted and understood well. The problem can be in the form of everything that happens in the author or is inspired by others. A literary work that many find similarities to real life is a novel. Through a novel, the author can provide valuable lessons to readers in the form of messages that are inserted through a series of stories that are packaged in an integrated manner in a beautiful story (Meirysa, 2021: 743).

Novels are literary works that can freely reveal all aspects of human life. As fictional prose, novels are arranged using aesthetic language, beautiful language, in which there are various problems of life, philosophy, ideas, ideals, and ideas that can broaden the reader's horizons. In a novel, there are various values contained in it. These values are the author's way of conveying positive messages and values. Novels can also be used as a means of conveying the author's mandate or message. One of the values contained in the novel is moral value.

The delivery of moral values in literary works by authors can be done through the activities of figures and direct speakers of the author. In direct narration, the author explains good things or bad things directly. Moral delivery through character activities is usually conveyed through dialogue, behavior, and thoughts of the characters contained in the story.

One of the works of fiction that are densely packed with moral values is found in the novel *Kembara Rindu*. The morals shown in this novel are related to the problem of human relationships with humans, for example, the value of affection between brother and cousin. The moral values contained in the novel *Kembara Rindu* by Habiburrahman El Shirazy include the moral value of human's relationship with God, moral values in human's relationship with oneself, and moral values of human relations in the social environment. There are two forms of conveying moral values, namely the form of conveying moral values directly, namely

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through authors and figures, while indirectly having a form of delivery in the form of events and conflicts that occur. Moral values in the novel Kembara Rindu by Habiburrahman El Shirazy are considered very relevant for literary teaching materials at the high school level.

LITERATURE REVIEW

Literature

According to Febriani (2022: 167), literature is a depiction of life that is poured through the media of writing. Literature is a world of imagination. Social life is often imagined more accurately by the author or literature can also be present as a way for the author to express his ideas or ideas in writing that can be enjoyed by all circles of society (Rifai, 2021: 40). For literary authors it is an attempt made by man to understand the social experience. In other words, literature is an imaginary or fictional expression of the reality of people's lives. As an imaginary work, fiction offers a variety of human and human problems, life, and life. It is supported by Rusyana in Muis (2021: 1), she argues that literature is a human work in expressing, the appreciation of human life in a work using beautiful language, language that has an emotional effect on the reader.

Types of Literature

According to Kosasih (2012: 3) based on its form, literature is divided into four parts, namely:

- a) The prose is a literary form depicted in a free and long language with narrative delivery (storytelling), e.g. novels and short stories.
- b) Poetry, that is, a literary form depicted in short, concise, and beautiful language. In old poetry, the form has always been bound by standard rules.
- c) Lyrical prose, that is, literature in the form of poetry, but the content is in the form of stories. Lyrical prose can also be interpreted as prose that is manifested.
- d) Drama is a literary form depicted in free and long language and depicted using dialogue or monologues.

Novel

Literally, *novella* means "a small new item", and is later interpreted as a short story in prose (Nurgiyantoro, 2015: 11). Since 1945 the novel has become a literary work that is widely enjoyed because it is considered something new (Waluyo, 2011: 2). The novel as a form of literary work is expected to bring out positive values for its connoisseurs so that they are sensitive to issues related to social life and encourage to have a good personality. The novel is also an expression of a social phenomenon in aspects of life that can be used as a medium of moral formation. It is a long-standing prose that contains a series of stories of a person's life with those around him by highlighting the character and nature of the perpetrator (Handayani 2019: 329).

In his journal, Tarigan (2003: 164) states that novels are fictional prose of a certain length, the content of which includes: depicting characters, movements, and scenes of representative real-life events with a plot or a complex situation, as well as a picture of human life in an era faced with various life problems (Kosasih 2012: 60). The novel is defined as providing a more assertive concentration of life, with romances interpreted more broadly as containing a history of development that usually consists of several fragments and deserves a review. Novels are a type of literary work that certainly presents a practical value for the reading community.

In general, novels also have the characteristics that we are used to finding namely;

- a) the plot is more complicated and longer than the short story. Characterized by a change of fate in the person of the character,
- b) the characters are more numerous in various characters,
- c) the setting, covers a large area of geography and over a longer period,
- d) the theme is more complex, characterized by the presence of subordinate themes and also grooves that are not only forward or backward grooves but back and forth grooves. (Kosasih, 2012: 60)

METHOD

This research examines the moral value of the novel Kembara Rindu, by Habiburrahman El Shirazy. This research used library studies with literacy studies. The research design in this literary study is qualitative, (Moleong, 2016: 3) which means that the data obtained will be collected and realized directly in the form of a description or description of the atmosphere or state of the object as a whole and as it is in the form of spoken or written words. With this method, the data has been collected, identified, analyzed, described, then interpreted according to the goals that have been set.

According to Ratna (2010: 53), descriptive analysis is carried out by describing the facts which are then followed by analysis. The analysis has steps such as reading and taking notes on important parts, collecting data, identifying moral values, classifying identification results, presenting identification results, and inferring the results of such identification. (Moleong, 2016: 58)

RESULTS AND DISCUSSION

The data analysis process that has been carried out by researchers has received several findings related to moral values in the novel *Kembara Rindu* by Habiburrahman El Shirazy. The data of the findings related to the perspective of literary texts are stated in the following sections:

1. Man's Relationship with God

Data 1

"Never mind Udo, we don't have to bother fussing over the inheritance. We just do our best, God must have provided sustenance for us." (KR, 2019: 162)

Data 1 above, clearly explains that the relationship between man and God is about faith. Syifa wanted his cousin to no longer have to sue for his father's estate. Shifa believed in his heart that when man tries or works as well as possible, God will provide his sustenance. God has arranged sustenance, mate, and death. Furthermore, it depends on humans trying to pick up that sustenance. Syifa's belief made Syifa work hard for the sake of her family. A Muslim believes that Allah has provided sustenance for all living beings on the face of the earth. Because it is the faith of man himself that makes God give blessings and graces to man.

Data 2

"She remembered the message of her religious teacher, to always pray for the dead parents. The prayer of a righteous child will bring great happiness and glory to every deceased parent. For a moment she closed her eyes and prayed for her mother, her aunt, and all her deceased relatives. May they all be glorified by God in the grave. Their graves became beautiful like the gardens of heaven." (KR, 2019: 4)

The relationship between man and God shown in data 2 is to pray to God. Syifa remembered the message of his religious teacher, he did not forget to pray for his parents who had died. That his parents might be given glory by God in his grave. For it is the prayer of the righteous child that brings happiness and glory to the deceased parents. Three things help the man when he is dead, namely *Sadaqah Zariyah*, godly son, and useful knowledge. Parents will feel happy and lucky if they have a righteous child who prays for their parents either while in the world or the world. Syifa is a pious and devoted child to both parents.

Data 3

"In her heart, the girl prayed to God to be kept away from despicable deeds such as stealing and the like. Although he is now also poor, he hopes to be strong in faith and not to eat other people's property illegitimately." (KR, 2019: 5)

Data 3 shows that there is a relationship between man and God, which is about praying. Shifa prayed to God to be kept away from despicable or unfortunate deeds such as stealing and other evil deeds. Syifa hopes that the faith in him is strong in the face of a life of deprivation. Although living in poverty if faith is maintained, it will be avoided deeds that eat other people's property illegitimately. Only to God Shifa pray for protection. Because by praying, He is confident that He can draw closer to God so that he will be kept away from the temptation to sin. Praying makes us feel always close to God.

Data 4

"After being bottled, he sold the honey in the morning market, as well as in the Sunday morning recitation. Part of it is consumed by itself. This windfall sustenance is an unexpected thing. He immediately thought about cultivating honey in the field behind his house. Ridho became even more grateful to Allah Almighty Rahman when he saw his tilapia harvest was also very encouraging. He now has a decent amount of savings." (KR, 2019: 234)

Data 4 explains the relationship between man and God, which is about gratitude. Ridho is grateful for the situation he is experiencing now. Gratitude to God, the efforts that have been made bring unexpected sustenance. One of the businesses he will develop is honey cultivation. After the honey is bottled, he will sell the honey to the morning market and Sunday morning recitation. In addition, Ridho is grateful to see that his tilapia harvest is also very encouraging. By giving many thanks to God's decrees, God will increase His favor. Now he can save money to return the loan money from *Kyai Sobron*.

Data 5

"Thank you for motivating Syifa. Neng Diana is her idol. I'm grateful that she met Diana, so she has a good idol. If the idols are artists whose work is dating, clubbing, and drugs, it's a danger." (KR, 2019: 243)

Similar to data 4, the following data 5 describes man's relationship with God, namely gratitude. Ridho is grateful that Diana has given motivation to Shifa to be enthusiastic about memorizing the Quran. Syifa now has an idol who will bring her passion to learn to memorize the Quran. The meeting between Syifa and Diana makes Ridho happy because Syifa learned a lot from Diana who is the daughter of a highly respected *Kyai*, *Kyai Nawir*. Ridho would not be able to imagine if Syifa accepted the offer to be an artist in the capital city.

Data 6

*"Ridho feels grateful to be close to the most respected cleric in Tanggamus. He felt that many of the things he got were gifts of God because of the blessing of having been *Kyai Nawir*'s guide. If he had never been *Kyai Nawir*'s guide, then *Kyai Harun* was*

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not that close to knowing him. His position is probably just like the thousands of pilgrims who used to come to pray monthly. He hopes that Kyai Harun can come to the graduation ceremony of the pesantren he initiated. The prayer of the elder Kyai-kyai who is close to God is also the mainstay of the students." (KR, 2019: 259)

Data 6 describes man's relationship with God, which is about gratitude. Ridho thanked God for being the leader of Kyai Nawir so that he could also be close to the elder Kyai who was highly respected in Tanggamus, namely Kyai Harun. The student's mainstay heirloom is if he is close to many old Kyai-kyai. By being close to Kyai Harun, Ridho got many of God's gifts from the advice entrusted to him. He hopes that Kyai Harun can come to the farewell students event he initiated. The prayer of the elder Kyai-kyai who is close to God is also the mainstay of the students. Being among the good people will then get a lot of goodness and benefits.

2. Man's Relationship with Himself

Data 7: Honesty

"The girl selling fried bananas then flashed inside the mosque. To the mosque administrator in white and dressed in a tapis motive, he handed over the cell phone he found earlier. The administrator of the old mosque asked for a number that could be reached, if the owner of the mobile phone asked about the inventor. "I don't have a cellphone number sir. Thank you, sir." (KR, 2019: 12)

In data 7, it is explained that there is a human relationship with oneself, namely honesty. The value of honesty is raised by the figure of Shifa. Syifa, who was selling in the courtyard of the mosque, found a mobile phone when he was about to ablution. By the time Ashar's prayers were finished, Syifa was about to return the mobile phone, but the owner had already left the mosque. Before returning home Syifa met the keeper of the mosque and handed over the mobile phone. The owner of the mobile phone will come again to look for the cell phone left in the mosque. The honest attitude depicted in Syifa's behavior is a moral value that deserves to be respected and carried out in everyday life. Returning things that do not belong to him is a meritorious deed. When doing honestly, a person will be calm and have a good character.

Data 8: Patience

"That night Syifa wore a worn jacket, and long bluish pants and covered her head with a black hat. He continued to walk down the asphalt with great patience. He strengthened his heart to fight anxiety and fear. Indeed, he was very anxious about the possibility of being intercepted by demons or a sinister genie nation. He must go through all the anxiety and fear to obtain sustenance for eating. To get rid of his fears he made many pilgrimages, presenting God." (KR, 2019: 105)

The relationship between humans and oneself in data 8 is about being patient. The patience showed by the figure Syifa when he returned home after selling at the night market. Before closing the night market Syifa was going home because the merchandise he was selling had run out. He felt scared and anxious that he was intercepted by a bad guy on the way back. Syifa is trying to fight fear and anxiety in seeking sustenance to eat. But patiently Syifa continued to walk down the asphalt road. Syifa's patience in walking down the long and dark streets in search of sustenance he had to go through.

Data 9: Responsibility

"Now he's home. The responsibility of being the head of the family has fallen on his shoulders. He had also tried desperately, but he felt helpless. He felt useless. His efforts did not bring any results. He thought, should he apply for a job as a farm laborer in the rice field or the coffee garden? Earning twenty thousand per day wages may be better than selling fried foods that continue to lose money. But if it's okay to give up, when can it develop? What did he go to college for and get a theory about the economics of empowerment?" (KR, 2019: 159)

Data 9 above explains the moral value of the human relationship with oneself in the form of responsibility raised by Ridho's character. Arriving at Way Meranti, Ridholah is the head of the family and will take care of the needs and responsibilities of all members of his family. A man has a great responsibility in the family. Ridho, who had tried selling fried foods but had not succeeded, almost gave up the situation that continued to lose money. Ridho also thought about becoming a farm laborer in the rice fields or the coffee garden. However, Ridho got up again to try his efforts and did not give up on the situation. He will apply the theory he got during college.

Data 10: Work Hard

Ridho's tears melted again. His heart was filled with emotion remembering Syifa's struggle. His cousin's sister had to sell fried foods whenever the opportunity arose. And he saw for himself the struggles of his sister in the nights, and almost became a victim of criminals. He regretted, why didn't Syifa tell himself from the first day Grandpa entered the hospital. If he is told, then he will be the one who will try his best to scavenge sustenance for the family." (KR, 2019: 112)

Data 10 above regarding the moral value of the human relationship with oneself is about working hard. Ridho was moved to see the hard work that had been done by Syifa. Syifa's hard work, during Ridho's departure, studying at the Islamic boarding school, always struggled day and night to meet his daily food needs. One night even Syifa almost became the victim of two bad men, luckily at that time Ridho immediately came and helped him. Syifa tried his best to meet the needs of his family and grandfather's treatment by selling fried bananas. The moral values shown by the hard-working figures of Shifa are exemplary and imitated in

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everyday life. Every human being should not stand idly by just praying without effort. Working hard is balanced with a prayer to get the best sustenance to support the family and for better survival.

3. Relationships between Human Beings

Data 11

"Never mind Ridho, my son, you go back to the village, it doesn't mean we are broken. You're still my student and son. I am your father. God willing, we will still see each other often..... Ridho took off the Kyai's hand and then wiped both eyes." (KR, 2019: 49)

The data above explain the existence of a moral value of human relations with other human beings in the social sphere, namely the advice of older people to young people. Kyai Nawir's advice to Ridho, to return to his village. Ridho's return to Lampung does not mean that the relationship between Kyai and his students is broken. The advice conveyed with affection, Kyai Nawir already regarded Ridho as his son. Ridho's return to his village was because his family and community needed him so much. Kyai Nawir's advice made Ridho very sad and crying. Kyai Nawir's attitude can be used as a daily example of advice given wisely and tenderly will make others accept with sincerity.

Data 12

"After looking at Grandpa Jirun's condition and making sure that the infusion is still dripping normally, Syifa prepared the merchandise to be sold tomorrow morning. During this time, after his father and mother passed away, Grandpa Jirun was the backbone of the two families." (KR, 2019: 28)

The moral value of human relations with other human beings in the social sphere contained in data 12 is to be filial to the elders. Ridho was confirming the condition of his grandfather who had been in a coma for a long time. As the eldest grandson, Ridho is obliged and responsible for taking care of his grandfather. After returning home from the Islamic boarding school, Ridho took care of all the needs of his family, including taking care of Grandpa Jirun who was sick. Proof of Ridho's devotion to his grandfather who had been the backbone of two families after his father and mother died. Meanwhile, Syifa is busy preparing his merchandise which he will sell at the morning market. The proceeds from selling fried bananas are used to meet the needs of the family and the treatment of his grandparents. Good moral values are found in the actions of Ridho and Syifa who are devoted to their grandparents. This is one of the good moral values that should be exemplified in everyday life.

Data 13

After dinner, Ridho took Lukman and Syifa to see the night market. Ridho wants to please the little guy Lukman. The three of them rode on an old motorcycle. Lukman is placed between Ridho and Syifa." (KR, 2019: 126-127)

Data 13 above explains the moral value of human relationships with other humans in the social sphere, namely the brother's affection for his sister. Ridho loves and will make Syifa and Lukman happy by seeing the night market. After Ridho's arrival back at Syifa's house felt happy and comfortable. Ridho's arrival is highly expected by his family and community. Syifa and Lukman were very happy when Ridho was invited to see the night market. Ridho tries to make Syifa and his sister happy even though it is only simple.

Data 14

"Mineral water, sir?" "No, Dik, I just had a drink. Thank you." "The fried bananas, sir?" "It's a full mash, just ate. Thank you." (KR, 2019: 5)

Data 15

"Want fried bananas, ma'am?" "No Dik, thank you." The woman in the blue veil replied kindly and only glanced at the fried banana seller. "You want mineral water?" "Thank you. Next time yes." (KR, 2019: 9)

Data 14 and 15 above explain the moral value of human relationships with other human beings in the social sphere, namely gratitude. Both the hon. The gentleman and the person in the text objected to the trade with a thank you note. This is done in an attempt to appreciate the offer from the seller. The girl selling fried bananas feels no offense if the merchandise is not bought because both the merchant and the prospective buyer are appreciative of each other. Being grateful for the offer is a good moral value that needs to be exemplified. Although a thank you seems simple, it has a very good value.

Data 16

"Thank you for your guidance during this time, Cak Rosyid. I can't repay anything but prayer, may Allah reward you with a good reply." (KR, 2019: 56)

Similar to the previous data, data 16 above explains the moral value of human relationships with other human beings in the social sphere, namely gratitude. Ridho thanked Cak Rosyid for teaching martial arts. Ridho has mastered the moves taught by Cak Rosyid. Within four years Ridho had reached almost the same level as his teacher, namely Rosyid. Ridho can only say thank you and cannot repay Cak Rosyid's kindness. Good moral values are found in Ridho's character and appreciate the services of a teacher.

Data 17

"Ridho, I want to apologize to you." "Apologize for what, Kyai?" Kyai Nawir sighed. "Apologies for Diana's behavior last night that nearly harmed you and Evi. I already know it all, last night he was already I've been angry with, but he is indeed a stubborn boy." "I'm okay, really Kyai." (KR, 2019: 45)

Data 17 above explains the moral value of human relationships with other human beings in the social sphere, namely apologizing. The apologetic attitude is shown by the Kyai Nawir figure. The figure of Kyai Nawir who is respected and used as a role model for the students and the community does not hesitate to apologize to the younger Ridho. The apology was due to the behavior of his daughter, Diana, who almost harmed Ridho and Evi while driving the car. It is appropriate for every human being who is guilty of harming others to apologize first regardless of age, position, and position. The attitude shown by Kyai Nawir deserves to be used as an example in everyday life. Apologizing will not make a person despicable or demeaned. The opposite will make a person noble and knightly.

4. Moral Values Directly and Indirectly

Data 18

"A white luxury car entered the courtyard of the mosque. The car was driven by a beautiful woman in a blue veil. The girl selling fried bananas then got up to the car. The car had been parked, but the motorist did not get out. The blue-veiled woman seemed to be still busy calling someone with her cell phone. The girl selling fried bananas stood patiently waiting by the car door. Occasionally he glanced at the mobile phone used by the owner of the luxury car. Sure the mobile phone must be costly." (KR, 2019: 8).

In data18 above, it explains the moral values conveyed by the author directly through the author's description. Patience the girl selling fried bananas waited by the door of the car of a potential buyer. Every car that comes and parks in the courtyard of the mosque always comes over. Patient behavior is shown by the girl selling fried bananas in the hope of buying her trade. The patient attitude shown by the girl selling fried bananas needs to be modeled in everyday life.

Data 19

"Now he's home. The responsibility of being the head of the family has fallen on his shoulders. He had also tried desperately, but he felt helpless. He felt useless. His efforts did not bring any results. He thought, should he apply for a job as a farm laborer in a rice field or coffee garden? Getting a wage of twenty thousand per day may be better than selling fried foods that continue to lose money. But if it's okay to give up, when can it develop? What did he go to college for and get a theory about the economics of empowerment?" (KR, 2019: 159)

Data 19 describes the moral values conveyed by the author directly through the author's description. The moral message is shown through the behavior of Ridho's character who returned to his hometown and was responsible as the head of the family because his grandparents were sick. Ridho's efforts in making money are always losing money every day. At that time Ridho felt useless, his efforts were in vain. Although Ridho has tried his best, the results are always at a loss. It crossed his mind that he would be a laborer who a day earned a definite twenty thousand wages, unlike when selling. Ridho's spirit returns with knowledge and experience during college and pesantren he will try to apply.

Data 20

"Diana still insists on not wanting to be replaced. Evi, who was sitting on the back bench, was silent, even though her heart was beating wildly. Until something happened that almost harmed them all. On the downhill road of the Selajambe area, Diana was closed for a while, the sedan car entered the right section past the middle line of the road. Meanwhile, from the opposite direction, a pickup car was speeding. Ridho was shocked not to be surprised. So did Evi who looked forward. The car they were riding in almost collided with the pick-up, fortunately, Ridho reflexively grabbed the steering wheel to avoid a collision. The pickup honked the horn loudly, and the driver was furious and threw an expletive while speeding. Diana was extraordinarily shocked at what happened. Evi said Hamdalah many times for surviving. Ridho took the car over and then pulled the handbrake." (KR, 2019: 36)

Data 20 depicts a stubborn Diana who does not want to be replaced by Ridho. The incident happened when Diana was closed for a while while driving the car due to exhaustion. At that time, the car he was driving collided with the pickup, fortunately, Ridho reflexively grabbed the steering wheel to avoid it. The incident made Ridho and Evi startled and their hearts beat wildly. Diana was also shocked beyond measure by what had just happened. Ridho immediately took over the wheel and continued on his way. They were spared the events that almost harmed them all. The moral value raised by Ridho is a form of responsibility for the mandate that has been entrusted by his Kyai.

Data 21

"Mom! We can have deliberations." "No! Divorce her! Or you leave everything you've got and please live together with that slut!" "Mom, she's a good girl!" "To me, she was nothing more than a prostitute. Because he wants to marry you who is old because he wants wealth! Cuiih!" (KR, 2019: 154-155)

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Data 21 explains the author outlining moral values through conflicts experienced by figures. The conflict that occurred between Mrs. Rosma and her husband Haji Syahril. Haji Syahril, who remarried in Hong Kong to Nurlaila, made Rosma's mother furious. Rosma's mother, who had been paralyzed for a long time and was in a wheelchair, asked several times and allowed her husband to remarry. By the time her husband brought Nurlaila to his house, Rosma's mother asked to divorce Nurlaila. Rosma's mother considers Nurlaila a prostitute because she wants to marry an old person and have a wife. Haji Syahril defended Nurlaila and explained that she was a fine woman and was legally married both according to law and according to religion.

5. Relevance of Moral Values in the Field of Education

Data 22: Language

"Thank God, the important thing is to pass. That's not bad, the name is only two months of studying. If Syifa goes to school by chance like friends, Syifa believes that on average, he can be nine like when he was in junior high school. When I was in junior high school, Syifa's grades were the best, you know, as bright as possible." (KR, 2019: 235)

The author's language uses language that is quite light, easy to understand, does not have high connotations, and is simple. Data 22 explains that Syifa figures feel grateful for their graduation. In just two months of package education, Syifa graduated with pretty good grades. Syifa believes that if he goes to school like his friends he will be able to get an average score of nine. Like when I was in junior high school, who achieved the best score? The simplicity of language in the novel Kembara Rindu by Habiburrahman El Shirazy can make students able to easily understand moral values. This is following the criteria of teaching materials.

Data 23: Psychology

The girl wiped away tears with the sleeve of her jacket. His tapered face looked more mature than his original age. A sedan car came and parked in the courtyard of the mosque. He immediately rushed to the car. From the car, a middle-aged man wearing a safari uniform came out, and then the girl offered her merchandise." (KR, 2019:5)

In data 23 above, it is explained that a girl, Syifa, whose face is tapered with her jacket, rushes to offer her merchandise whenever there is a car that wants to park in the courtyard of the mosque. When viewed in terms of the story presented by the author, the novel is worthy of high school-level students. In the psychological stage around the age of 16 years and above. At that psychological stage, a learner is considered to have been able to analyze the phenomenon, and try to find, and formulate the main causes of the phenomenon. In that psychological stage, the learner has been able to understand the problem in real life.

Data 24: Cultural Background

The couple looked happy. both of them looked still timid but affectionate. Occasionally talking, occasionally smiling, occasionally staring at each other. wearing traditional Lampung wedding dresses with Siger crowns on their heads, they looked elegant and authoritative. sitting side by side in the aisle, the two were like a king and queen. (KR, 2019: 73)"

Data 24 above explains the culture found in Lampung province, namely a couple wearing traditional Lampung clothes with a Siger crown on top of the bride's head. The Siger crown is a symbol of feminine nature. The importance of this cultural background makes it easier for students to analyze the moral values contained in the novel Kembara Rindu by Habiburrahman El Shirazy. Kembara Rindu novel which is set in Bandar Lampung, Tanggamus, and West Lampung, will make it easier for students to understand it so this novel is very appropriate to be used as literature teaching material in high school.

CONCLUSIONS AND SUGGESTIONS

The moral values contained in the novel Kembara Rindu by Habiburrahman El Shirazy include three types, namely the first form of moral value in man's relationship with his God has variants in the form of faith, praying to God, and thanking God. Second, the form of moral values in the relationship between humans and oneself has variants, namely patience, honesty, responsibility, and working hard. third, the manifestation of the moral value of human relationships with other human beings in the social sphere, namely parental advice to younger children, filial piety to older people, affection for relatives, gratitude, and attitude in apologizing.

In addition, the moral value in the novel Kembara Rindu by Habiburrahman El Shirazy is very relevant in the field of education specifically as a literary teaching material that is following the criteria of teaching materials from the point of language, in terms of mental maturity (psychology), and from the point of view of the cultural background of the students. This novel is very suitable and suitable to be applied in the learning of Indonesian literature.

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