

Religiosity in the Novel of “*Garuda di Dadaku*” by Salman Aristo: A Semiotic Analysis and Its Relevance to High School Literature Education

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Published: 30/04/2024

How to cite (in APA style):

Hidayanti et al. (2024). Religiosity in the Novel of “*Garuda di Dadaku*” by Salman Aristo: A Semiotic Analysis and Its Relevance to High School Literature Education. *Retorika: Jurnal Ilmu Bahasa*, 10(1), 316-326. DOI: <http://10.55637/jr.10.1.9445.316-326>

Abstract-This research carries the main objective of uncovering the religious values contained in the novel “*Garuda di Dadaku*” by Salman Aristo and exploring its relevance in the context of literary education in secondary schools. Through a semiotic approach, this study aims to identify and analyze the various religious themes implied in the literary work, including aspects such as faith, Sharia, and morality. In an educational context, these values have great potential to be integrated into the literature curriculum in secondary schools as part of the effort to teach students Islamic character, morals, and teachings. The results of the research analysis highlight key elements such as Aqidah, Sharia, justice, responsibility, and effort contained in the novel. The findings not only provide deep insights into the religious messages conveyed through such literary works, but also provide a solid basis for developing relevant and effective learning strategies in the classroom. By using the novel as teaching material, literature teachers can facilitate in-depth discussions on the religious values found in the story, providing students with opportunities to reflect on and internalize the moral messages conveyed. Thus, this study emphasizes the importance of using literature as a tool to discuss and instill religious values in students. As a relevant and effective resource in literature learning in secondary schools, the novel “*Garuda di Dadaku*” not only provides a deep reading experience, but also opens the door for deep reflection on life values and religious teachings. Thus, this study makes an important contribution to curriculum development and literature learning practices centered on understanding religious values, semiotics, and students' literary experiences.

Keywords: Religious Values, The Novel “*Garuda di Dadaku*”, Literary Education, Semiotics, Secondary School

I. INTRODUCTION

Literature holds a special place in human society due to its profound impact on shaping individuals' personalities and worldviews. One of the key reasons why literature is so popular among the public is because it possesses unique characteristics that resonate deeply with human experiences, thoughts, feelings, and beliefs. Through the intricate weaving of language,

literature presents a vivid and tangible portrayal of the human condition, drawing readers into its narratives and themes.

As highlighted by Sumardjo and Saini (2019), literature possesses the remarkable ability to evoke charm and captivate audiences through its use of language. This charm stems from its ability to provide readers with a mirror to their own lives, allowing them to see

reflections of their experiences, struggles, and triumphs within its pages. Whether through poetry, prose, or drama, literature offers a rich tapestry of storytelling that enables individuals to explore diverse perspectives and engage with complex ideas.

Furthermore, literature serves as a powerful medium for the expression of ideas, emotions, and insights. Authors utilize the artistry of language to craft narratives that convey profound truths about the human condition, sparking contemplation and dialogue among readers. By delving into the depths of human experiences, literature fosters empathy, understanding, and connection among individuals, transcending boundaries of time, culture, and geography.

Literary works have benefits, including the ability to leave a deep impression on their readers (Pardosi & Yuhdi, 2023). Readers can freely immerse themselves in the work and find satisfaction in doing so. It can be concluded that a work can be used as a medium for religious outreach. As a medium for outreach, literature is an important element in shaping human character. Literary works, through language, encourage readers to embrace spiritual, humanitarian, social, and cultural values. There are many types of literary works that can be used as mediums for outreach, such as poetry, drama, novels, romances, and others, all of which are literary genres. Literary genres according to Sumardjo & Saini (2019) can be categorized into two groups, namely imaginative literature and non-imaginative literature. Imaginative literature consists of poetry, prose, and drama, while non-imaginative literature includes essays, critiques, biographies, notes, and letters. This classification aligns with what Aristotle proposed in Teew (2018), literary works can be classified into several criteria. There are three criteria based on their form, among which is the narrative text (epic), which includes novels, romances, and short stories.

The category found in literary works that contains prose compositions in the form of stories and narrates extraordinary events from the lives of characters is a form of a novel (Sinaga, 2019). Novels also present extensive descriptions of places and spaces (Tarigan & Stevani, 2021). This also reminds us that literature is a system of signs that convey meaning using language as a medium of learning. To analyze the structure of this sign system, structural criticism is necessary

to understand the meanings of the signs interwoven within the system (structure). The science of signs is called semiotics. Therefore, semiotic analysis cannot be separated from structural analysis. The issues of life presented by the novelist are certainly reflections of reality, interpreting human life or serving as a channel for the author's ideas to critique a reality existing in society. Through novels, authors can also develop new ideas that cross their minds, which can be noticed by readers and used for improvement. In its writing, novels are certainly different from scientific works. Writing a novel involves not only expressing ideas or crafting stories but also using sentences that have a soul, making readers feel as if they are experiencing the events or conflicts in the story themselves.

Novels serve as windows into various aspects of the human experience, offering readers a journey through the complexities of life. Through storytelling, novels provide a conduit for readers to immerse themselves in worlds both familiar and distant, allowing them to vicariously experience a multitude of emotions, encounters, and dilemmas. By delving into the lives of characters and exploring the intricacies of their relationships, readers are afforded the opportunity to reflect on their own experiences and contemplate the universal themes that bind humanity together.

One of the primary benefits of novels lies in their ability to offer substitute experiences. Readers can venture into realms they may never physically visit or encounter situations they may never directly experience. This escapism provides not only entertainment but also a form of mental stimulation and enrichment (Umamy, 2021). Moreover, novels have the power to evoke pleasure through their compelling narratives, engaging characters, and immersive storytelling techniques. The joy derived from getting lost in a well-crafted novel can be a source of relaxation and rejuvenation in an often hectic world.

Furthermore, novels foster the development of imagination by inviting readers to envision landscapes, characters, and scenarios beyond the constraints of reality. This imaginative exercise strengthens cognitive abilities and encourages creative thinking, which can be beneficial in various aspects of life, from problem-solving to artistic expression. Additionally, novels deepen understanding of human behavior by offering insight into the motivations, desires, and struggles of fictional

characters. Through their interactions and decisions, characters reflect aspects of human nature, allowing readers to empathize, relate, and gain perspective on the complexities of human relationships and society (Widayati et al., 2023).

Moreover, novels present the universal aspects of human existence, addressing themes such as love, loss, identity, and morality. By exploring these fundamental concepts, novels transcend cultural boundaries and resonate with readers across different backgrounds and experiences. This universality fosters empathy and connection, fostering a sense of shared humanity among readers.

Appreciating literary works in the realm of literature education, it is necessary to analyze literary works as one of the media for conveying educational values (Kua & Maing, 2017). Basically, literature education aims to enhance students' abilities to appreciate literary works (Martono, 2018). The activity involves appreciating reasoning, imagination, and sensitivity towards society, culture, and the environment. Therefore, the role of literature education becomes very important. Considering its significance, the implementation of engaging and enjoyable literature education becomes a demand that must be fulfilled (Latifah et al., 2022). This is possible because lessons like this will educate students to recognize and appreciate the values upheld by their nation, as well as to appreciate life, enjoy others' experiences, and discover the meaning of life and existence.

The novel as a literary work is also a miniature of human life around the reader, so by studying novels (literature), students are invited to study humans and their environment. Usually, students will be very enthusiastic if they are encouraged to discuss or discuss it, and they will also share all their experiences and knowledge. The main aspects of literary criticism are analysis, interpretation (exegesis), and evaluation or assessment. Literary works are complex structures, so understanding them requires analysis, which involves breaking down its parts or elements. Indeed, analysis is one of the means of interpretation (Pradopo, 2008).

The benefits that will be felt from this analytical work are when we (promptly) reread the literary works (novels, short stories) that have been analyzed, whether they were analyzed by ourselves or by others. However, differences in interpretation and/or opinions are something normal and common, and they don't need to be

questioned. Of course, each opinion doesn't necessarily have to have a background of argumentation that can be accepted (Nurgiyantoro, 2007). Literature can function as an art form that can be used as a means to entertain the reader. This is in line with Warren's opinion in Nurgiyantoro (2007) who stating that reading a work of fiction literature means enjoying the story and entertaining oneself to experience inner satisfaction. Literary works are imaginative creations that are considered to have a broader understanding than fiction works.

Literature is an art form that contains life values and religious values as guidelines for living in society (Siregar et al., 2021). Atmosuwito (2019) argues that literature is a reflection of its author's religion. The values contained in literary works can serve as a guide for humans in life (Mangunwijaya, 2019). Initially, all literature is religious. From this perspective, literature and religion will converge at one point because there is a more or less similar role between scripture and literature. Namely, both provide contemplation, spiritual enlightenment, freedom, and liberation of humans from oppression. Religion and literature bring joy and wisdom, humanize and spiritualize humans. Literature not only provides pleasure but also provides understanding of life and life values, including religious values (Yangsen & Sukarismanti, 2023). A literary work contains the life values of a community or an individual, which are manifested by the author through the depiction of its characters as well as the setting or background of the story. These values can have individual influences, and individual influence is evident in forms of changes in attitudes, personalities, lifestyles, behaviors, and worldviews.

Literary research employing a semiotic approach is intricately linked to the broader framework of structuralism, with semiotics serving as a natural progression of structuralist thought. This connection is rooted in the fundamental understanding that literary works, including novels, are essentially structures composed of meaningful signs and symbols. Without delving into the intricacies of semiotics, the study of signs, their meanings, and the conventions governing them, the true essence and significance of these literary structures remain elusive (Junus in Pradopo, 2018).

The application of semiotics in literary research allows scholars to unravel the layers of

meaning embedded within texts, shedding light on the complex interplay between signifiers and signifieds. This approach enables researchers to decipher the underlying symbolism, allegory, and metaphor present in literary works, thereby facilitating a deeper understanding of their thematic content and narrative structure.

One such literary work that warrants semiotic analysis is Salman Aristo's novel, "Garuda di Dadaku." This novel, like many others, contains a rich tapestry of religious values woven into its narrative fabric. From expressions of faith and spirituality to moral dilemmas and ethical choices, the novel serves as a repository of religious themes that resonate with readers.

By scrutinizing the religious values inherent in "Garuda di Dadaku," researchers not only gain insight into the thematic depth of the novel but also uncover valuable lessons that can be imparted to high school students. As pillars of the nation's future, these students stand to benefit greatly from literary examples that reinforce the importance of upholding religious principles while navigating life's challenges.

The religious values in the novel of *Garuda di Dadaku* by Salman Aristo are analyzed using one approach in literary analysis, namely the semiotic approach. The semiotic approach, employed in the analysis of Salman Aristo's novel "Garuda di Dadaku," offers a comprehensive framework for understanding the religious values embedded within the text. This analytical method delves deep into the signs, symbols, and meanings present in the narrative, allowing for a nuanced exploration of the novel's thematic elements.

Religious values permeate the fabric of Aristo's work, manifesting in various forms such as symbols, metaphors, and allegories. Through the semiotic lens, these religious motifs can be deciphered and interpreted, shedding light on the author's intentions and the underlying messages conveyed. For instance, symbols like the Garuda, a mythical bird in Hindu and Buddhist traditions, may represent themes of courage, sacrifice, and divine protection. By unraveling the symbolic significance of such elements, the researcher can unearth the religious connotations embedded within the narrative, enriching the understanding of the text's deeper layers.

Moreover, the semiotic approach enables the identification of subtle nuances and hidden meanings that contribute to the overall religious discourse of the novel. Through careful analysis

of language, imagery, and narrative structure, the researcher can uncover the intricate interplay between religious motifs and thematic development, illuminating the novel's underlying philosophical and moral dimensions. The exploration of religious values in "Garuda di Dadaku" holds significant implications for literature education in high school settings. By examining how these values are portrayed and their relevance to broader societal contexts, educators can facilitate meaningful discussions on morality, spirituality, and cultural identity.

Furthermore, integrating the study of religious themes in literature education fosters critical thinking skills and encourages students to engage with texts on a deeper level. Through analyzing the religious undertones of Aristo's novel, students can gain insights into the complexities of faith, ethics, and human nature, thereby enhancing their literary appreciation and cultural literacy.

II. METHODS

This research adopts a descriptive qualitative approach, employing the note-taking method to gather insights from theoretical sources pertinent to the study's focus. As outlined by Nugrahani (2010), this method involves systematically collecting information from written materials to inform the research process. In this case, the aim is to explore the religious values portrayed in Salman Aristo's "Garuda di Dadaku." The researcher undertakes a multifaceted examination of the novel, employing techniques such as literature review, clarification, analysis, and presentation. Through these methods, the research seeks to elucidate the intricate religious themes woven into the narrative fabric of the novel. The research strategy employed is characterized by focused investigation, concentrating on a single case, the novel "Garuda di Dadaku." Within this framework, the study delves into two primary areas: the construction of religious values within the text and a semiotic analysis of its thematic elements. By focusing on a singular case, the research can delve deeply into the nuances of religious representation within the novel.

The data used in this study are phrases or sentences that reflect the religious values found in of *Garuda di Dadaku* by Salman Aristo. The primary source of data is the novel itself. Additionally, secondary data is also used, including papers, essays, critiques, and books

related to the research object. Data collection is carried out through library techniques, reading techniques, and note-taking techniques. The library technique involves the researcher gathering documents such as articles, papers, and journals related to the novel of *Garuda di Dadaku* by Salman Aristo as well as writings relevant to literature education in high school. The reading technique involves the researcher reading and analyzing to the novel of *Garuda di Dadaku* by Salman Aristo thoroughly to understand its overall structure, intrinsic elements, and extrinsic elements. The note-taking technique requires the researcher to note down phrases, clauses, sentences, or paragraphs considered relevant as textual data related to the research issue.

The data validation techniques utilized in this study are integral to ensuring the robustness and reliability of the research findings. The method of theoretical triangulation, as outlined by Sugiyono (2013), involves cross-referencing data from multiple theoretical sources to corroborate findings and enhance the credibility of conclusions drawn. This approach acknowledges the complexity of the research subject and seeks to mitigate bias by triangulating information from diverse perspectives.

Furthermore, the analysis methodology employed in this study adopts the use of semiotic models, specifically heuristic and hermeneutic readings, as elucidated by Prodopo (2008). Heuristic reading, a fundamental aspect of semiotic analysis, entails the interpretation of literary texts through linguistic signs. This method allows researchers to delve into the surface-level meanings conveyed by language, utilizing dictionaries and linguistic frameworks to decipher the intended message. By grounding the analysis in linguistic referentiality, heuristic reading establishes a solid foundation for understanding textual content and extracting substantive insights.

Moreover, heuristic reading can also be approached structurally, wherein the focus shifts to the inherent structure and organization of the text. This structural analysis delves into the syntactical and grammatical aspects of language, unraveling the underlying patterns and conventions that shape textual meaning. By examining language as a structural framework, researchers can uncover deeper layers of significance embedded within the text, thus enriching the analytical process.

In tandem with heuristic reading,

hermeneutic reading offers a complementary perspective by delving into the interpretive aspects of textual analysis. Hermeneutics, rooted in the tradition of philosophical inquiry, emphasizes the process of interpretation and understanding within a broader socio-cultural context. This approach acknowledges the dynamic nature of meaning-making, recognizing the influence of cultural norms, historical contexts, and individual perspectives on textual interpretation. By engaging in hermeneutic reading, researchers can transcend literal interpretations and explore the symbolic, metaphorical, and contextual dimensions of the text, thereby enriching the depth and nuance of the analysis.

III. RESULT AND DISCUSSION

Religious Values in the Novel of *Garuda di Dadaku* by Salman Aristo

Religiosity in this context encompasses several fundamental elements: Faith, Sharia, and Morality. These three elements of religiosity cannot be separated as they are closely related to each other. Below, the results and discussions related to these three elements in the novel of *Garuda di Dadaku* by Salman Aristo will be elaborated.

1. Aqidah

Aqidah, linguistically, means binding, while terminologically it refers to the foundation that binds, namely faith. That is why the science of theology is called the science of 'aqidah' (plural 'aqaid'). According to Azra (20024) the doctrine is what every Muslim must believe, trust, and have faith in. Therefore, Aqidah is the first and foremost fundamental binding and knot of Islam. Faith is a firm bond and covenant. Humans in this life are structured into good bonds and agreements with Allah, with other humans, and with the environment (Novianty & Laila, 2022). Based on the opinions above, it can be concluded that Aqidah is the fundamental belief that strengthens and fortifies the heart and soul, freeing the soul from doubt and hesitation, which in Islam is referred to as faith. Here are the elements of Aqidah in the novel of *Garuda di Dadaku* by Salman Aristo.

In the novel of *Garuda di Dadaku* by Salman Aristo there are many implicit aspects related to religion, such as belief in the One Almighty God. This is evident in the novel when Bayu prays to Allah so that he can join the Arsenal Football Club. This scene is depicted in

Bayu's dialogue as follows.

"May God give me the best," Bayu prayed silently. His eyes closed, his lips murmuring (Aristo, 2009).

Furthermore, there is another scene in this novel that is still related to belief in the One Almighty God. This is evident when Mother prays to Allah SWT when Grandfather Usman, Bayu's grandfather, is in a coma after suffering a heart attack. Here is a quote of the prayer uttered by Mother:

"Oh Allah, grant us strength in accepting the trials from You," Mother prayed silently (Aristo, 2009).

Spirituality in facing challenges. Facing challenges in this case can be done by strengthening mental and emotional resilience. In this novel, Salman Aristo portrays beautifully Bayu's struggle to achieve his dream of becoming a football player. Although Bayu does not train on a good field, he does not give up easily. Along with Heri and Bang Dulloh, they always encourage Bayu when he feels desperate in the middle of his struggle to achieve his dream. Bayu, who initially did not want to accept Mr. Johan's offer due to his grandfather Usman's prohibition, eventually accepts the offer because of Heri's persuasion. Here is a dialogue between Heri and Bayu: Bayu hesitated.

"And now we have Mr. Johan! He's sure you're good. What else do you want?" Heri continued. Bayu scratched the back of his neck. "I can't leave my lessons. My grandfather...." Bayu fell silent, hanging his sentence for a few seconds. "It's not possible, Her...." Heri approached Bayu. "I promised, didn't I? We'll face it together?" Heri encouraged. Bayu swallowed hard. "You often say, for your grandpa, what matters is your success. If you succeed in joining the national team wouldn't he be happy?" Bayu began to waver. Ah, the problem isn't that simple, Bayu complained inwardly. Heri saw an opportunity. "Do you think offers like this will come again? Not necessarily, Bay! Not necessarily!" Bayu looked at Heri. Seriously. Heri then patted Bayu's shoulder. "He just needs to know when you join the national team. Trust me!" Heri reassured through his gaze. Bayu took a deep breath and smiled (Aristo, 2009).

In religion, keeping promises is considered a very important value. Keeping promises is a sign of responsibility with the words that have been spoken to others. The Almighty God

commands us to keep promises as part of our lives as human beings. In this novel, we can quote the act of keeping promises done by Bayu and Heri to Zahra. Zahra allows Bayu to practice in the cemetery, but Bayu and Heri must promise to clean the cemetery twice a week. Here is a quote from the novel:

Before going home, Bayu and Heri clean the cemetery field. When they are about to clean Mr. Sitanggang's grave, they push each other. Bang Duloh shakes his head at their behavior (Aristo, 2009).

Holding firm to the Quran. In the Quran, Allah SWT urges His people to be kind to their parents and emphasizes the importance of respecting them. There are many verses that emphasize the importance of being kind to them and obedient to them. Prayer for the blessings and satisfaction of parents always strengthens and helps us.

In this novel, it is narrated that Bayu does not tell his mother and grandfather about Mr. Johan's offer. Bayu does not want his grandfather to know because Grandfather Usman feels that football players have no future and he does not want Bayu to become like his father. His grandfather strongly disapproves of Bayu becoming a football player. However, after seeing and hearing Bayu's struggles, his grandfather approves of Bayu becoming what he wants. Here is a dialogue between Bayu and Grandfather Usman:

"Pursue what you want, Le," Grandfather Usman then handed the shirt to Bayu. "Why though? Why so hesitant?" "The tryouts are only three days away. It's impossible...." Bayu couldn't believe what his grandfather was saying. Grandfather Usman pulled Bayu's face, looking at him sharply. Then he fell silent for a moment. "It's up to you, Le. Grandpa doesn't want to force you anymore. But why is it that you dare to lie to Grandpa, but when it comes to the tryouts in three days, you're feeling discouraged." Bayu stared deeply at his grandfather. Then, the shirt in his hand. The next moment, Bayu hugged his grandfather tightly and kissed his cheek, then dashed out. Grandfather Usman smiled proudly (Aristo, 2009).

2. Sharia

Sharia, linguistically, means the straight path to the source of life depicted as the spring of life. Sharia means the straight path to the true source of life. The true source of life is Allah. To

reach Allah, one must use the straight path laid down by Allah (sharia). Sharia is the straight path that must be followed by a Muslim (Novianty & Laila, 2022). Furthermore, according to Ramulyo (2004) Sharia is the target of a dedicated branch of knowledge called jurisprudence (fiqh). Furthermore, in Syafi'i in Ramulyo (2004) Sharia is the regulations, both outward and inward, for Muslims derived from the revelations of Allah and deductions drawn from those revelations, among other sources. The outward regulations concern how humans relate to Allah and other creatures. From the various opinions outlined above, it can be concluded that Sharia is the rules or procedures regarding the outward and inward behavior of human life concerning how humans relate to Allah and to other creatures in order to attain the pleasure of Allah SWT. Here are the elements of Sharia in the novel of *Garuda di Dadaku* by Salman Aristo.

The value of justice is evident when the grandfather gives permission to Bayu to fulfill his dream as a football player. In this case, it reflects a sense of justice in line with the Quran, Surah Al-Maidah verse 42.

"Pursue what you want, Le!" "It's up to you, Le. Grandpa doesn't want to force you anymore. But why is it that you dare to lie to Grandpa, but when it comes to the tryouts in three days, you're feeling discouraged." (Aristo, 2009)

The value of responsibility is evident when Heri apologizes to Bayu and Bayu's grandfather because he feels guilty. In this case, it reflects a sense of responsibility in line with the Quran, Surah Al-Isra' verse 36.

"Sorry, Bay. Once again, I'm really sorry. I was actually going to talk about the tryouts that are in 3 days. Three days left. We, Zahra, Bang Dulloh, and I have been trying." "Bay, can I apologize to your grandfather now? So, we can be friends again" (Aristo, 2009).

The value of effort (endeavor) is evident when Bayu makes an effort by strengthening himself through pull-ups to achieve his dreams. In this case, it reflects a sense of faithfulness in line with the Quran, Surah Ar-Ra'd verse 11.

"There's no cane, roots will do," Bayu murmurs. Bayu then proceeds to do pull-ups (Aristo, 2009).

The value of mutual assistance is evident when Zahra allows Bayu to practice at the cemetery near her house. Also, Heri helps by giving advice to Bayu on maintaining his stamina. In this case, it reflects a sense of

faithfulness in line with the Quran, Surah Al-Maidah 5: Verse 2.

"I want this grave to be cleaned twice a week." "As for stamina, don't worry. I just read it here. Arsene Wenger changed Arsenal using bananas. You should eat a lot of bananas, Bay!" Heri suggested (Aristo, 2009).

3. *Akhlak*

In terms of language (etymology), the word "*akhlak*" originates from the Arabic language, specifically "*al-akhlak*," which is the plural form of the word "*khuluq*" or "*al-khaliq*," meaning: (a) nature, character, (b) habit or custom, (c) bravery, chivalry, manliness (Novianty & Laila, 2022). Character, often also referred to as morals, can be defined as the teachings of right and wrong behavior or conduct. Nurdin in Ariani (2010) said that "*akhlak*" is a value system that regulates the patterns of human behavior and actions on earth. The value system referred to is the teachings of Islam with the Quran and the Sunnah of the Prophet as its sources of values, as well as "ijihad" (Islamic law). From various opinions outlined, it can be concluded that "*akhlak*" is the behavior, moral character inherent in a person's soul to perform an action or deed. Here are the elements of "*akhlak*" in the novel of *Garuda di Dadaku* by Salman Aristo.

The quote "Why did you only answer now? Open the door!" requested by Grandpa Usman while continuously knocking on the door. (page 15) "Get ready quickly! Today is painting day! Let's go to the studio!" Grandpa Usman ordered like a war commander. (page 16) "Why are you so disobedient to Grandpa? There's no more business with football! What do you want to be? Trying to be a football player like your father? Then what will happen?! Our lives will be miserable! Your mother will suffer! I might end up as a taxi driver! Wisss! If Grandpa hears about football again, you won't be my grandson anymore! Period!" (page 38) "You're too naive!" said Mr. Ivan, who then stormed out and slammed the door. (page 115) "Are you still daring to talk about football to me! Can't you see how my Grandpa is? Do you want to pretend to forget?" (page 121) "No need! You better go home! Find another kid who can make you proud to be their friend!" Bayu replied curtly to Heri's request. (page 123).

The attitude of lying can be found in the following excerpts: "Bayu just woke up, Grandpa. He was reading a book last night until

he fell asleep," Bayu said without being asked. (page 16) Bayu was startled from his reverie. Quickly, Bayu threw the shirt under the bed. In a flash, he took out a drawing paper. At the same time, Grandpa Usman opened the bedroom door. "Huh, are you painting again? I thought you'd be sleeping at this hour. You've been braking hard in your room like a hen about to lay eggs," Grandpa Usman said when he saw Bayu holding a brush. (page 44) "Bayu actually prefers painting like that. But, it's different from what's at the studio." Bayu added (page 92). "But later, Bayu will go to the cemetery first, Grandpa. As usual... social project." (page 103). "Rather than giving a chance to... who is it, the scholarship kid? Bayu! Yes, him! Just say he's injured!" (page 113).

The attitude of mocking can be found in the following excerpts: "That shirt is so bright. Even owls would be scared if they saw it." "Those shoes are so nice, who are they for?" (page 28).

The attitude of mutual affection can be found in the following excerpts: Mother kissed Bayu's cheek. "Happy birthday, Sweetie," Mother said sincerely. Bayu smiled happily. Oh my, I forgot it was my own birthday! He looked at his grandfather who chuckled while hugging Bayu. (page 17) "I apologize, Sir. I'm also at fault. I only did what I thought was best for Bayu," Mother said, bowing her head (page 119).

The attitude of jealousy can be found in the following excerpt: Bayu looked jealous seeing the children practicing with good equipment. (page 47).

The attitude of patience can be found in the following excerpt: "Just be patient. The selection is coming up soon. If you pass and wear the National Team uniform, your grandfather's eyes will surely open wide!" Heri interjected. Bayu took a moment to catch his breath. "Especially now, your grandfather is really happy with you, right? Just be patient for now." Heri continued. "Yeah, what matters is that he's happy now." (page 100).

Stubbornness is evident in the excerpt: "What's the difference, it's just a year! This is for the good of all of us! If he manages to get into the National Team, Indonesia can speak on a broader stage, Sir!" (page 114) "Most kids are just obsessed with soccer! Still, they're just kids but already obsessed with soccer! I don't like it." Grandfather continued (page 19).

Mutual forgiveness is evident in the excerpt: "I apologize, Sir. I was also wrong. I just did what I thought was best for Bayu." Mother

said while bowing (page 119) "Forgive Bayu, Grandpa. From now on, Bayu will obey what Grandpa says." Bayu said softly. (page 124). Grandfather Usman then remained silent for a moment. "I also apologize to you." He said (page 124).

Honesty is evident in the excerpt: "Bayu will not lie anymore. Whatever it takes to make Grandpa happy. No more sickness." (page 124).

Politeness is evident in the excerpt: They then shook hands with Heri with a cool hand gesture. They really respected Heri. (page 23).

Character is one of the elements in Islamic teachings. Although it has its own scope of study, character cannot be separated from other elements of Islamic teachings, namely, Aqidah and Sharia. Character is the science that discusses human behavior, manners or morals, habits and customs in behaving and acting based on faith in Allah SWT. Character in Islam has a broad and complete dimension directing humans, in interacting both between humans and their God, humans and their fellow beings, and humans with other creatures. Even humans with their own conscience. By studying character, it is hoped that friends will have broad thinking insight, and be able to think rationally and always behave well which will ultimately shape the personality of a Muslim, namely a person who is faithful, righteous, and has noble character.

Character is divided into two types, namely commendable character (*akhlakul mahmudah*) and blameworthy character (*akhlakul madzmumah*). Commendable character is a simple attitude that is straightforward, moderate behavior, humble, knowledgeable, charitable, honest, keeping promises, steadfast, respectful, courageous, patient, grateful, gentle, and others. Blameworthy character is everything that is clearly prohibited and hated by Allah SWT, which is all behavior that contradicts commendable character (Aminuddin, 2006). Commendable character in the novel of *Garuda di Dadaku* by Salman Aristo includes patience, forgiveness, honesty, and politeness. Meanwhile, blameworthy character includes easily getting angry, lying, insulting, mutual affection, envy, and stubbornness.

The Relevance of the Novel of "Garuda di Dadaku" by Salman Aristo to Literature Education in High School

Novel is one form of literary work that can provide contemplation, appreciation, and action

among its readers regarding the values contained within the novel (Mamonto et al., 2021). The value to be discussed in this discussion is the religious value that will be implemented in literature learning in high school. Literature learning is very important to be taught in schools because it can help improve language skills, increase knowledge, enhance creativity and sensitivity, and support the formation of students' personalities in appreciating literary works and sharpening their feelings, reasoning, and imagination, as well as sensitivity to society and the environment (Junaidi et al., 2024; Merdiyatna, 2022; Peuuma et al., 2023).

The novel of *Garuda di Dadaku* by Salman Aristo tells the journey of a child who dreams of becoming a professional football player, a story that is touching and inspirational, especially for young readers. This novel can be used as a reference by teachers as teaching material for Indonesian language lessons, because it contains religious values that can be implemented in learning. Through literary works like the novel of *Garuda di Dadaku* by Salman Aristo, it is hoped that students can explore and understand how literature serves not only as an aesthetic and entertainment tool, but also as a medium rich in educational values, including religious values. The novel of *Garuda di Dadaku* by Salman Aristo offers various valuable learning opportunities for high school students in literature learning.

The results of this research are relevant to be implemented in literature learning in high school, especially in 12th grade, with learning objectives focusing on analyzing the content and language of the novel. The main material includes analyzing intrinsic elements such as plot or storyline, theme, characterization, and setting. Therefore, it can be concluded that the analysis results presented by the author are suitable for literature learning in 12th grade high school to be used as teaching materials for teachers in literature teaching activities. This will make learning more meaningful and improve students' abilities, as well as serve as a guide in shaping religious values in students because the novel of *Garuda di Dadaku* by Salman Aristo contains many religious values that readers can learn from the characters and emulate them in daily life. Through its inspiring story and relatable experiences, this novel becomes an effective tool not only to teach about literary elements, but also to discuss religious values in life. This makes it a

relevant and valuable source in literature learning in 12th grade high school.

IV. CONCLUSION

The novel "*Garuda di Dadaku*" by Salman Aristo encapsulates a rich tapestry of religious values, manifesting across three distinct elements: faith, Sharia, and morality. Firstly, faith is depicted as a cornerstone of the characters' lives, emphasizing unwavering belief in the One Almighty God. Throughout the narrative, characters exhibit spiritual resilience in the face of challenges, drawing strength from their faith to overcome adversity. Additionally, obedience to the commands of the Almighty and a steadfast adherence to the teachings of the Qur'an underscore the characters' devoutness.

The Sharia element within the novel encompasses essential Islamic principles, notably justice, responsibility, endeavor, and mutual assistance. Characters are depicted as upholding these values, striving for fairness in their interactions, assuming accountability for their actions, exerting diligent effort in pursuit of their goals, and extending support to one another in times of need. Furthermore, the novel extols praised moral virtues that resonate deeply with Islamic teachings. Patience, forgiveness, honesty, and courtesy emerge as commendable traits exemplified by the characters, serving as guiding principles in their conduct and interactions with others.

Conversely, reprehensible moral traits are also portrayed within the narrative, shedding light on vices such as anger, lying, disrespect, envy, and stubbornness. Through the juxtaposition of virtuous and negative qualities, the novel prompts reflection on the consequences of moral choices and the importance of upholding ethical standards. Given its profound exploration of religious values and moral dilemmas, "*Garuda di Dadaku*" holds relevance as literature learning material, particularly for high school students. By delving into the content and language of the novel, students can gain insights into complex themes and engage in critical analysis, fostering a deeper understanding of both literary techniques and ethical considerations. Therefore, the novel serves as a valuable educational resource, aligning with the objectives of basic competency 3.9 and enriching students' learning experiences.

Future research exploring "*Garuda di Dadaku*" could delve deeper into the reception

and interpretation of its religious and moral themes among high school students. Conducting qualitative studies, such as focus group discussions or interviews, could provide insights into how students perceive and engage with the novel's portrayal of faith, Sharia, and morality. By examining students' responses, researchers can identify the effectiveness of using the novel as a pedagogical tool for instilling religious values and ethical principles. Moreover, longitudinal studies tracking students' moral development over time could shed light on the long-term impact of exposure to literature with religious and moral themes. Additionally, comparative studies could explore how "Garuda di Dadaku" contrasts with other literary works in terms of its portrayal of religious values and moral dilemmas, offering a broader perspective on the role of literature in shaping ethical awareness among adolescents. Finally, interdisciplinary research collaborations between literature educators, religious studies scholars, and psychologists could provide a comprehensive understanding of the cognitive, emotional, and behavioral effects of engaging with religiously themed literature in educational settings. Through these avenues of inquiry, future research can contribute to the ongoing discourse on the role of literature in moral and religious education, ultimately enriching teaching practices and enhancing students' ethical development.

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