



Alsuna

Journal of Arabic and English Language

The focus and scope are to provide readers with a better understanding of Arabic and English Language present developments through the publication of articles. This journal includes research articles and brief communications, including:

Teaching Arabic-English as a Foreign Language.

Media Teaching Arabic and English.

Teaching Strategies of Arabic and English.

Technology Teaching Arabic and English.

Second Arabic-English Acquisition.

Arabic-English Modern Standard.

Linguistics, Literature, and History of Arabic-English.

Philosophy of Language.

The Language of The Holy Quran.

Alsuna



Journal of Arabic and English Language

Vol. 4, no.2, 2021

EDITOR-IN-CHIEF

Ammar Zainuddin

INTERNATIONAL EDITORIAL BOARD

Yuli Ani Setyo Dewi

Saidna Zulfiqar Bin-Tahir

Eka Rizki Amalia

Azkie Muharom Albantani

Aliy Abdulwahid Adebisi

Najlaa Aly Matari

Nur Aeni

Nabila Boucharif

Bello Muhammad

MANUSCRIPT EDITOR

Hasyim Asy'ari

Nurul Azizah Ria Kusriani

Muhammad Mujtaba Mitra Zuana

Eva Lathifah Fauzia

Muqimah Liwais Sunnah

Mardhiana Jamal

LAYOUT EDITOR

Nafi'ul Huda

Editorial Office:

Alsuna: Journal of Arabic and English language,

Gedung A Fak. Tarbiyah Lantai I,

Rumah Jurnal Institut Pesantren KH. Abdul Chalim

Jl. Raya Bendunganjati No 17,

Pacet, Mojokerto, Jawa Timur.

Phone: +62 321 6855722

E-mail: jurnal.alsuna@gmail.com

Website: <https://e-journal.ikhac.ac.id/index.php/alsuna>

Reviewers Acknowledgement

The editors of *Alsuna: Journal of Arabic and English Language* gratefully acknowledge and appreciate the effort and generosity of our reviewers. The following people have contributed their time and expertise to provide constructive evaluation and feedback on reviewing our manuscripts.

Fatkhur Roji

STAI Al-Aqidah Al-Hasyimiyyah

Lailatul Qomariyah

Universitas Hasyim Asy'ari

Achmad Diny Hidayatullah

UIN Maulana Malik Ibrahim

Nahdliyyatul Azimah

Institut Pesantren KH. Abdul Chalim

Yuli Ani Setyo

STITNU Al Hikmah

Irene Rosalina

Universitas Negeri Surabaya

Diaa Abdelmobdy

University of Copenhagen

Rina Rachmawati

IKIP Widya Darma

Muhammad Iksan

IAIN Palopo

Hikmah

STAI Nurul Hikmah

Educational Values in 'Imārah Ya'qūbiyān Novel by 'Alā' Al-Aswānī

Alsuna: Journal of Arabic and English Language

Abstract

Purpose - This research aims to describe the educational values on 'Imārah Ya'qūbiyān novel written by 'Alā' Al-Aswānī.

Design/methodology/approach - The research design is descriptive-qualitative research. The data gained are written words and sentences from the novel that imply an educational value.

Findings - The result of the research shows that 'Imārah Ya'qūbiyān novel contains educational values, i.e.: (1) religious values consisting of (a) human existence before god, (b) human trust in god, and (c) human submission before God; (2) personality values which consist of (a) responsible, (b) honest, (c) hard-working, (d) qanā'ah, and (e) determined; (3) social values which consist of (a) being fair to other human beings, (b) unity of life, and (c) loyalty between humans.

Originality/value - Educational values obtained from 'Imārah Ya'qūbiyān novel is one of the good ways to educate readers in general, and Arabic learners in particular to take advantages of Arabic literature. It can be used as educational media in building character to become better individuals in religiosity, personality, social, and can be implemented in real life.

Paper type – Research paper

Endah Kusumawati

Universitas Negeri Malang

✉ end.ndha@gmail.com

Keywords:

Educational values

'Imārah Ya'qūbiyān Novel

Moral approach

Article Information:

Submitted: 29 October, 2021

Accepted: 22 November, 2021

Approved: 23 January, 2022

How to Cite

Endah Kusumawati. 2021. "Educational Values in 'Imārah Ya'qūbiyān Novel by 'Alā' Al-Aswānī". *Alsuna: Journal of Arabic and English Language* 4 (2). <https://doi.org/10.31538/alsuna.v4i2.1764>.

Introduction

Literary work is one of the products resulted from a writer who expresses and shares his or her imaginative ideas in writing and meaningful words. The inspiration and idea that writers obtain may come from the knowledge and the reality of life that they have. It is relevant to what literary work should be responsible for it by following literary practice convention. This conception which will make the readers understand that what the writer has written is a literary work (Olsen 2009).

Furthermore, literary work is also shaped from writers' experience that is obtained from the effect of social events. There are various complex problems existed in social and life events. Literature can be considered as a social phenomenon (Luxemburg, J.v.; Bal, Mieke; Weststeijn 1984) . It can make writers express their social reaction to the phenomenon and motivate them to write as many literary works as possible. Beside social phenomenon, religiosity and personality can affect literary work as well, hence literature becomes religious in nature. It is derived from ancient Greece, when literature was a sacred medium of worship and offering to the Gods. At that time, literature became the conventional means of relating to the Gods, and literature is considered in the early days as 'a religious thing' , and literary work becomes a way to motivate readers to notice religiosity values in it. In other words, literary works are moral, ethical kindness, and even religion (Evy et al. 2016).

Religiosity, society, and personality closely related to literary work, including novel. According to (Aliyev 2021), a literary work can be called a novel if it has these six characteristics: a) being a verbal object, b) its content is dominantly written in prose, c) having in a number of 30,000 word-range, c) the writer intends to tell a fictional story, and e) having a limitation to realize the intention that the writer has, and f) self-standing. Furthermore, (Schlueter and Pierce 2013) stated that novel is a collection, sequence, and integration of short stories. Short story here does not mean having a short length of words, but it means the short story is collected and united in sequences. Therefore, novel can be defined as a long-prose work in the form of fictional stories that contains short story sequences.

Relating to the aforementioned three values, one of the novels that contains many social phenomena portraits, religiosity and personality perspectives is 'Imārah Ya'qūbiyān by 'Alā' Al-Aswānī. This is a best-seller modern Arabian novel and known for its controversy around the world. It commonly tells about twists and turns of life that happened at Yacoubian apartment—a unique building that has ever become as one of the luxurious buildings in

Cairo—with many role characters that every one of them has their own life background. There are mixed conflicts starting from love story, social-political situation in developing country, and various other conflicts from all life perspectives (Masduki 2008).

Thus, this novel has many educational values and wisdoms that can be learnt by the readers. These religiosity, society, and personality events that are in human self is one of the world's developments in this globalization era caused by technology development including information, communication, and transportation that its effects may be able to influence thoughts, habits, or even norms and regulations enforced in the society. Due to these existing influences, the impacts on the society may lead to negative things that become one of the conflict triggers in social life.

Therefore, studying educational values in 'Imārah Ya'qūbiyān novel is meant to overcome negative effects caused by recent development through existing technology and information in society. This kind of phenomenon called social disorganization, which is a shift in normative values and change in society caused by technology, science, industry, and urban developments, so that the parts of society cannot be integrated and organized perfectly (Burlian 2016).

These changes can surely happen in social, religious, and personality lives of every person. That is why the educational values here have a role to educate and teach everyone to become a mature person in life. It can make people do self-reflection as well and becomes a foundation for thinking and doing. Based on the aforementioned background and problem of the research, this research aims to describe the educational values on 'Imārah Ya'qūbiyān novel written by 'Alā' Al-Aswānī. Hopefully, by this novel, education media can be made to give positive values that readers will benefit from it and implement it in their everyday lives.

Muslimah (2018) found that students who are engaged will develop their learning outcome. Yundayani et al.(2021) revealed that Covid-19 impacts the students' engagement.

However, A few studies examined students' engagement in distance learning in EFL class during Covid-19. In similar vein, (Ewing and Cooper 2021) suggested that it has not been explored. Concerning this matter, it is crucial to enrich the existing literature to delve junior high students' engagement in EFL class during Covid-19 pandemic in Indonesian context.

State of The Arts and Distinguish

This research is supported by several previous relevant studies. Firstly, the study entitled *Educational Values of "Al-Fadhilah" Novel* conducted by (Maroh 2006). The results of the research showed that the educational values found in the novel consist of religious, personality, and social values. The similarity between Maroh's research and this research is the three kinds of educational values. Meanwhile, the difference between both of it laid in the description of kinds of social values.

Secondly, the study entitled *Values Education in Arabic Proverbs of Mahfudzāt*. The result of this research is that there are five aspects of education found in the Arabic proverbs, which are: creed, knowledge, deeds, morals, and social (Muthoifin and Nuha 2020). This research analysed values education in Arabic proverbs, yet it relates to the education values in this research that will be found in the Arabic novel 'Imarah Yacoubiyan.

Method

The research method used is qualitative-descriptive method. It used structural theory of Robert Stanton to analyse intrinsic elements including language styles in forms of symbol and message of the story that aim at obtaining words and sentences from the novel that contains indicators of every education value. Data source used in this research is 'Imārah Ya'qūbiyān novel. This research used human instrument that means the researcher itself who decides the focus of the research, collects data, assess the quality of the data, as well as analyses it and draws conclusions (Shidiq and Choiri 2019).

Data collection technique used is documentation that includes these steps: (1) reading intensively and critically the data source, which is 'Imārah Ya'qūbiyān novel, (2) collecting, reading, and studying supplementary books, (3) marking parts of the novel texts that indicate educational values, (4) identifying the data in accordance with statements of the problems and the aims of the research, (5) writing the data down in data collection, (6) analysing data related to the statements of the problems. Data in this research are descriptive data of story description, phrases, statements, and written words in 'Imārah Ya'qūbiyān novel by 'Alā' Al-Aswānī which contains educational values.

Data analysis technique used is flow analysis model (Miles and Huberman 1994). Before doing the analysis steps, the researcher conducted anticipation, which is to think twice the steps that will be done before the research begins. After that, another three components must be conducted by the researcher are (1) data reduction: collected data are categorized into three kinds of educational values found the researcher and its descriptors are determined as well, while the unnecessary data are removed, (2) data presentation: selected and categorized data are presented in the form codification with the conditions below:

Codification of Text		Description
M	Monologue	Data (words/phrases/sentences) that represents language exposure in the form monologue (having self-talk).
D	Dialogue	Data (words/phrases/sentences) that represents language exposure in the form dialogue (a conversation between two people).
N	Narration	Data (words/phrases/sentences) that represents the author's narration.

Codification of Educational Values		Description
PR		<i>Nilai Pendidikan Religius</i> (Religious Education Value)
PK		<i>Nilai Pendidikan Kepribadian</i> (Personality Education Value)
PS		<i>Nilai Pendidikan Sosial</i> (Social Education Value)

For instance, if there is a sentence showing religious education value in dialogue, then it will be coded as DPR followed with its paragraph and page data, (3) drawing conclusions/verification, which are interrelated and conducted continuously from the beginning, in the middle of the research, until the final report (Imam Gunawan 2016).

Findings and Discussion

The results of the research show that there are three kinds of value descriptions in 'Imārah Ya'qūbiyān novel, which are: (1) religious value description , (2) personality value description, and (3) social value description.

Religious Values in 'Imārah Ya'qūbiyān Novel

Religious values found in 'Imārah Ya'qūbiyān novel are 27 data. From these 27 data, there are three major kinds of religious values, which are: 1) human position as a weak servant who asks for help from Allah, 2) believing in all of God's will, the gifts and blessings from Him (rizq and ni'mah), and 3) ways of human's obedience to God by carrying out His commands and avoiding all His prohibitions.

Human Existence Before God

There are 4 data found in 'Imārah Ya'qūbiyān novel that are relevant to human existence before God. It means that human existence is as a weak creature and under God's surveillance, only begging for forgiveness. Furthermore, human existence is also as a creature that surrenders to God, becomes a humble person, and asks for His help. Within these human weaknesses, Allah also made humans as creatures who are given the convenience of living the religious law so that what He ordered, humans can carry it out and can stay away from what has been forbidden by Him. One of the data that represented this indicator is found in the part of Thaha—a character who becomes an activist and religious person and loves to read and discuss about religion matters—below:

(8) ويردد بصوت هامس ضارع في سكون الحجرة:

اللهم إني أسألك خير هذا اليوم وأعوذ بك من شره وشر ما فيه . اللهم احرسني بعينك التي لا تنام واغفر لي بقدرتك فلا أهلك و أنت رجائي. ربي يا ذا الجلال والإكرام لك وجهت وجهي فأقبل إلي بوجهك الكريم واستقبلني بمحض عفوك وكرمك وأنت ضاحك إلي وراض عني برحمتك. (DPR, 46/2)

(Al-Aswānī 2008)

Data 8 (DPR, 46/2)¹ indicated the way of Thaha existence before Allah as a weak creature and he is under God's surveillance, as well as asking for forgiveness. The existence of Thaha as the servant of Allah is indicated by his words اللهم احرسني بعينك التي لا تنام, which means that Thaha is asking for protection and guard from Allah who never sleeps. The word عين in this sentence does not literally mean "eye". This word uses kināyah.

The word عين indicated kināyah 'an al-maushūl which means if what becomes the ma'ny anhu or pronunciation of a word (lafdz) represented as kināyah is maushūf (dzat). This word is included in kināyah that its ma'ny anhu is expressed by only one expression. Its implied meaning is 'the God's eye', although in fact, this meaning is a connotative meaning. But, this meaning is not literally understandable, and it needs a special meaning related to عين. Thus, the intended meaning is محافظة which means preservation or protection that becomes a representation of the implied meaning of the word عين. It is confirmed by the sentence لا تنام which means never sleeps. Therefore, this sentence indicated the eye of Allah does not never sleep, which means He always keeps an eye on the movements of human life, and human life is always under His protection.

Human Trust in God

In this research, there are 5 data found that indicated human trust in God which is shown by being a servant of Allah who must believe that all favours and successes came from Him. Trust in Allah must be based on piety (taqwa) to carry out all of His commands and avoid all of His prohibitions.

¹ *Dialog, Nilai Pendidikan Religius (DPR)*—Dialogue, Religious Education Value, Paragraph of Data/Page of Data.

(27) و ثانيا : لأنه عاش مستقيما طوال حياته وهو يؤمن بأن استقامته وبعده عما يغضب الله
السبب الرئيسي في كل التوفيق الذي أحرزه. (NPR, 85/4)
(Al-Aswānī 2008)

The aforementioned data is data 27 (NPR, 85/4)² which indicated human trust in God, which is in this case, Hajj Azzam's trust in Allah. The way he trust in Allah is based on the same thing, and it is being pious to Allah by performing all of His commands and avoid all of His prohibitions. It is indicated from the sentence حافظ على الفرائض which means keeping on doing obligations and commands—that is performed by Hajj Azzam. Furthermore, the sentence وهو يؤمن بأن استقامته indicated that Hajj Azzam believes in Allah and becomes a person who will go straight into the right direction and perform straight religious orders (istiqamah). This 'trust' is from the word of fi'il mudhari' يؤمن. The derivation of the word is إيماءً آمن- يؤمن- إيماءً which means to believe, to trust. Thus, Hajj Azzam who is a rich businessman in this novel believes in his God, because he knows that all favours he got none other than and not only from Allah.

Human Submission Before God

Submission means being obedient and loyal to the existing commands. Human submission before God means human obedience and loyalty on what Allah has commanded and what He has forbidden. There are some various ways of submissions by conducting worships: shalāh, sadaqah, and even jihad. In this research, there are 18 data in the novel which indicated human submission before God by conducting His commands and worshipping Allah, giving sadaqah, surrendering to God, avoiding all of His prohibitions which means all haram things are forbidden, such as drinking khamr and committing adultery.

All kinds of human submission before God are slightly represented in the roles of 'Imārah Ya'qūbiyān novel, such as a role named Khalid. The character of Khalid is religious. It is shown

² Narasi, *Nilai Pendidikan Religius (NPR)*—Narration, Religious Education Value, Paragraph of Data/Page of Data.

from the sentence لأنه عميق التدين which means 'because Khalid has a strong faith in his religion'. On the other hand, Khalid is a man who understands his religion very well. The way he becomes a religious man is represented when he is praying shalāh with deep reverence (يصلي (في خشوع كامل).

(42) وأحبه أيضا لأنه عميق التدين وعندما يصلي كان يقف، مستخضرا الله بمعنى الكلمة، يضع يديه معقودتين ناحية القلب ويحن رأسه في خشوع كامل.³ (NPR, 133/1)
(Al-Aswānī 2008)

All aforementioned religious values are dominantly indicated from the relation between God and human, and the human's act to obey God, and the relationship between human and religion. As previously mentioned, the character in 'Imārah Ya'qūbiyān that mostly show religious value is Thaha who is so religious and commits to 'Alā' Al-Aswānī religion, and sticks to the religion law. This character is found as same as the character in one of his other novels Jumhūrīya Ka'an called Nūrhān who is also pious, religious, respectable and modest. She tries hard to handle every aspects of her life to not contradict Islamic norms or teachings, hence this character is shown by 'Alā' Al-Aswānī as a religious value (Beskova 2020). In line with this novel, Al-Aswānī shows the aspects of Islam play one of important roles in liberating personal (Lewis 2013).

Personality Values in 'Imārah Ya'qūbiyān Novel

Personality values which were found in this novel are 23 data. Indicators which include personality values are (1) responsible, (2) honest, (3) hard-working, (4) qanā'ah, and (5) determined. These five indicators have contents which are discussed in every data related to these characters: carrying out the mandate entrusted by others, being open and saying words that comes from heart and related to deeds, trying as much as possible to make ends meet,

³ Narasi, *Nilai Pendidikan Religius (NPR)*—Narration, Religious Education Value, Paragraph of Data/Page of Data.

accepting any conditions and situations given by God in a state of being well off or not, and being disciplined and resolute in sticking to the principles of life.

Responsible

In this research, there are three data that are shown the character of 'responsible' of upholding and doing a mandate entrusted by other to someone, and doing obligations. For example, child's devotion to parents which means being responsible to fulfil the obligations to the parents as shown in the data below:

(11) و كان طه يقبل تلك الأعمال لحاجته للنقود، لكنه ظل يتفاني في الإستذكار. (NPK, 47/3)
(Al-Aswānī 2008)

Data 11 (NPK, 47/3)⁴ indicates Thaha who is a religious youth, he is also a responsible man. Even he works for living, he does not forget his responsibility as a young man to study.

Honest

Moreover, the personality of honest means true, just the way it is, not exaggerating something nor understating it. Honest also means what is spoken is same as what is come across in heart. In 'Imārah Ya'qūbiyān novel, there are three data found that indicated personality value of honest. Honest in this novel is shown as a similarity between intention, verbal, and deed. The signs of honesty are openness and showing everything as it is, and admitting mistakes. One of the data that represents honest is:

(70) كان يشعر وهو يستمع إليها أنها صادقة وأعجبه ذلك التعبير الجاد المخلص الذي يرتسم على وجهها الجميل وهي تتكلم وكأنها طفل مذنب يعترف بصراحة. (NPK, 291/4)
(Al-Aswānī 2008)

In Islam, honesty is an important thing. It is divided into three parts: honesty of heart/intention, verbal honesty, and honesty of deeds. Prophet Muhammad Saw. said, "The reward of deeds depends upon the intentions and every person will get the reward according

⁴ Narasi, Nilai Pendidikan Kepribadian (NPK)—Narration, Personality Education Value, Paragraph of Data/Page of Data.

to what he has intended.” (HR. Imam Bukhari-Muslim). Thus, one’s deed depends upon the intention. To realize the honesty in heart, someone needs strong intention and purity of conscience, and gets rid of anger, envy, etc. This purity of conscience is like what a new born or a child has. This value is represented in 70 (NPK, 291/4)⁵ that Radlwa talked about her tortuous past of life to the marriage as if she is an innocent little girl (طفل مذب). Therefore, Radlwa is a woman who speaks honestly as shown in a phrase ذلك التعبير الجاد المخلص. The word الجاد means brave or in earnest, while المخلص means sincere and honest. Thus, the expression that stated by Radlwa is a honest expression. It relates to the second honest which is verbal honesty. It is good words and does not hurt anyone.

Hard-working

Hard-working means taking efforts as much as someone can do, to reach life goals. It also means to do hard work for goodness, not badness. There are 6 data found that indicated hard-working in this novel. It is shown as taking efforts as much as possible to reach certain goals before leaving it to Allah. Working hard can be defined as an effort to earn living and income for one's survival or earnestly gain a better education by learning and continuing to seek knowledge. One of the data that indicates hard-working for living is shown below:

(4) والرجال جميعا فوق السطح يقضون اليوم في كفاح شاق مريير من أجل لقمة العيش. (NPK, 44/1)
(Al-Aswānī 2008)

Data 4 (NPK, 44/1)⁶ indicates that men will work hard to fulfil their families’ needs. In this novel, the men described are the ones who live in the roof of 'Imārah Ya'qūbiyān.

Qanā'ah

The other personality value is qanā'ah 'فناعة' that literally means being satisfied and willing (ridha), which is to accept all the circumstances happened. Being grateful in happy

⁵ Narasi, Pendidikan, Kepribadian (NPK)—Narration, Education, Personality, Paragraph of Data/Page of Data.

⁶ Narasi, Nilai Pendidikan Kepribadian (NPK)—Narration, Personality Education Value, Paragraph of Data/Page of Data.

condition, and accepting bad condition gracefully. But, in essence, whatever the condition is, happy or sad, human must be always patient and grateful. In this research, there are 6 data found that indicated personality value of qanā'ah by accepting and tolerating ridicules held up by someone, and feeling enough with something and being grateful for it.

(6) و في تلك اللحظة عندما يكون الأولاد نائمين بعد أن تعشوا وحمدوا ربهم، وثمة طعام في البيت يكفي أسبوعا ويزيد، وثمة نقود قليلة مدخرة للطوارئ. (NPK, 45/1)
(Al-Aswānī 2008)

Data 6 (NPK, 45/1)⁷ above indicated the personality value of qanā'ah which is represented in these sentences *و في تلك اللحظة عندما يكون الأولاد نائمين بعد أن تعشوا وحمدوا ربهم، وثمة طعام في البيت يكفي أسبوعا ويزيد* and *وثمة نقود قليلة مدخرة للطوارئ* which are if there is still enough food or more for a week in a family or in a house or there is still money or savings left, then this family should be grateful in such condition. The way they feel qanā'ah is confirmed by the words *وحمدوا ربهم* which means praising their God as a way of feeling grateful for what God has given, even though it is just enough.

Determined

The last personality value is 'determined' which literally means constancy, persistence and strength in sticking to his/her belief. In the context of this research, being determined means being disciplined and resolute. There are five data found and indicated that being determined is shown by sticking to the principles based on the religion law, being disciplined and resolute in dividing time, so that the lifetime is not in vain. This data below is one of the personality values that show the character of Thaha becomes determined by sticking to the principles based on the religion law.

(64) لم أعد أخاف الموت.. لقد وطنت نفسي على الشهادة، وأتمنى من قلبي أن أستشهد وأدخل الجنة. (DPK, 256/4)
(Al-Aswānī 2008)

⁷ Narasi, *Nilai Pendidikan Kepribadian (NPK)*—Narration, Personality Education Value, Paragraph of Data/Page of Data.

Data 64 (DPK, 256/4)⁸ indicates that Thaha does not afraid to do jihad fi sabilillah. He has placed jihad in his heart and he also sticks to the principle of jihad.

These personality education values can be fostered in the society by doing the five indicators mentioned above that also represents good attitudes, as stated by (Aini and Ambarwati 2021) in their research of another 'Alā' Al-Aswānī's novel called Chicago that value system forms person's identity and personality.

Social Values in 'Imārah Ya'qūbiyān Novel

There are 22 data of social values found in 'Imārah Ya'qūbiyān novel. This kind of value in this discussion is divided into three indicators, which are: (1) being fair to other human beings, (2) unity of life, and (3) loyalty between humans. The contents in every data that are included in these three indicators commonly relate to obedience and concern among human beings by paying respect and appreciation, mutual cooperation in achieving common goals and public interest, and treating everyone equally regardless of status or position.

Being Fair to Other Human Beings

There are three data found in this novel that related to being fair between one another. The way of some characters of the novel showed this value are whatever one's condition is whether it is poor; rich; unique or disorder—everyone should treat others equally without neglecting or hating that person in the community.

(60) وموضوع كالدنود يستحيل إخفاؤه، فكل العاملين في الجريدة يعرفون بأن رئيسهم شاذ، وبرغم ما يثيره ذلك لديهم من تقزز واحتقار فإن انحراف حاتم رشيد يظل مجرد ظل باهت بعيد لصورته القوية المقنعة في العمل. (NPS, 241/1). (Al-Aswānī 2008)

⁸ *Dialog, Nilai Pendidikan Kepribadian (DPK)*—Dialogue, Personality Education Value, Paragraph of Data/Page of Data.

Data 60 (NPS, 241/1)⁹ above is one of the attitudes of being fair to other human beings by not differentiating between one's gender or disorder. This data shows that a man named Hatim has a homosexual disorder. However, he is an editor-in-chief that his employees have no doubt about his dedication. This is because Hatim's character is strong and skilled at work. The members of the editorial team do not underestimate him and they are fair to Hatim by treating him in the same way as they treat others.

The sentence that shows this social value is *وبرغم ما يثيره ذلك لديهم من تقزز واحتقار* means the editorial members do not feel disgusted and insult him. Furthermore, the sentence *يظل مجرد ظل باهت بعيد* means that they consider Hatim's disorder is just a dim and distant shadow. It indicated that the way the editorial members treat Hatim is not by isolating him from others, but accepting himself the way he is by thinking that Hatim's disorder is a characteristic that he has and it is covered by his skills and expertise as an editor in chief.

Unity of Life

There are 14 data found in 'Imārah Ya'qūbiyān novel that related to the indicators that show unity of life, which are as fellow creatures of God, humans should help each other and share happiness and distress along with close communication and deliberation to reach consensus. Therefore, the existing unity of life can be well-established and becomes a positive value in every individual and society.

(13) أما أولاد السكان المقاربون له في السن فكان يتصرف معهم بندية كاملة فيناديهم بأسمائهم المجردة ويحادثهم ويعاينهم كأصدقاء حميمين، ويستعير منهم كتباً مدرسية قد لا يكون بحاجة إليها لكي يذكرهم بأنه، برغم وضعه كبواب، زميل لهم في الدراسة. (NPS, 49/4) (Al-Aswānī 2008)

⁹ Narasi, Nilai Pendidikan Sosial (NPS)—Narration, Social Education Value, Paragraph of Data/Page of Data.

Data 13 (NPS, 49/4)¹⁰ mentioned above is an indicator of unity of life which is shown with mutual cooperation and caring for each other. The characters of children of apartment residents (in 'Imārah Ya'qūbiyān) data 13 (NPS, 49/4) have ta'āwwun attitudes to Thaha, a young man whose life is not well off. The form of their unity in life is manifested by behaving in the same way as children in their age which is written in the sentence يتصرف معهم بندية كاملة.

Furthermore, the indicators of the unity of life between Thaha and his friends are represented from these sentences: (1) فيناديهم بأسمائهم المجردة (warmly greeting) (2) ويحدثهم (talking), the word "talking" here means talking and speaking warmly and politely, not hurting anybody, (3) ويعاينهم (discussing or brainstorming), and (4) ويستعير منهم كتباً مدرسية means lending school books. In this case, it is aimed at reaching a better education for Thaha. These four indicators are the personal characters of the children in 'Imārah Ya'qūbiyān to do Thaha a favour.

Loyalty Between Humans

This research has found five data related to loyalty between humans in the forms of obedience and compassion between each other. People who are well off are not arrogant and help those who are poor. The people's representatives or statesmen obey the people in a country by protecting and fulfilling all their needs, while the people inversely obey the government or their representatives with the aim of moving towards a better life and kindness.

(54) إنه الآن من رجال الدولة وعليه أن يتصرف مع الجميع على هذا الأساس. (NPS, 171/1)
(Al-Aswānī 2008)

Data 54 (NPS, 171/1)¹¹ above indicated a character named Hajj Azzam as رجال الدولة which is a statesman. Meanwhile, the role of statesman is as people's representative as mentioned in

¹⁰ Narasi, Nilai Pendidikan Sosial (NPS)—Narration, Social Education Value, Paragraph of Data/Page of Data.

¹¹ Narasi, Nilai Pendidikan Sosial (NPS)—Narration, Social Education Value, Paragraph of Data/Page of Data.

the sentence *وعليه أن يتصرف مع الجميع على هذا الأساس* which means it is obligatory for Hajj Azzam to act together with people or community on a certain stipulation or basis. The meaning of "acting together" here is that Hajj Azzam as a statesman should protect the rights and accommodate the aspirations of the people. On the other hand, he should take care of the needs of the people. His high position requires him to submit, obey and love the people. Actions like this can reflect the loyalty of the people's representatives to their own people.

Social values found in 'Imārah Ya'qūbiyān novel commonly represents the relation between the characters when they communicate with their friends or co-workers, or even to the same residents in the same apartment and how they treat one another. It relates to the research conducted by Turan, he looked from different point-of-view to show the social values which is from the panoramic history of the building which related to the memory, nostalgia, etc (Turan 2019). He stated that the transformation of building of 'Imārah Ya'qūbiyān is line with the transformation of social and cultural transformations, then it will cause class, life style, resident background distinctions. However, these distinctions are shown as the unity of life that every resident who lives in 'Imārah Ya'qūbiyān are intertwined with one another, even the relationship between them is not sturdy (Turan 2019).

Conclusion

In conclusion, the whole 'Imārah Ya'qūbiyān novel by 'Alā' Al-Aswānī contains various educational values, including (1) religious values consisting of (a) human existence before god, (b) human trust in god, and (c) human submission before God; (2) personality values which consist of (a) responsible, (b) honest, (c) hard-working, (d) qanā'ah, and (e) determined; (3) social values which consist of (a) being fair to other human beings, (b) unity of life, and (c) loyalty between humans.

Implications of Findings

The educational values in literary works, especially novels, can be used as educational media in building character to become better individuals in religiosity, personality, social, and can be implemented in real life.

Bibliography

- Aini, Wardatul, and Rosita Ambarwati. 2021. 'IDENTITY CRISIS OF THE CHARACTERS SEEN IN ASWANY 'S' 1 (2): 1–11.
- Al-Aswānī, 'Alā'. 2008. *'Imārah Ya'qūbiyān*. 3rd ed. Kairo: Dāru'sy-Syurūq.
- Aliyev, Alexey. 2021. 'What Is a Novel?' *Estetika: The European Journal of Aesthtics* 58 (1): 19–34. <https://doi.org/10.33134/eeja.215>.
- Beskova, Katarina. 2020. 'A BLEAK PORTRAIT OF THE REVOLUTION: (C)ALA AL-ASWANI,S JUMHURIYA KA'AN'. *Asian and African Studies* 29 (2): 166–91.
- Burlian, Paisol. 2016. *Patologi Sosial*. Edited by Restu Damayanti. Jakarta: Bumi Aksara.
- Evy, Ch, Tri Widyahening, M Hum, Nugraheni Eko Wardhani, and M Hum. 2016. 'Literary Works and Character Education' 4 (1): 176–80. <https://doi.org/10.15640/ijll.v4n1a20>.
- Ewing, Lee-ann, and Holly B Cooper. 2021. 'Technology-Enabled Remote Learning during COVID-19 : Perspectives of Australian Teachers , Students and Parents'. *Technology, Pedagogy and Education*, 1–18. <https://doi.org/10.1080/1475939X.2020.1868562>.
- Imam Gunawan. 2016. *Metode Penelitian Kualitatif Teori & Praktik*. Jakarta: PT. Bumi Aksara.
- Lewis, Desiree. 2013. 'Politics, Freedoms and Spirituality in Alaa al Aswany's Yacoubian Building'. *Journal for Islamic Studies* 33 (January 2013): 101–26.
- Luxemburg, J.v.; Bal, Mieke; Weststeijn, W.G. 1984. *Pengantar Ilmu Sastra)Terjemahan Dick Hartoko: Inleiding in de Literatuurwetenschap*. Jakarta: PT Gramedia.
- Maroh. 2006. 'Nilai-Nilai Edukatif Dalam Novel "Al-Fadhilah" Karya Musthafa Luthfi Al-Manfaluthi'. Universitas Negeri Malang.

Masduki, Anis. 2008. *Apartemen Yacoubian (Terjemahan)*. Jakarta: Serambi.

Miles, Matthew B., and A. Michael Huberman. 1994. *An Expanded Sourcebook: Qualitative Data Analysis*. 2nd ed. California: SAGE Publications, Inc.

Muslimah, Maziyyatul. 2018. 'Is Students' Speaking Participation Related to Students' Personality and Gender?: Observations at an Indonesian University'. *Alsuna: Journal of Arabic and English Language* 1 (1): 1–16. <https://doi.org/10.31538/alsuna.v1i1.30>.

Muthoifin, Muthoifin, and Nuha Nuha. 2020. 'Values Education in Arabic Proverbs of Mahfudzat'. *Universal Journal of Educational Research* 8 (12A): 7274–81. <https://doi.org/10.13189/ujer.2020.082510>.

Olsen, Stein Haugom. 2009. 'Defining Literary Work'. *The Journal of Aesthetics and Art Criticism* 35 (2): 133–42. <https://doi.org/10.2307/430371>.

Schlueter, Kirk, and E Pierce. 2013. 'The Novel as Short Story'. *Journal of Arts and Humanities* 1 (3): 138–42. <https://doi.org/10.18533/journal.v1i3.41>.

Shidiq, Umar, and Miftachul Choiri. 2019. *Metode Penelitian Kualitatif Di Bidang Pendidikan*. *Journal of Chemical Information and Modeling*. Vol. 53. Ponorogo: CV. Nata Karya.

Turan, Ayşegül. 2019. 'Spaces of Memory and Memories of Space in Alaa Al-Aswany's The Yacoubian Building and Elif Shafak's The Flea Palace'. *Neohelicon* 46 (2): 485–96. <https://doi.org/10.1007/s11059-019-00501-5>.

Yundayani, Audi, Fuad Abdullah, Soni Tantan Tandiana, and Bejo Sutrisno. 2021. 'Students' Cognitive Engagement during Emergency Remote Teaching: Evidence from the Indonesian EFL Milieu'. *Journal of Language and Linguistic Studies* 17 (1): 17–33. <https://doi.org/10.52462/jlls.2>.