

ANALYSIS OF ISLAMIC EDUCATIONAL VALUES AND THEIR INTERNALIZATION IN THE NOVEL ‘TENGGEAMNYA KAPAL VAN DER WIJCK’ BY BUYA HAMKA

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Abstract

In the modern era, literature has the potential to serve as an effective medium for education, including Islamic teachings. One such literary work is *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka. This study aims to contribute to the field of Islamic education by illustrating how novels can facilitate the internalization of Islamic values. The research objectives include (1) identifying the values of Islamic religious education, (2) analyzing how these values are depicted in *Tenggelamnya Kapal Van Der Wijck*, and (3) examining how the novel's narrative incorporates and conveys Islamic educational principles. This study adopts a qualitative approach with thematic analysis to explore the educational values embedded within the novel. The findings reveal that *Tenggelamnya Kapal Van Der Wijck* integrates Islamic values through character development and narrative conflicts. These values fall into three categories: (1) faith-based education, which encompasses religious devotion and repentance, (2) sharia-related education, including obedience, inheritance laws, marriage, and acts of charity, and (3) moral education, which involves ethical and behavioral aspects such as honesty, patience, humility, arrogance, forgiveness, and trustworthiness. This study underscores the novel's role in imparting Islamic teachings, reinforcing its significance as a literary source for moral and religious instruction.

Keywords: : Islamic education; moral values; Buya Hamka

Abstrak

*Di era modern ini, karya sastra memiliki potensi sebagai media pendidikan yang efektif, termasuk dalam penyampaian ajaran Islam. Salah satu karya sastra yang mencerminkan hal ini adalah *Tenggelamnya Kapal Van Der Wijck* karya Buya Hamka. Penelitian ini bertujuan untuk memberikan kontribusi dalam bidang pendidikan Islam dengan menunjukkan bagaimana novel dapat menjadi sarana internalisasi nilai-nilai Islam. Adapun tujuan penelitian ini meliputi (1) mengidentifikasi nilai-nilai pendidikan agama Islam, (2) menganalisis bagaimana nilai-nilai tersebut digambarkan dalam *Tenggelamnya Kapal Van Der Wijck*, dan (3) mengkaji bagaimana narasi dalam novel ini menginternalisasikan serta menyampaikan prinsip-prinsip pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan analisis tematik untuk menggali nilai-nilai pendidikan yang terkandung dalam novel. Hasil penelitian menunjukkan bahwa *Tenggelamnya Kapal Van Der Wijck* menginternalisasikan nilai-nilai Islam melalui perkembangan karakter dan konflik dalam alur ceritanya. Nilai-nilai tersebut dikategorikan ke dalam tiga aspek utama: (1) pendidikan keimanan, yang mencakup pengabdian kepada agama dan tobat, (2) pendidikan syariah, meliputi ketaatan, hukum waris, pernikahan, dan amal, serta (3) pendidikan akhlak, yang mencakup aspek etika dan perilaku seperti kejujuran, kesabaran, kerendahan hati, kesombongan, pengampunan, dan sikap amanah. Penelitian ini menegaskan peran novel dalam menyampaikan ajaran Islam, sehingga memperkuat signifikansinya sebagai sumber literasi moral dan keagamaan.*

Kata Kunci: pendidikan Islam; nilai-nilai akhlak; Buya Hamka

INTRODUCTION

Literature plays a crucial role in conveying and instilling Islamic educational values. As a form of cultural and intellectual expression, literary works can serve as an effective medium for conveying moral messages, Islamic values, and shaping readers' character. In Islamic education, literature functions not only as entertainment but also as a learning medium that deepens religious understanding, instills ethical values, and shapes an Islamic personality (Aziz, 2023). However, the utilization of novels as a source of Islamic learning remains suboptimal, particularly in formal education settings. In fact, many literary works contain Islamic teachings that can be internalized through appropriate approaches.

Law No. 20 of 2003 on National Education System defines education in general as an effort made consciously and planned to create a learning atmosphere and learning process that allows students to actively develop their potential. The goal is for them to have spiritual religious strength, self-control skills, personality, intelligence, noble morals, and skills that are beneficial to themselves and society. (Ahmad Suriansyah, 2011)

Ki Hajar Dewantara defines education as a process of guidance in the development of children's lives. Education aims to guide the natural potential of children so that they can achieve optimal happiness and safety, both as individuals and as members of society.

Prof. Dr. H. Abdul Malik Karim Amrullah or commonly known as Buya Hamka also participated in the advancement of Islamic Religious Education. Through his phenomenal works, Hamka as a writer, education activist, cleric and teacher who has successfully written no less than 120 page titles is very suitable to be used as an example. In addition to his writings, Hamka is also famous for his extraordinary thoughts. Thus, Hamka is also very worthy to be called an influencer, because with his great thoughts he can influence society and can lead society to a better direction because they have received enlightenment from his thoughts. Not only used as motivation, his thoughts also touch the hearts of everyone who hears or reads his works. Hamka also conveys various messages in his works that are rooted in religious values. As expressed by Dra. Hj. Nur Uhbiyati in her book, an effective teaching method in achieving goals is a method that integrates religious, humanity, and scientific approaches. This approach is implemented based on moral values that originate from religious teachings.. (Nur Uhbiyati, 1997)

Novels are one form of written work that is included in the category of printed media. Jakob Sumardjo argues that novels are the most popular type of literature in the world. This

type of literature has a very high level of printing and circulation because it is able to reach a wide community of readers in society. "From this definition, it can be proven that novels are indeed one of the written works that are widely loved by the public. One of them is a novel by Buya Hamka entitled *Tenggelamnya Kapal Van Der Wijck*. One of Hamka's novels that is used as a medium to convey messages is *Tenggelamnya Kapal Van Der Wijck*. This novel was published after *Under the Protection of the Kaaba*. Because it has such monumental and touching content, this novel has received very good appreciation from various circles until now. In fact, this work is considered one of the most important, not only in Indonesia, but also in Malaysia and Singapore. Since it was first published, this novel has continued to receive attention and appreciation from readers across generations.

Several studies have discussed Islamic educational values in literary works, including the novel *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka. The first research is a thesis by Meilinda Alfianisa Salsabela from UIN Raden Intan Lampung (Salsabela, 2021) entitled "Prophetic Values Contained in the Novel *Tenggelamnya Kapal Van Der Wijck* by Hamka". This research has similarities with the research to be carried out because they both study the novel *Tenggelamnya Kapal Van Der Wijck*, but Meilinda focuses more on analyzing prophetic values. The second research is a thesis by Vinastria Sefriana from UIN Maulana Malik Ibrahim Malang (Sefriana, 2019) entitled "Analysis of Islamic Religious Education Values in the Novel *Negeri 5 Menara* by Ahmad Fuadi". The similarity with this research is that they both study the values of Islamic religious education, but Vinastria uses the novel *Negeri 5 Menara* as the object of study. The third study is a thesis by Faiz Mubarak from UIN Syarif Hidayatullah Jakarta (Mubarak, 2020) entitled "Analysis of Islamic Education Values in the Soap Opera *Para Pencari Tuhan Volume 8*". The similarity of this study lies in the focus of the study on the values of Islamic religious education, but Faiz uses the soap opera *Para Pencari Tuhan Volume 8* as the object of his research.

However, most existing studies focus only on moral and cultural aspects without delving deeper into the mechanism of internalizing Islamic educational values within the storyline. Moreover, there is still a lack of studies that specifically explore how this novel can be used in the Islamic education curriculum or literature teaching in Islamic educational institutions. Therefore, this study aims to fill this gap by analyzing the representation of Islamic educational values in the scenes of this novel and how they can be applied in learning.

The internalization of Islamic educational values plays a crucial role in shaping an individual's character and morals, as these values serve as guidelines to navigate daily life. As Afiful Ikhwan(Ikhwan et al., 2019) stated in his research, "Thus, the role of the family in providing education to children is very urgent to be applied in today's society, which experiences moral decadence. The concept of religious values in children developed is the values of Rabbaniyah and the values of insanity." From this, it can be concluded that the study of the internalization of Islamic educational values is very necessary, even from an early age, because these Islamic values will be shaped through effort, not by themselves.

This study employs a thematic analysis approach to identify Islamic educational values embedded in the novel. This approach is superior to previous studies as it allows for a more in-depth exploration of the patterns of Islamic educational values interwoven within the storyline, characters, and conflicts. Additionally, this method helps examine how these values can be applied in the context of Islamic education at various educational levels.

The novel *Tenggelamnya Kapal Van Der Wijck* is a literary work that not only depicts a love story but is also rich in Islamic educational values in terms of faith, sharia, and morality. One of the values contained in this novel is the importance of maintaining purity in relationships, as depicted in the steadfastness of the main character in facing the challenges of tradition and religious teachings. Unfortunately, many readers focus more on the romance aspect of this novel, making them less aware of the Islamic values embedded within it. Therefore, this study seeks to identify Islamic educational values in the novel *Tenggelamnya Kapal Van Der Wijck* and analyze their application in learning.

From an academic perspective, this study is expected to contribute to the development of Islamic literature and Islamic education studies, as well as broaden insights into the role of literature as a learning medium. Practically, the findings of this study can serve as a reference for educators in utilizing novels as teaching materials in Islamic Religious Education subjects or Islamic literature studies in schools and Islamic universities. Thus, this research not only enriches scientific knowledge but also provides tangible benefits in the field of education.

METHOD

The approach used by the researcher is a qualitative approach. Koentjaraningrat stated that qualitative research is a research design that has three formats. The three formats are descriptive research, verification, and grounded research format. Another opinion is also expressed by Moleong, who defines qualitative research as research that aims to understand the phenomena experienced by research subjects.

The type of research conducted is library research, which is carried out based on a detailed study of various scientific papers, including research results in the form of journals, theses, printed books, or electronic books (ebooks), both those that have been published and those that have not. This study employs thematic analysis to identify Islamic educational values within the novel, categorized into faith (iman), sharia (syariah), and morality (akhlak).

To ensure the validity of data, this study applies triangulation of sources, comparing findings from various references, including Hamka's interpretations in his tafsir works and other Islamic literary studies. Additionally, the analysis considers scholarly perspectives from Islamic education and literary criticism to reinforce the interpretation of themes found in the novel. By cross-referencing these sources, the study aims to provide a comprehensive and credible analysis of the Islamic values embedded in the novel. (Aqib, zainal, 2019)

RESULTS AND DISCUSSION

The analysis in this study focuses on the application of Islamic educational values found in the novel, which is then linked to existing Islamic education theories, such as those explained by Abdullah Nashih Ulwan regarding aqidah, sharia, and akhlak education. Values such as tawakal, taubat, obedience, and patience found in the novel can be applied in various educational contexts, both formal and non-formal. In formal education, these values can be implemented in Islamic Religious Education classes in schools, while in non-formal contexts, they can be integrated into religious study groups or courses. Through the application of these values, it is hoped that students' character will be shaped and their understanding of Islamic teachings will be strengthened.

As a comparison, similar studies can be found in other Islamic literary works, such as "Ayat-Ayat Cinta" by Habiburrahman El Shirazy, which also presents Islamic educational values through the development of its characters. However, this study is limited to one novel

as the object of study, which may not be sufficient to comprehensively depict all aspects of Islamic education in literature. Therefore, further research involving more Islamic literary works is necessary to expand understanding of the application of Islamic education in literary contexts. The implications of the findings in this study suggest that this novel can serve as an effective resource in teaching Islamic literature and character education, helping students understand and apply Islamic values in their daily lives in an engaging and relevant way.

Value of Islamic Religious Education

Faith or Aqidah education

Aqidah refers to faith, belief, and trust. In Islamic teachings, aqidah is fundamental and is the main mission carried out by the prophets. The quality of a person can be assessed from the aqidah he has. Therefore, it is important to establish the basic principles of Islamic aqidah so that human life can be directed and safe, both in the world and in the hereafter. (Abun Shobri, 2018)

Tawakal

Tawakal means surrendering all matters completely to Allah SWT, with a sincere heart and strong belief in Him, while still trying as hard as possible. This attitude keeps a person from getting lost in sadness or disappointment over every decree that Allah gives to His servants. The implicit value of tawakal in this novel is on pages 55, 69 and 131.

Taubat

Repentance means returning, that is, returning the heart from the trap that makes it fall into sin repeatedly, by carrying out all His commands based on fear and obedience to Him. (Wahdi, 2004) Through regret for his actions and a strong determination not to repeat them, he tries to repair what can still be repaired by doing various good deeds. The value of repentance implied in this novel is on page 172.

Sharia Education

In his book entitled *Children's Education in Islam*, Abdullah Nashih Ulwan states that sharia education includes everything related to the divine system or provisions and Islamic teachings, including faith, worship, morals, laws, regulations and statutes..(Muhammad Nashih Ulwan, 2007)

Obedience

Obedience, which comes from Arabic, means submission or obedience. In terms, obedience means willingness to follow and diligently carry out worship to Allah with Obedience comes from Arabic which means submission or obedience. While according to the term is obedience and diligence in carrying out worship to Allah by carrying out all His commands and rules carrying out all His commands and rules.(Mahfud et al., 2015) The implicit value of obedience in this novel is on pages 15, 42, 40 and 44.

Inheritance

Inheritance refers to property left by a testator to his/her heirs, who are individuals who are entitled to receive the property, either based on blood relations or marriage. (Hikmatullah, 2021) The inheritance value implied in this novel is on page 66.

Marriage

Marriage is a decree from God that applies to all of His creatures (Muzammil, 2019). Through marriage, each partner obtains rights and obligations towards each other, with the aim of building a relationship that helps each other and strengthens the bonds of brotherhood. The implied values of marriage in this novel are on pages 66 and 99.

Almsgiving

Almsgiving, known in Arabic as shadaqah, refers to giving by a Muslim to others with full sincerity and willingness, without any time limit or specific amount. The concept of almsgiving is broader than zakat, because almsgiving includes not only giving of wealth, but also all forms of charity and good deeds. (Jaya, 2017) The value of alms implied in this novel is on pages 177 and 254.

Moral Education

Nina Aminah in her book entitled *Studi Agama Islam* states that moral education includes behavior related to God (the Creator) and His fellow creatures. In general, morals are divided into three parts: morals towards God, morals towards fellow human beings, and morals towards the environment.

Wicked Acts (Gambling and Adultery)

Gambling in Indonesian refers to gaming activities that use money or valuables as bets. (Harahap, 2017) Islam does not tolerate vile acts, so it forbids them, because they will not only harm oneself, but also others. And if left alone, Islam rejects despicable acts and forbids them, because they will not only harm the individual who does them, but also others. If left alone, these actions can damage the social order which can cause chaos and destruction. They will damage the social order which can cause chaos and destruction. The implied values of gambling and adultery in this novel are on page 140.

Brave with Coward

This novel describes the right way to face problems with courage, without fear in oneself. A brave person will prepare his heart with strong belief and self-confidence, ready to face various situations, and be responsible for every action with a clear mind and ever-burning hope. The values of brave and cowardly implied in this novel are on pages 5, 118, and 220.

Generous with Greed

A generous person understands the responsibility of every Muslim. When Allah gives him temporary worldly wealth, he realizes that these pleasures should be used for more beneficial purposes and for good deeds. Because in the end, wealth will be held accountable on the Day of Judgment. Every wealth owned will be questioned by Allah, where it came from and what it was used for. The values of generosity and greed implied in this novel are on pages 5 and 177.

Likes to Help with Selfishly

The Prophet Muhammad SAW encouraged his people to help each other, in fact we are required not to make things difficult for others. Those who have this helpful nature will receive a high degree, praise, and a guarantee of heaven. On the other hand, selfish people tend to prioritize their own happiness without considering the interests of others. The values of helpfulness and selfishness implied in this novel are on pages 27, 216, 139, 172, 5, 123, 6 and 94.

Honest with Lies

Honesty is one of the values taught by the Prophet Muhammad. Honest people tend to strive to do good deeds and convey information that is in accordance with reality. Thus, honesty will bring many benefits, such as gaining trust, living in peace and tranquility, achieving ease in life, and gaining rewards and approval from Allah. The values of honesty and lies implied in this novel are on pages 6, 94.

Patience with Anger

Patience is the ability to restrain oneself from the influence of emotions and desires. Therefore, someone who has a higher level of patience will be stronger in facing various challenges and problems in his life. . The value of patience implied in this novel is on pages 7, 126, 204, 213, and 215.

Trust with Treachery

Amanah means honesty or trustworthiness, and can be interpreted as a trust. Amanah is carried out based on obedience, worship, and trust. Therefore, the attitude of amanah is a responsibility that must be maintained, protected, and carried out with full attention.. (Muhammad Irham Ghifari, 2020). The value of trust implied in this novel is on pages 16 and 18.

Detractors

Detractors are people who frequently voice critical or unfavorable views about an individual, concept, product, or organization. Their criticisms may arise from personal dissatisfaction, biases, or opposing perspectives. While their feedback can sometimes lead to positive changes, it is often seen as overly negative or lacking constructive elements, particularly when it is not supported by facts. In settings like business or public relations, managing detractors is essential to preserving a positive reputation and reducing the influence of their negative remarks. Basically, a nickname or nickname can contain praise or sarcasm. The implied derogatory value in this novel is on page 90.

Forgiving

Forgiving is the process of releasing feelings of anger, resentment, or the need for revenge against someone who has caused harm or offense (Brady et al., 2023). It involves a deliberate choice to let go of negative emotions and, in their place, cultivate empathy, peace, or understanding, even if the hurtful act is not forgotten. Forgiveness does not imply excusing the wrongdoing or reestablishing a relationship with the

offender but focuses on liberating oneself from the emotional weight of holding grudges. This practice is often considered a valuable step toward personal healing, emotional development, and enhancing overall well-being. Forgiveness is a very noble quality, which Allah gives to His devout servants. The value of forgiveness implied in this novel is on pages 206 and 207.

Hard Work with Laziness

Islam teaches its people to always try with sincerity and sincerity, and to give their best in every work and charity, both in relation to Allah SWT, fellow humans, and in looking after themselves. Hard work with laziness describes the seemingly contradictory concept of putting in meaningful effort to complete tasks while deliberately avoiding unneeded or excessive labor. It highlights the principle of working efficiently rather than endlessly—emphasizing smart strategies and innovative approaches to achieve objectives with minimal wasted energy. This method blends persistence with careful planning, enabling individuals to remain productive by focusing on high-impact tasks and steering clear of activities that do not contribute effectively to the desired outcomes. The value of hard work implied in this novel is on page 175.

Incite

"Incite" refers to the act of motivating, provoking, or urging someone to take action, typically by stirring up strong emotions or reactions. It often involves prompting individuals to engage in certain behaviors, whether constructive or destructive (Khurana et al., 2022). For example, incitement can encourage a group to support a cause, but it can also lead to actions that are harmful or illegal, depending on the underlying purpose and circumstances. In fact, inciting is an act that is not worth doing. Due to seditious actions, a person's reputation and right to life may be deprived. The inflammatory value implied in this novel is on pages 102 and 104.

Prejudice

Prejudice is an unfair or biased opinion formed about an individual or group, often based on stereotypes, limited understanding, or preconceived ideas. It usually involves negative attitudes or emotions toward others because of factors like race, gender, religion, social class, or ethnicity, without considering their true qualities or behaviors (Durrheim et al., 2016). Prejudice can show up as discrimination, exclusion, or

hostility, often fueled by fear, ignorance, or a lack of awareness. Overcoming prejudice involves encouraging empathy, embracing diversity, and questioning harmful stereotypes that contribute to inequality. Allah SWT reminds us of three types of sins that often occur without us realizing it, namely su'udzan (having bad thoughts without realizing it), tajassus (finding other people's mistakes), and ghibah (gossiping about other people). The value of bad thoughts is on page 177.

Description of the Novel *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka

Author Biography

Buya Hamka, born Haji Abdul Malik Karim Amrullah on February 17, 1908, in Tanah Sirah, Nagari Sungai Batang, Agam Regency, West Sumatra, was the eldest of four children of Abdul Karim Amrullah, known as Haji Rasul, and Siti Shafiyah Tanjung (Deva, 2019). His father was a well-known religious leader in Minangkabau, and his mother came from a family deeply connected to Minangkabau arts. Hamka grew up in an environment deeply rooted in Islamic principles and Minangkabau culture, receiving early lessons in reading the Qur'an and prayers from his half-sister, Fatimah.

At the age of four, Hamka's family moved to Padang Panjang, where he began formal schooling. He later continued his studies at the Diniyah School, founded by Zainuddin Labay El Yunusy, where he developed his knowledge of Arabic and Islamic teachings. By the time he was seven, Hamka had acquired strong proficiency in Arabic and began delving into more advanced religious texts.

In 1927, Hamka journeyed to Mecca to perform the Hajj and further deepen his religious understanding. While in Mecca, he worked as a reporter for the "Pelita Andalas" newspaper and had the opportunity to interact with several Islamic scholars. Additionally, he worked in a printing press run by the family of Ahmad Al-Khatib Minangkabawi, gaining access to significant religious texts. His fluency in Arabic allowed him to explore and study classical Islamic writings, which played a crucial role in shaping his future work.

After spending seven months in Mecca, Hamka returned to Indonesia and settled in Medan, where he continued his religious and literary pursuits (Alfian, 2019). He became a respected figure in the Islamic community and began writing extensively on subjects such as

politics, culture, history, and Islamic teachings. His more than 118 written works reflect his dedication to fostering Islamic thought and promoting social reform in Indonesia. Among his most notable works are "Tafsir Al-Azhar," a thorough commentary on the Qur'an, and the novel "Tenggelamnya Kapal Van Der Wijck," which explores themes of love and cultural identity.

Aside from his literary contributions, Hamka played a significant role in various Islamic organizations. He was the first chairman of the Indonesian Ulema Council (MUI) and an influential member of the Muhammadiyah movement. His dedication to advancing Islamic education and social progress earned him honorary doctorates from institutions such as Al-Azhar University and the National University of Malaysia. In 2011, he was posthumously honored as a National Hero of Indonesia for his profound contributions to the nation.

Hamka passed away on July 24, 1981, in Jakarta at the age of 73, leaving behind a legacy of intellectual and spiritual influence. He was buried at the Tanah Kusir Cemetery in South Jakarta, and his death was deeply mourned by many, especially those who had been impacted by his writings and teachings. His contributions continue to resonate in Indonesia and beyond, with his works remaining integral to the country's cultural and religious heritage.

Hamka's legacy lives on through his extensive body of work, which continues to inspire future generations (Susanto, 2024). His commitment to social justice, religious reform, and the development of Islamic thought has cemented his place as one of Indonesia's most prominent scholars and writers of the 20th century.

Synopsis of the Novel *Tenggelamnya Kapal Van Der Wijck*

The novel entitled *Tenggelamnya Kapal Van Der Wijck* tells the story of a meeting between two young men, Zainuddin and Hayati. The story begins when Zainuddin makes a sea voyage to his father's hometown in Batipuh, Padang Panjang, where he meets Hayati, a beautiful girl known as the prima donna of her tribe.

The two teenagers love each other, but strong traditions and norms destroy their relationship. Zainuddin is poor and has no tribe, even though his father is from Minang, while his mother is of Bugis blood.

His status in Minang society, which is determined by his mother's lineage, is certainly not recognized. Therefore, he is considered to have no blood ties to his family in Minangkabau. Meanwhile, Hayati is a Minangkabau woman who comes from noble descent and still strongly adheres to institutional customs. This difference in status is what separates them, and that's where their love story begins.

Zainuddin's closeness to Hayati began to become a hot topic of conversation among the Batipuh community. In response to this, Datuk Garang, together with Hayati's mother, asked Zainuddin to cancel his intention to propose to Hayati and leave Batipuh. Zainuddin, who understood Datuk Garang's intentions, finally accepted the request and left. Although his heart was hurt, he remained determined to return one day and prove his sincerity in proposing to Hayati.

When Zainuddin felt ready to propose to Hayati, his proposal was rejected again. Hayati was forced to marry Aziz, a rich man who was preferred by Hayati's family over Zainuddin. Feeling disappointed, Zainuddin decided to leave Minang and migrate to Java to overcome his sadness. There, he worked hard to start a new chapter in his life. Finally, Zainuddin succeeded in becoming a famous writer with famous works that were known throughout the archipelago.

Zainuddin again faced an unexpected event. In the midst of his abundant wealth and fame, he met Hayati again at an opera performance. However, this time Hayati came with her husband. Finally, the love affair between Zainuddin and Hayati faces its most difficult test. Hayati returns to her hometown by boarding the Van Der Wijck ship. In the middle of the journey, the ship she was on had an accident and sank. Before that incident happened, Zainuddin knew that Hayati actually still loved him.

CONCLUSION

This study has analyzed the internalization of Islamic educational values in *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka, revealing its significant role in conveying Islamic teachings through literature. The findings indicate that the novel integrates Islamic values into three main categories: faith (*aqidah*), sharia (*syariah*), and

morality (*akhlak*). Faith education is reflected in the values of *tawakal* (reliance on God) and *taubat* (repentance). Sharia education appears through themes of obedience, inheritance, marriage, and almsgiving. Moral education is depicted through contrasting virtues and vices, such as honesty and deceit, patience and anger, generosity and greed, as well as humility and arrogance. These values are woven into the novel's narrative and character development, serving as ethical and spiritual guidance for readers.

The study highlights the potential of literary works, particularly novels, as effective tools for transmitting Islamic values. *Tenggelamnya Kapal Van Der Wijck* can serve as an educational resource in Islamic Religious Education and Islamic literature courses, fostering moral character development and enhancing students' understanding of Islamic principles in a contextual and engaging manner. Integrating Islamic literary works into both formal and non-formal education can enrich the teaching of Islamic ethics and spirituality.

Further research is recommended to explore how students in Islamic schools interpret and internalize these values and to assess the impact of literary works with Islamic themes on character formation. Additionally, comparative studies on different Islamic novels could provide broader insights into the role of literature in Islamic education.

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