

## Sociological Study of Literature in *Ta'aruf dalam Sunyi* Novel by Diana Fitria

(Kajian Sosiologi Sastra pada Novel *Ta'aruf dalam Sunyi* Karya Diana Fitria)

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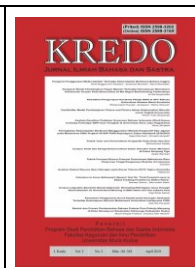
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**Abstract**

*This research raises the issue of the educational and moral values contained in the Ta'aruf in Sunyi novel. The purpose of this study is to describe the religious and moral educational values in the novel Ta'aruf in Silence (A Sociological Review of Literature). This research is a qualitative research with descriptive method. The data analysis technique uses content analysis with the research object of the novel entitled Ta'aruf in Silence by Diana Fitria. Data collection techniques using library research. The data validation technique uses technical triangulation. The data source in this study is the novel Ta'aruf in Silence by Diana Fitria. The results of the study show that the total religious educational values, moral educational values in the novel Ta'aruf in Silence total 41 data. In the form of religious educational values totaling 19 data consisting of the value of human relations with God and human relations with other human beings. The moral educational values total 22 data consisting of honest values, the values of determination and commitment, the values of cooperation and the values of responsibility.*

**Abstrak**

Penelitian ini pada dasarnya mengangkat permasalahan tentang nilai edukatif dan moral yang terdapat pada novel Ta'aruf dalam Sunyi. Tujuan penelitian ini adalah untuk mendeskripsikan Nilai edukatif religius dan moral pada novel Ta'aruf dalam Sunyi (Tinjauan Sosiologi Sastra). Penelitian ini merupakan penelitian kualitatif dengan metode deskriptif. Teknik analisis data menggunakan analisis isi dengan objek Penelitian novel yang berjudul Ta'aruf dalam Sunyi Karya Diana Fitria. Teknik pengumpulan data menggunakan studi kepustakaan. Teknik keabsahan data menggunakan triangulasi teknik. Sumber data dalam penelitian ini adalah novel Ta'aruf dalam Sunyi Karya Diana Fitria. Hasil penelitian menunjukkan bahwa Nilai edukatif religius, nilai edukatif moral pada novel Ta'aruf dalam Sunyi keseluruhannya berjumlah 41 data. Berupa nilai edukatif religius berjumlah 19 data yang terdiri dari nilai hubungan manusia dengan Tuhan dan hubungan manusia dengan manusia lainnya. Nilai edukatif moral berjumlah 22 data yang terdiri dari nilai jujur, nilai keteguhan hati dan komitmen, nilai kerja sama dan nilai tanggung jawab.



## INTRODUCTION

The form and result of a creative work, and basically a tool that utilizes language to express human life is called literature. A literary work generally contains problems that surround a human life. The beginning of literary works was motivated by a basic human impulse to reveal his/her existence.

Ningish (2022) explained the story of human life which tells a lot about various human lives, with himself, others, or with his god. Literary works are also called works of art in the form of language buildings in which there is aesthetic value (beauty). As a miniature of world, literary works serve to invest a large number of events that have been framed in patterns of creativity and imagination. As an imaginary work, fiction offers a variety of human and humanity's problems, live and life. Fiction is a make-believe story produced by someone's imagination or imagination poured through a storyline (Saputra, 2021).

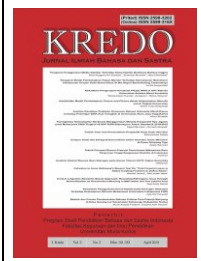
Novels as a form of literary work are expected to bring out positive values for connoisseurs, so that they are sensitive to problems related to social life and encourage good behavior. The novel is also an expression of social phenomena in aspects of life that can be used as a means of knowing humans in their time. The novel that shines more and more today is nothing but a continuous story about man polished in such a way by creative writers.

The novel *Ta'aruf alam Sunyi* by Diana Fitria tells the story of a girl from a wealthy family named Fatimah Maheswari who attended high school in Jakarta then transferred to attend the As-Salam Islamic boarding school where Fatimah would learn a lot about the knowledge of religion,

social and the others. Her attending the school was also to change her habits and behaviors that were not good during high school in Jakarta, because there were many expectations of Fatimah's parents at the As-Salam boarding school. This indicates that not all the places for learning religious knowledge to which commonly people regarded backward, not modern in terms of knowledge, or the quality of graduates is low but on the contrary, it is in fact from *pesantren* (Islamic Boarding School) that someone has more value when compared to those who only graduate from public schools. Even from the *pesantren*, Fatimah knew the figure of a young Ustadz teacher named Guz Azmi who made Fatimah feel at home studying in the Islamic boarding school and where a Fatimah became a smart and high achieving student of the *pesantren* where they met and weaved the story of *ta'aruf* to the marriage level.

The problem of the *pesantren* environment becomes the background of the story which is an allure and added value for readers. This teaches to get along a lot, obey rules, learn to live independently, and recognize the meaning of simplicity, kinship, and struggle. Another advantage is the straightforward, clear, easy-to-understand language style and imagery contained in the novel *Ta'aruf Dalam Sunyi* by Diana Fitria. Like sociology, literature deals with man in society, man's attempt to adapt and his attempt to change that society. In this respect, sociology and literature share the same problem. The philosophical basis of the sociological approach is an approach that manifests on the social life of society. (Hamidah, 2022).

The relevant previous researches were discussed in this study, such as Missriani's research on her dissertation entitled, "Educational Values in the Novel



*Negeri Lima Menara* by Ahmad Fuadi (A Study of Genetic Structuralism)". The research result on the novel *Negeri Lima Menara* are divided into religious education values aimed at educating humans to be better according to religious guidance and always remember Allah, namely studying religion, hijra, religious education in pesantren, brotherhood, and endeavor.

The prominent difference between this study and the previous researches lies in the source of the data, i.e., Missriani's research on a dissertation entitled, "Educational Values in the novel of *Negeri Lima Menara* by Ahmad Fuadi (A Study of Genetic Structuralism)" with the researcher himself entitled "Educational Values in *Ta'aruf dalam kesunyian* which is Diana Fitria's work (Review of Sociology)." While the similarity of this research with the study being carried out lies in topic to be studied, which is both analyzing the educative values in the novel.

Syahrizal Akbar's research on his thesis entitled, "A Study of Literary Sociology and Educational Value in *Tuan Guru* Novel by Salman Faris" was used as the object in the study because the novel revealed the religious and socio-cultural life of the people of Lombok, especially East Lombok.

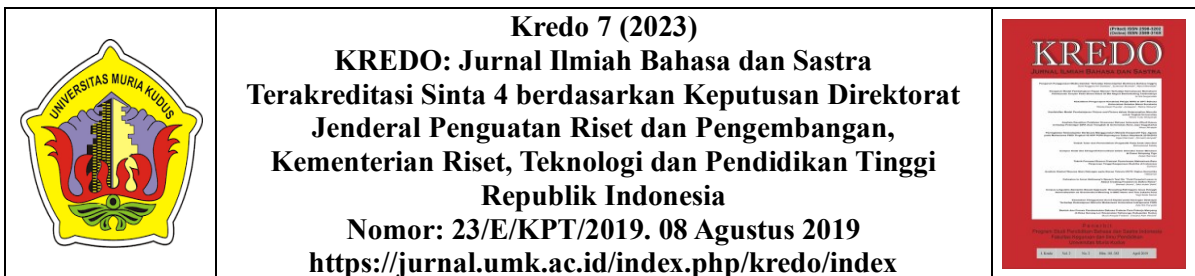
The results of Salman Faris's research tried to explore the side of a *Tuan Guru's* life, not only the positive side but also the negative side and in terms of educational values in the novel of *Tuan Guru* namely the value of social education in the novel, tells a lot about solidarity, respect for a wife to her husband, obedience of a child to parents, noble neighborly life and respect the elder. The value of moral education in the novel of *Tuan Guru* is related to religion concerning students who get poor moral

education. They are taught to recite or deepen their religious knowledge just to pursue the social throne. The value of cultural education is concerned with lombok *begibung culture*, eating together in one container.

The main difference between this study and the previous ones was in the source of data, namely Syahrizal Akbar's research on a thesis entitled, "Study of Literary Sociology and Educational Values in Salman Faris's *Tuan Guru* Novel". with his own researcher entitled "Educational Values in *Ta'aruf Dalam kesunyian*, Diana Fitria's work (Review of Literary Sociology)." While the similarity of the research with the current research was on the topic which is both analyzing educative values in novels.

A research conducted by Fita Fatria entitled, "Analysis of Educational Values in Khrisna Pabichara's Novel of *Sepatu Dahlan*". The researcher chose the novel of *Sepatu Dahlan* by Khrisna Pabichara as a reference material of the research, due to the content of socio-cultural, educational, political, moral and religious values that can build a person's character.

The research entitled "Analysis of Educational Values in the novel of *Sepatu Dahlan*" showed the main object of study is educational values. Educative values are important things that can provide guidance to humans in their growth until maturity reached in the physical and spiritual sense. Educative values are educational values which include individual attitudes in personal and social life. The educational values found in Kebon Dalem village and Takeran were found in Islamic boarding school in the novel *Sepatu Dahlan* by Khrisna Pabichara. These values can build various elements of story in the novel. The



educative values analyzed are religious values, discipline, hard work, independence, curiosity, respect for achievements, friendship, and responsibility in which it is contained educational values (Setiani, 2021).

The apparent difference of the current research with the previous research is on the data source, i.e., Fita Fatria's research entitled "Analysis of Educational Values in the novel *Sepatu Dahlan* by Khrisna Pabichara." Meanwhile, the current research explored the "Educative Values in the Novel *Ta'aruf dalam Sunyi* by Diana Fitria (A review of Literary Sociology)." While the similarities of the current research to the previous research is on the scope of study in which both analyzed educative values in novels.

Based on the description above, the novel *Ta'aruf dalam Sunyi* by Diana Fitria is the right literary work for researchers who try to explore a valuable learning from the educative values contained in the novel *Ta'aruf dalam Sunyi* which included educative, religious and moral values that make readers and researchers learn from the story of the novel. Therefore, the researcher was interested in carrying out a research entitled "Religious and Moral Educational Values in the Novel *Ta'aruf in Silence* by Diana Fitria".

## THEORITICAL REVIEW

### Definition of Literary Work

According to Ayuningtias (2019), literary works are mirrors of life that depict objects in a living process. Meanwhile, according to Sanjaya (2021), literary works are imaginative works, which are the results of human creation with creative and aesthetic properties. Pradopo (2021) argues

that literature is an imaginative work whose medium is language. Creativity and passion are expressed through language as a means. Literature contains many cultural elements is old literature that is traditional (Fitriani, 2021)

Therefore, it can be concluded that a literary work is a picture of people's lives. The existence of a literary work is by the experience of an author in the form of events and imagination illustrated by events experienced by the author himself or events in society which are outlined in the form of writing so that it can provide benefits to readers.

### Definition of Novel

According to Nurgiyantoro in the book (Basuki, 2021) novel is a form of literary work consisting of a number of chapters, each of which contains a different story. Even in its later development, novels were considered synonymous with fiction. The name novel is an English word, and this is what later entered Indonesia, which comes from the Italian novella (*which in German: novella*). According to Rezeki (2021), a novel is a depiction of life that contains conflict in the form of new prose. The novel as a creative work expresses the deeper and subtly presented aspects of humanity, in which it presents not the reality that exists in this world, but a reflection of that reality. A novel is defined as a prose story in which the contents are summarized. So it can be concluded from the above understanding that novel is a story of characters who already exist in the novel. A novel involved a number of people doing something in a total context arranged or assembled in a logical order because novel is a form of literary work that comes from other literary works.



## Definition of Educational Values

Values are guidelines that become an important part of human life and influence individual behavior (Ristiana, 2020). Values are beliefs that make a person act on the basis of choices and make normative standards that influence humans in making these choices. Abstract values are behind facts, give rise to actions, are contained in one's morals appear as the end of psychological processes, and develop in a more complex direction (Dhien, 2022).

Education comes from the Greek "*paedagogie*", whose root word is "*pais*" which means child and "again" which means to guide. So "*paedagogie*" means the guidance given to the child. Education is something that is passed from one generation to another with conscious efforts and the principle is human (Rahman, 2022).

Nurachmana (2020) suggested that the value of education in a novel means a teaching of noble value that supports the purpose of education described in the elements of a narrative fictional story.

Based on the description above, it can be concluded that educative value is the extent of everything that educates towards maturity, good or bad so that it is useful for life obtained through the educational process. The process of education does not mean that it can only be done in one place and at a time. In addition, educational values are values of education which include individual attitudes in personal and social life.

## Types of Education Values

The variety of educational values according to Nurachmana (2020) are:

## 1. Religious Educative Values

Religious values are values in short stories/novels that relate to certain religious beliefs or teachings. Usually this value can be known by certain religious symbols, quotations, or postulates of a holy book, and the depiction of life values based on universal religious teachings. The form of religious value expressed by Sukardi is a value related to man's relationship with his god and man's relationship with other humans. This religious value is the most important value because it is related to belief in God, and the life values obtained are based on the teachings of Sukardi's religion (Nurachmana, 2020).

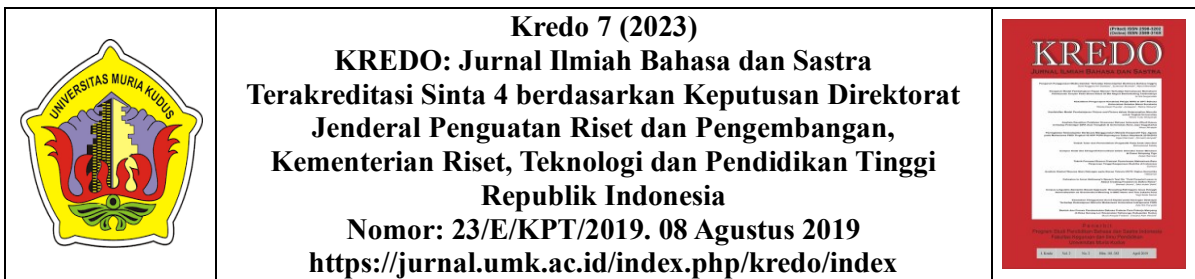
## 2. Moral Educative Values

Moral values are generally accepted teachings about good and bad regarding actions, attitudes, obligations, morals, and ethics. Values in moral education must be possessed by every human being in order to become a complete and dignified person so that it is different from other creatures in this universe. The value of moral education is based on all good behavior in human beings that conform to religious norms, legal norms and norms of society. The various moral educative values according to Sukardi are as follows:

- a. Honesty
- b. Determination and commitment
- c. Cooperation
- d. Responsibility

## 3. Social Education Values

Social educative values are values that are closely related in relation to others, such as being aware of the rights and obligations of self and others, helpfulness, care and empathy, and obeying social rules.



Various social educative values according to Sukardi are as follows:

a) Helpful

Helpfulness is the habit of helping and helping others. This habit of helping is also a behavior that can be instilled by always being ready to lend a hand and by actively looking for opportunities to donate.

b) Concern

Caring and empathy are based on understanding of one's own feelings and understanding others. Caring and empathy are how we respond to the feelings, thoughts, and experiences of others because we naturally feel a concern for others in order to work to recognize the person of others and the desire to help others who are in difficult circumstances.

**1. Aesthetic Educational Values**

Aesthetic value is everything that concerns the beauty that appears in one's vision, and the view itself can be considered as something that is relative and not necessarily the same. However, in it there are two important values, namely the value contained from the inside and the value contained from the outside.

**2. Cultural Educational Values**

Cultural value is a concept, which is a concept that lives in the minds of most people related to what is considered valuable, beneficial and important in life. So that cultural values are values embedded in an social environment usually reflected from customs that have been attached to the community itself.

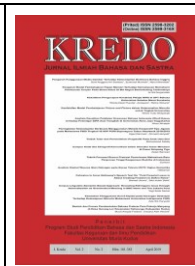
**The Fact of the Study of Literary Sociology**

Sociology is the analysis of the structure of social relations formed through social interaction. Therefore, sociology is the study of society that proposes traits or habits and institutions that are important so that society can develop continuously and be useful for human life, because of the fundamental arrangement of mutual human relations. Literary sociology is a science that studies the social world in literary works (Handayani, 2021). While Rismayanti (2020) explained that literary sociology is a study of humans and society in social life.

So, it can be concluded that the sociology of literature is a literary work that is related to society both a reflection of people's lives directly, and literary works are related to human problems living in a community environment. Literature presents a picture of life, and life itself is a social reality that concerns the relationship between society and people, between people, between events that occur within a person.

**RESEARCH METHODS**

The type of the research is qualitative descriptive research, using qualitative methods. Qualitative research according to Sugiyono (2020) explains that qualitative research methods are research based on postpositivism and enterpretive philosophy, which is used in natural objects by carrying a out triangulation (a combination of observation, interviews, documentation) to understand meaning, understand uniqueness, construct phenomena, and find hypotheses. Data collection techniques in this study use literature studies by reading books in the library, reading theses,



literature and through internet media searches. The literature that became the object of the researcher was a novel entitled *Ta'aruf dalam Sunyi* by Diana Fitria. The data validity technique in this study is triangulation techniques. Triangulation is a way to eliminate doubts caused by lack of understanding carried out by a perised by collecting and analyzing data (Alfansur, 2020) With triangulation the most common data validity checking technique to be used so that the truth of the results of this research data can have high confidence, this qualitative research uses triangulation techniques. Triangulation is a technique of checking the validity of data that utilizes something other than the data for checking purposes or as a comparison to the data.

## RESULTS AND DISCUSSION

### Analysis of Religious Educational Values

#### 1. Human's Relationship with God

Human's relationship with God can be described by human's weakness and desire to be a better servant. Weak people need a protector and a helper to complain about problems. The purpose of man's relationship with God is in the framework of devotion or worship. In other words, man's duty in the world is to worship (Nurachmana, 2020).

These things are reflected in the following excerpt from the novel *Ta'aruf dalam Sunyi* by Diana Fitria.

“My eyes have been closed for how long since the last greeting during the *istikharah* prayer, only the image of Gus Azmi's face kept flashing when the sentence was spoken. I chose to perform *istikharah* prayers in the big mosque after the *tahajud* prayer,

refusing Ana's invitation to return to her room as usual. I didn't do anything afterwards, just sat cross-legged facing the Qibla. Only my mind keeps working.” (Fitria, 2020).

“That day I was busy enough to take care of a business that was just starting out, until I had to go home quite late. After performing the *isha* prayer in my room, I continued the remembrance as usual but somehow the image of Fatimah's face briefly appeared in my closed view.” (Fitria, 2020).

“Alhamdulillah, exclaimed all those who were there and continued with the elder Kyai who led prayers for us. Congratulations on becoming an extraordinary Muslimah, said Gus Azmi after lunch.” (Fitria, 2020).

Based on the story fragments above, the religious value of man's relationship with God contained in the novel *Ta'aruf dalam Sunyi* explaining about the *istikharah* prayer, which is a *sunnah* prayer (in Islam) that is done to ask Allah the Almighty for guidance. In getting answers from several choices, or still feeling hesitant to choose to decide something. Just like Gus Azmi and Fatimah, they perform *istikharah* prayers to ask Allah the Almighty for a guidance, in order to establish their heart choices with the pleasure of Allah.

The answer from the results of the *istikharah*, Fatimah and Gus Azmi both got the answer, namely that Gus Azmi received instructions that Fatimah was the answer and Fatimah was the same as Gus Azmi. After they continued their education, they were finally reunited when Fatimah finished her designer school in Paris. Gus

Azmi's family came to Fatimah's house to convey Gus Azmi's good intentions, wanting to ask for Fatimah's hand and Fatimah's family accepted the proposal from Gus Azmi's family.

In other parts it was also found religious values regarding man's relationship with God, such as the five daily *fardhu* (obligatory prayers) that we always do everyday. These things are reflected in the following excerpt.

“Well, now we pray *Zuhr* first after that then have lunch and return to the competition venue, Ustadzah Umi exclaimed when we arrived at the city square's mosque.” (Fitria, 2020).

“He left my room to coincide with the sound of the call to prayer, and I realized that I hadn't taken a shower in the afternoon. Finally I rushed to take a shower and prepare for the Maghreb prayer before Ana dragged me away.” (Fitria, 2020).

“When it was dawn prayer, the students came back to pray in congregation. I chose to go to the front because I was the first one there.” (Fitria, 2020).

“The event will start at two o'clock in the afternoon and now I am allowed to perform *Zuhr* prayers in advance as well as give the models time for lunch. But it seems that those thin women don't like food-related things.” (Fitria, 2020).

Based on the quote above, the religious value of man's relationship with God contained in the novel *Ta'aruf dalam Sunyi* explains the *fardhu* prayer or obligatory prayer, which is performed five times a day.

The law of *fardhu* prayer, namely *fardhu Ain*, is mandatory for every Muslim or Muslim woman who has reached adulthood, unless unable for certain reasons. Whether it is done in congregation or carried out individually. Performing five daily prayers at the As-Salam Islamic boarding school is always carried out in congregation every time of the obligatory prayers and evening prayers such as *tahajjud*. This makes students accustomed to praying, remembrance (*dzikr*), and reciting in the Islamic boarding school mosque every day.

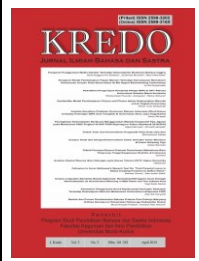
## 2. Human Relationships with Other Humans

Human behavior with one another individually and in groups has various patterns of relationships. The relationship between humans and fellow humans is better known as social relations. The word social means things that are pleasing to society and the public interest. Based on these things, humans as social beings need other humans to live. Humans as social beings get along and relate to other humans. The concept of social value has a high principle of cooperation with others. The principle of equality gives an obligation to humans to continuously maintain good relations with others (Nurachmana, 2020).

In another section, religious values are also found regarding human relationships with other humans. These are reflected in the following quotations.

“I ran after Ana walking back to the room. Ana wait, immediately I rushed towards her I hugged Ana tightly while saying, I'm sorry... I was really wrong with you, sorry. Yes, that's okay. "I understand how come you were just emotional at that time," Ana





replied. I let go of my embrace with a doubtful face. But you still want to be my friend, right. Ana seemed to think with an expression that was hard to decipher, and suddenly shook her head. I don't want to be your friend. But unexpectedly the girl hugged me back, I don't want to be your friend, because I want to be your best friend.” (Fitria, 2020).

“He just nodded and then said goodbye. I was glued to Eliana's back with the suitcase in her right hand, that haughty body had lost its strength. It made my heart soften and instantly forgave him.” (Fitria, 2020).

Based on the quote above, the religious value of human relationships with other humans contained in the novel *Ta'aruf dalam Sunyi* explains friendship. Ana is Fatimah's best friend, she is always there in times of sadness and joy, does not hesitate to advise, keep her secrets, be the best defender, be a source of motivation and always support the best for Fatimah.

Eliyana is an outstanding student at the As-Salam boarding school but her arrogance and haughtiness made her hate anyone who can replace her position, such as Fatimah who has just entered the pesantren has amazed the *ustadzah* (female teacher in Islamic boarding school) and other students with all her achievements. Until Eliyana desperately slandered Fatimah and Ali, and because of this incident Eliyana was sentenced to leave the As-Salam Islamic boarding school. After the truth was revealed, Fatimah apologized to Eliyana because even though Eliyana had done evil to Fatimah, we as Muslims must still maintain our friendship and forgive each other before Eliyana's return.

In another section, religious values are also found regarding human relationships with other humans. These things are reflected in the following quote.

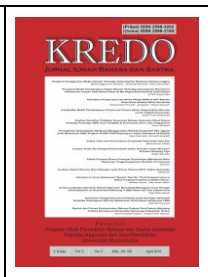
“Honey, calm down, whispered Mama sitting on my right side. Her hands clasped tightly my trembling hands, surely Mama could also feel my fear. Just tell me what you experienced. I can only nod. When my name was mentioned, my heart sank with a faint body. As hard as I could stood up, clutching tightly the edges of the table to reduce my nervousness.” (Fitria, 2020).

“Finally tonight I can sleep comfortably with my parents. We slept in the same room, on the same mattress and told us anything that had passed over the past year. It feels like tonight is really a longing medicine for them, also miss the comfortable atmosphere at home.” (Fitria, 2020).

Based on the excerpt above, the religious value of human relationships with other humans contained in the novel *Ta'aruf in Sunyi* explains the affection of both parents to their only child. Fatimah's Papa and Mama gave the best to Fatimah and seeing Fatimah had become a better woman, sholeha, diligent worship made both parents very happy. Fatimah's Papa and Mama are always there in times of joy and sorrow, because parents are the figures of encouragement, support, for their daughters in all the problems faced by Fatimah.

### **Analysis of Moral Educational Values**

Moral means something that conforms to commonly accepted ideas about human actions, what is good and



what is natural, and to the good and bad of human actions. Moral values can also be interpreted as instructions deliberately given by the author that deal with various life problems. There are several forms of moral values, namely honesty, determination and commitment, cooperation and responsibility (Nurachmana, 2020).

### 1. Honesty

Honesty is behavior that is based on efforts to always be believed in words and deeds done. Honesty is a commendable attitude that has a positive impact on oneself and others. These things are reflected in the following excerpt from the novel *Ta'aruf dalam Sunyi* by Diana Fitria.

“We didn't do anything. I returned to speaking more softly. We were framed! Whatever it is, you are still guilty, let alone there are eyewitnesses, said Ustazah Siti, one of the teachers in my class. We can't decide now, we have to wait for Pak Kyai and the other elders. Pak Kyai will only return from Jakarta in three days, and if during those three days you cannot prove your innocence... Mrs. Nyai, paused her speech, her gaze fixed to me. Most likely, you will be expelled from this boarding school.” (Fitria, 2020)

“I know we were wrong for being alone in a quiet place, but we didn't do anything wrong. And it is true that Fatimah said, we slipped when we were seen by Mr. Slamet. But Fatimah said that it was not a letter from him, how did it explain? Kyai Mahfud continued. Ali shook his head at the auction. *Afwan* Kyai, for that I myself do not understand. I just

got the letter tucked away in my math textbook. What about Fatimah's explanation? this time Kyai Iskandar opened the voice again. I also got the letter in my math textbook.” (Fitria, 2020).

Based on the excerpt above, the moral value contained in the novel *Ta'aruf dalam Sunyi* explains honesty, where Fatimah and Ali are caught in very serious trouble, they are slandered by someone who does not know who framed them. This was seen by Mr. Slamet who was in charge of maintaining the security of the Islamic boarding school, we slipped when we were seen by Mr. Slamet. Ali and Fatimah received a letter in the math textbook which contained typewriting rather than handwriting, which stated that Ali was asked by Fatimah to come to the back of the dormitory precisely near the rice fields at eleven o'clock in the evening.

Fatimah also received the same letter which contained that she had to meet behind the dormitory but there was no writer from whom the letter was, which Fatimah thought was a letter from Gus Azmi, so Fatimah followed the orders of the letter. The trial took place and our parents were present at the trial. We were called to explain what was happening at the time of the incident. Ali began to explain exactly what happened in the field and Fatimah explained it all truthfully.

### 2. Determination and Commitment

Determination and commitment are very important where in being committed we must have determination, steady determination and promise to do or realize something that is believed so that we can feel safe, comfortable and everything that is done can go according to the desired goals.

These things are reflected in the following quote.

“Ana looked up at the sky like me, and now I really enjoy life here, because I can feel the real inner peace.” (Fitria, 2020).

Based on the quote above, the moral value contained in the novel *Ta'aruf dalam Sunyi* is about determination, where Fatimah has begun to feel comfortable and feels a calm that Fatimah has never felt before, where the Islamic boarding school is a place to learn Islamic religious education, as well as general subjects that are not much different from public schools in general. But here more emphasis is placed on Islamic religious law which obliges to follow and carry out all the commandments of Allah Almighty and stay away from all His prohibitions. In worship it is very emphasized to carry out such as, obligatory prayers and sunnah prayers, recitation, dhikr, and other Islamic activities.

### 3. Cooperation

In everyday life, we must often hear the term cooperation. Cooperation itself is often interpreted as working together and helping each other to complete a job or cooperating on something like with business or work, not only working together about work but on the other hand also adding to the approach between individuals and others. These are reflected in the following quotations.

“What do you think of Fatimah? asked Bu Nyai who was now beside the counter. I smiled as I replied, the clothes here are very elegant, Mrs. Nyai. Bu Nyai displayed a warm smile. Actually, I want to produce

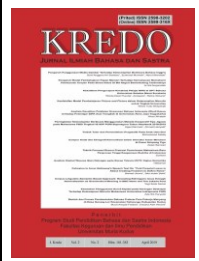
Muslim wedding dresses, but I haven't got an idea. And yesterday after seeing your design, I wanted to collaborate with you.” (Fitria, 2020).

Based on the excerpt of the story above, the moral value contained in the novel *Ta'aruf dalam Sunyi* is about cooperation, the As-Salam Islamic boarding school has extracurricular about sewing design, here chaired by Bu Nyai, she is the best designer from ESMOD Paris. Bu Nyai already has her own boutique that is quite famous, with very beautiful designs with the latest models but still syar'i and elegant. Mrs. Nyai after seeing Fatimah's design drawings, she was interested and liked and even wanted to invite Fatimah to see the results of the designers in the boutique. Fatimah did not refuse, she was very proud and grateful to be invited to the boutique and even she really liked Fatimah's design, and wanted to collaborate with her. Fatimah was very unexpected and must have been very happy.

### 4. Responsibility

Form the ability of a person or individual to bear all decisions that have been made. Every action has risks that must be accounted for so everyone must think clearly before making a decision. Responsibility can also be interpreted as an attitude of a person to carry out his duties and obligations that should be carried out towards himself, society, and the environment. These things are reflected in *Ta'aruf Dalam Sunyi* from the following quote.

“Why is every student here so obedient and does all the required activities, even though there is not a single teacher to supervise them? Even though they could cooperate



with members of their respective rooms not to pray at night for example. I don't think it will be discovered considering the large number of cottage residents.” (Fitria, 2020).

“The sweet girl twisted her body again. What? Why do the students here obey the rules so much? I saw the wrinkles on his forehead before continuing the sentence. For example, for evening prayers or recitation, they could have worked with their roommates not to do that and I don't think anyone would know. There is not always an ustadzah who watches, unless it is discovered by Eliana.” (Fitria, 2020).

Based on the quote above, the moral value contained in the novel *Ta'aruf dalam Sunyi* is about responsibility, the As-Salam Islamic boarding school has many rules, and these rules must be obeyed by the students in the As-Salam Islamic boarding school environment such as in the routine activities of evening prayers, recitation and murotal every time. Perform the tahajud prayer, finish the recitation tahajud, and continue with the dawn prayer. This has become an obligation and a separate need in the students, no longer a matter of obligation that must be obeyed for fear of

punishment but it has all become a habit and need in itself, and if you do not carry it out, fear of your sin is no longer afraid of punishment.

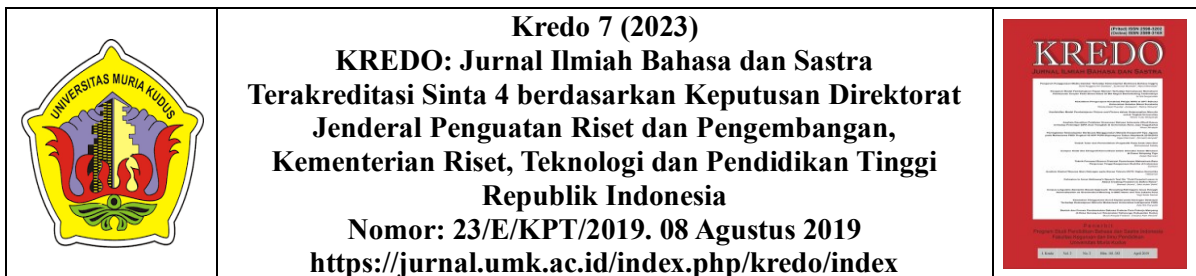
## CONCLUSION

Based on the results of research and discussion of educational values in the novel *Ta'aruf dalam Sunyi* by Diana Fitria, it shows that in this novel there are many educational values. The results of this study include religious, moral, social, aesthetic and cultural educational values. Religious educative values including human relationships with God totaling 10 data, and human relationships with other humans as many as 9 data. The total value is 19 data. Moral educative values amounted to 22 data, in the form of honesty totaling 5 data, determination and commitment totaling 8 data, cooperation totaling 3 data, and responsibility totaling 6 data. Social educative value amounted to 12 data which included helpfulness amounted to 3 data, concern amounted to 9 data. The aesthetic educative value is 6 data, and the cultural educative value is 4 data. So, data in the form of religious, moral, social, aesthetic and cultural educational values in the novel *Ta'aruf dalam Sunyi* amounted to 63 data.

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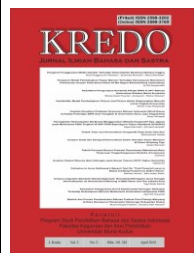
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