

THE VALUE OF ISLAM IN THE NOVEL BALDATUN THOIYYIBATUN WARABBUN GHAFUUR

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ABSTRACT

Literary works serve as one of the mediums of da'wah in educating and imparting knowledge to the community. The novel Baldatun Thoiiyyibatun Warabbun Ghafuur (2011) by Kamaludin Endol shows the ideals channeled by the author towards the construction of an Islamic state that governs the Islamic way of life. As an Islamic-themed inspired work, this novel depicts the primary function of Islamic literature which is to spread goodness in every spectrum of the society. Thus, this study will apply Takmilah Theory by Shafie Abu Bakar (1994) to achieve the objectives. The objective of the study was to identify and analyze the intrinsic characteristics of the novel as an Islamic literary work. The methodology used in this study are library method and text analysis. The findings of the study show that the concepts of life based on the teachings of Islam are well articulated and able to provide awareness to the audience. The function of Islamic literature is described to express beauty and increase the faith and piety of the audience to Allah SWT. In conclusion, as an Islamic literary work that prioritizes the concept of habl min Allah and habl min al-nas to lead to inequality can be analyzed through Takmilah Theory, directly explains that the concept of Islamic literature contained in the novel Baldatun Thoiiyyibatun Warabbun Ghafuur (2011).

Keywords: Baldatun Thoiiyyibatun Warabbun Ghafuur, Islamic literature, Theory Takmilah, Shafie Abu Bakar.

INTRODUCTION

Islamic literature is embedded with Islamic values that resonate well with the community. Thoughts on Islamic literature in Malaysia have emerged through the reformist thinking of Islamic figures since the 50s. At this early stage, the debates/polemics over the definition of Islamic literature began to apply its concept to literary works. This can be seen through the discourse that emerges to realize that literary works play an important role in conveying the message and values of life based on religion and syariah law. Literature is described as a vehicle in imparting knowledge and preaching to the community. Islamic literature contains the values of faith, belief in the Messenger of Allah, the books of Allah, the Day of Judgment and qada and qadar. Since the early days of Islam, literature has served as a medium of da'wah (Rosni Samah, 2015).

This paper selects the novel Baldatun Thoiiyyibatun Warabbun Ghafuur as the study material to analyze the Islamic elements contained in it. This novel is a model of an Islamic state in the future. Baldatun Thoiiyyibatun Warabbun Ghafuur tells the story of an Australian named Dr. Lleyton Hewitt or his Islamic name Muhammad Yassin Fikri who visited Kota Cahaya to deepen his religious knowledge. During his stay in Kota Cahaya, Tengku Kamal Izzuddin Syah has planned various programs for Dr. Lleyton Hewitt covers political, judicial, sociocultural, educational and economic aspects. Every aspect of community life in Kota Cahaya is in accordance with the Islamic way of life. The author works on the storyline covering the

character, way of life and values based on the religion and Islamic law. Thus, Takmilah Theory according to the idea of Shafei Abu Bakar (1994) is used to analyze the study data.

Previous Studies

The literature review in this paper analyzes the previous literature on the study of Islamic literature in Malaysia. There are several studies that discuss Islamic literature, among them Kasmaizun & Kamariah, (2017); Zahir Ahmad (2005). On the other hand, studies that use Takmilah theory in showing Islamic works have been done by Kamariah Kamaruddin (2006); Aminoh Yasalae (2009); Rosnani Ripin (2017).

Zahir Ahmad (2005) in a study entitled "The Role of Islamic literature in the formation of good character of the Malay population," explains that Malay literature laden with values that are not limited to educating the stories of prophets only. The function of the stories of the Prophet is to strengthen the faith of Muslims in the Prophet and Messenger. On the other hand, other literary works such as poetry, poems, verses, folk tales, hikayat and novels function to shape the morals of society.

Review Kasmaizun & Lunar, (2017) showed that the Malay Hikayat Misa depict the values of Islam can be a form of guidance and source of public education. Based on the study explained that Misa Melayu Islam loaded with elements based on the oneness of God. Through the study, the researcher discovered the aspects of faith, worship and morality that are the mainstay of Islamic values. Themes and issues in Misa Melayu are full of faith, worship and Islamic morals. Next, Kalthum's (2006) study examines the novel Salam Maria which features the character of a pious woman that embodies the spiritual aspect. The study found that the authors channel criticism of the Muslim community related to tyranny in society, the rights of the disabled and issues related to incest. The work and storyline that focuses on the Islamic way of life in the work is fronted by the author through the character of Maria Zaitun.

Rosnani (2017) who analyzed the novel Seteguh Karang by using Takmilah Theory showed that the novel is laden with Islamic values such as faith, worship, caliphate and jihad. This study explains that literary works can serve as a medium to convey the message to the community. The study found that this novel applies the values of life based on the Quran and Sunnah. The description and storyline worked on by the author is able to invite the community towards excellence in the world and the hereafter at the same time as a perfect Muslim.

Next, the study of Redzudin, Mohamad Rofian & Khairatul, (2017) examining the novel Sarjana Bangsa (2016) using Takmilah Theory found that the novel applies the six principles of Takmilah theory in the work thus producing a work based on monotheism. The novel Sarjana Bangsa is loaded with the values of monotheism, holiness, greatness, jihad and opposition to social injustice. The study found that the elements of Islam applied by the author in the work are able to influence the society to aspire to be a perfect Muslim.

The study of Muhamad Fairuz (2015) shows that the poetry of Diwan as-Syafie is filled with principles in the Theory of Takmilah which highlight the elements of monotheism, apostleship and Islam. The poem is laced with aesthetic values in terms of the beauty of pronunciation and meaning. Through the study conducted shows the role of Imam as-Syafie who always improves himself and conveys the message to the community.

Asmiaty & Lokman, (2014) analysed Arifin Arif's poetry using Takmilah theory. Asmiaty's study found that Arifin Arif's poetry was created based on the principles of takmilah such as divinity, apostleship, Islam and knowledge in line with the requirements of Islamic literary works. Writing literary works can be a medium of da'wah that can restore excellence and glorify Islam. The study also shows that the theory of takmilah is suitable to be used to scrutinise Islamic literary works for its richness in philosophical values and facts.

The study of Aminoh Yasalae (2009) who studied the poems in the collection of poems Di Gapura Takwa (1989) by Azhar Karimi explained that the collection of poems is an Islamic

work with themes that touch on divinity, faith and worship. The poet manages to express it with a beautiful and interesting language style and invokes the reader towards the formation of Kamil's human being.

In addition, the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* was studied by Adib Zakwan Al-Qayyum, Tengku Intan Marlina, Mardian Shah & Nurul Ain, (2020) who analyzed the novel from the futuristic aspect of eutopia by using Keyword Conceptual Theory by Mohamad Mokhtar (2007). Through the study shows that the futuristic conceptual aspect of eutopia in the work is influenced by the religious background and race of the author.

Based on previous studies that analyse Islamic literary works, it shows that Islamic literary works play a role in conveying the message to the community through the aspects of faith, worship and morality that are worked on in the story. An author's writing plays an important role in ensuring that the community is impacted positively and gain benefits from reading. Meanwhile, a study on the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* has not been done to elevate the novel as a work of Islamic literature loaded with Islamic values. Thus, this study will identify and analyze the Islamic values found in the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* (2011) by using Shafie Abu Bakar's Takmilah theory (1994).

Research Objective

The first objective of this study was to identify the Islamic elements contained in the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur*. Furthermore, the second objective is to analyze the novel *Baldatun Thoiiyyibatun Warrabbun Ghafuur* as a work of Islamic literature based on Takmilah Theory.

Study Text

This study uses the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* by Kamaluddin Endol or better known by the pen name "Pelita di dalam Kaca". This novel is a work that has won the Malaysian Premier Literary Prize in 2011. This novel presents the idealism of the form of the Islamic state in the future by utilizing the sources of scholarly references about Islam in it.

RESEARCH METHODOLOGY

This analysis uses several methods, namely the library method and the text analysis method. The library method involves the collection of materials in the form of theses, books and journals related to the focus of the study. The method of text analysis refers to a careful reading of the text followed by the selection of the characters involved to be the focus of the study in seeing the concept of Islam applied in the work. Next, the selection of Islamic concepts is made by selecting the Islamic concepts outlined in Takmilah Theory by Shafie Abu Bakar (1994). The text *Baldatun Thoiiyyibatun Warabbun Ghafuur* was chosen as the study text for several reasons, namely that this novel has received recognition by winning first place in the adult novel category of the Malaysian Premier Literary Prize in 2010/2011. The selection of the prize -winning novel is also because it portrays the question of humanity, moral beauty as well as worked with beautiful and creative language. As a grand prize -winning novel, this work was judged by a panel of jurors as a quality work.

Takmilah Theory of Shafie Abu Bakar (1994)

Takmilah theory introduced by Shafie Abu Bakar as found theories expressed by the west as the theory of psychoanalysis, intertextuality, Marxism, feminism and Bakhtin dialogisme not conform and corresponds to the Malays who are Muslims. Takmilah is a term

related to the nature of God and comes from the word *kamal*. *Takmilah* is also related to *tajmilah* which comes from the word *jamal*. Literary works contain aesthetic elements that refer to one of the attributes of Allah contained in *asma al-husna* which is *jamal* meaning beautiful. The beauty of *al-Jamal* is one of the attributes of God that shows the perfection that is highlighted in a literary work. *Takmilah* theory is built on beliefs based on the concept of Islamic inclusiveness. All aspects and areas of human life are included in the environment of monotheism. The boundaries of monotheism become the dividing line that will mean a work on the side of *Takmilah*. Thus, a field of literature laden with aesthetic values is no exception to the nature of monotheism. The aspect of monotheism that culminates in inclusiveness has been the basis for the construction of *Takmilah* theory. *Takmilah* can be considered a theory of a universal nature that incorporates all aspects of authorship into the mold of Islam. *Takmilah* theory demands that all parties involved in the literary sphere be aware that literature has a complementary function that complements the Islamic identity of an author and the work produced. The completion of *Takmilah* theory perfects the nature of Islam through literature.

Takmilah theory has 7 principles, namely the principle of divinity which is *Kamal*, the principle of apostleship as a *Kamil* human being, the principle of Islam which is *Akmal*, the principle of Knowledge with literature which is *Takamul*, the principle of literature itself which is aesthetic and *Takmilah*, the principle of the artist who should be self-employed and the audience principle aims to nurture them towards the *Kamil* human being. *Kamal* means the perfect nature of Allah SWT. The first principle in the theory of *Takmilah* describes the relationship between the two attributes of Allah SWT, namely *Kamal* (perfect) and *Jamal* (beauty). His perfection radiates through His created beings. The existence of human beings who have been formed by Allah SWT with the best of events shows the nature of *kamal* and *jamal*. This principle in other words emphasizes the divine aspect in a work to reach a perfect level. The nature of Allah SWT who is Most Perfect can be seen through His creatures and the realm of creation.

The second principle, namely the apostleship as a perfect human being has a relationship with *Rasulullah SAW* as a perfect human being which has a relationship with the term *kamal* meaning the nature of Allah the Most Perfect. There are 3 ideal concepts of humanity in the philosophy of Islamic thought, namely the perfect human being, the caliph human being and the divine human being. The human caliph refers to the ability and capability of the leader. Leaders who are worthy of being appointed as caliphs need to have a high personality, knowledge, leadership and perfect morals. *Insan rabbani*, on the other hand, is seen from the spiritual aspect and draws closer to Allah. Therefore, the human caliph and the human *rabbani* lead to the rise of human beings to perfect human beings.

The third principle, the principle of Islam which is *Akmal*, is to explain that Islam is the only religion that pleases Him and it is a perfect religion in all aspects. The word of Allah explains that the *Qur'an* itself mentions the perfection (*Akmal*) of Islamic teachings. For example, through literary works that are born one day will be able to cultivate a Muslim community that is obedient to the teachings of Islam, namely carrying out all the commands of Allah SWT and abandoning all His prohibitions. In conclusion, a literary work produced will be able to form individuals, communities and people who practice the inclusiveness of Islam in their lives. Through this principle, it is emphasized that a Muslim writer must bring the message of the perfection of Islam to the readers in various aspects of life so as to cultivate society towards purity and well-being.

The fourth principle sees the relationship of literature with knowledge that has a relation to oneself especially through the mind and heart. The need for knowledge and literature that makes the theory of *Takmilah* as a complementary theory that is *Takamul*. The intellect is a tool to achieve knowledge of science that is natural and rational. Whereas, the heart is the channel towards spiritual knowledge known as enlightenment. The author raises knowledge that is useful in producing a work to the reader, where the science of literature is *Takamul* about perfection

that calls people to the truth. Thus, knowledge and literature are interrelated with each other that is Takamul.

The fifth principle, which is aesthetic and takmilah literature, means that aesthetic literature is seen from two aspects, namely external beauty and meaningful beauty. Humans observe nature for inspiration showing the level of human concern and it is applied in the work. Externally related techniques in the production of works such as form, structure, plot, character, language, diction, tone and so on. Meanwhile, meaning can be seen in terms of content, theme, idea, message, point of view and so on. Thus, when these elements are combined into one will lead to the process of creation and construction of literary works creatively, beautifully and perfectly from internal and external aspects.

The sixth principle of the artist who should be self-employed means that the artist should equip himself with Islamic sciences and sciences related to literature, that is, a Muslim writer should belong to the pious group in Islamic sciences, especially knowledge that wants to be conveyed to the public. The knowledge he has should be profound and applied to his own life. In addition, the author must master the sciences related to the work in general, theory, and criticism as well as other sciences so this will be able to help the author in expanding his own understanding of literature and thus can help the author in applying it in works. Literature according to its compatibility with Islamic literature. In addition, the author also needs a Muslim before they invite readers to appreciate the comprehensiveness of Islam, then it is said that Islamic literature is literature that raises the dignity of Islam as a religion (Din) that is perfect in all aspects. Therefore, if the author is not a Muslim then it is not categorized as a work with Islamic elements because what is written about Islam even if he upholds the dignity of Islam as a perfect religion is only considered as a mere act.

The seventh principle nurtures the audience towards the human being of Kamil. The relationship between the audience and the work is indeed inseparable. Therefore, a work of Islamic literature must have elements of education, da'wah, cultivating the values of monotheism, holiness, the greatness of God, jihad, resistance to evil and something that invites towards goodness. A literary work produced by a writer should be able to create the awareness, realization etc. gained by the audience from the work read through the characters portrayed by the author into his work. The end of a good work is a work that practices the concept of amar makruf, nahi mungkar and this is an achievement of the level of perfection in the audience to cultivate oneself to be a perfect human being.

With the seven principles put forward by Shafie Abu Bakar, only four principles will be used to study this novel. This is because, only these four selected principles are appropriate to the context of the study from the aspect of criticism of Shafie Abu Bakar's Takmilah Theory as a work of Islamic literature. Among the principles are the principle of divinity which is Kamal, the principle of Apostleship as a perfect human being, the Islamic principle which is Akmal and the principle of the audience aims to cultivate towards a perfect human being.

ANALYSIS OF STUDY FINDINGS

The Perfection in God's Creation

In Takmilah's theory, beauty is one of the aspects that overshadows the characteristics of the perfect state of nature that gives peace to human beings. Through the beauty of nature, human beings can recognize and appreciate the greatness of God. The author appreciates the beauty created by God as a sign of His greatness. Surely that beauty is a shadow of Divine beauty. From the creation of nature itself, arises the wonder and mystery of His creation. Only true believers among humankind are able to interpret and appreciate God's creation. Through this novel, the depiction of perfection in God's creation are seen through the beauty of flora and fauna. This was highlighted when Dr. Llyeton Hewitt brought by Tengku Kamal Izuddin Syah

and his family visited Taman Nenek Kebayan. Dr. Llyeton was mesmerized by the atmosphere and the fragrance of the various flowers accompanied by the calm evening weather has shown His power and the beauty of God's creation as depicted in the following passage:

Bunga-bunga yang sedang berkembang pelbagai bentuk dan warna, pada cuaca petang yang tenang itu memberi kesan ketenangan dan aroma terapi secara semula jadi yang sungguh damai di jiwa. (Baldatun Thoyyibatun Warabbun Ghafuurr, 2011, p.81) (Original text)

The passage above explains the beauty of Taman Nenek Kebayan and the universe created by Allah SWT. The beauty and serenity of nature encapsulate the divine principles of Kamal and Jamal. Beauty (al-Jamal) is one of the attributes of Allah that shows His perfection. As in the Hadith of the Prophet narrated by Bukhari and Muslim (in the book of al-Iman). Rasulullah said which means, "That Allah is Beautiful. She loves beauty." Therefore, all the creations of Allah as a manifestation of Jamal Allah who finally reveals His Kamal. The beauty and greatness of the universe shows the nature of Kamal Allah the Almighty (Qahhar) and the Great (Jalal). The beauty of nature is a symbol of God's greatness and power. In accordance, human beings express appreciation and gratitude while observing the beauty of nature. Islamic literary works are encompassed with the message of educating human beings to be obedient and submit to the will of Allah SWT through narrations of events that show the perfection of the nature of Allah's creation which symbolizes the nature of Allah the Kamal.

The perfection of Allah's creation is also shown by the author in the work through an imaginative depiction of nature by describing the atmosphere in the City of Light which is beautiful and calm in terms of nature and the lives of its people based on the Quran and sunnah. The author uses the natural atmosphere in the City of Light to describe the beauty of His creation which directly shows the perfection of God as the Supreme Creator. The divine principle of Kamal here is indoctrinated as the author has proved that Allah is the Most Perfect God of His nature, i.e. the Most Great, the Most Merciful and the Most Compassionate. The perfection of God can be seen in this novel through the life and atmosphere in the City of Light. Indirectly, the event shows that this novel describes Islamic literature because it applies the perfection of Allah SWT's creation.

Perfection of Character and Character

Perfection of character and character means a character that possesses the moral characteristics outlined in Islam. The characteristics of a Islamic morals such as a pious person, who practices worship, tawaduk, high foresight and the attributes of perfection. Based on the novel Baldatun Thoyyibatun Warrabun Ghafuurr (2010) shows the characteristics of an Islamic leader worked on by the author with noble morals.

Duli Yang di-Pertuan Tuanku Iskandar Zulkarnain Syah is a righteous leader who exudes good morals, has religious knowledge, strong in worship, tawaduk and high foresight. The qualities possessed by the leader of Kota Cahaya are described as a portrayal of the morals of the Prophet SAW. The author applies the perfection of character and characterization in the work to convey a message to every leader of the nation to strive towards true glory by producing a balanced people of the world and the hereafter. This is because God has given man the privilege of being a leader. Therefore, the leader who acts as the caliph who has been given the due responsibility to take care of this earth must fulfill his responsibilities well and based on religion and syariah. Shafie (1994) explained that the work presented by the author should depict a leader who has good morals and does a job in a way that is pleasing to Allah SWT.

Next, the perfection of the character in the work is shown through the character of Tengku Kamal Izzuddin Syah who is the number two leader in Kota Cahaya. The character is portrayed as a leader with a people-oriented and fair spirit. Such justice is shown through the actions of the leader's character who does not differentiate his position from the common people

because human beings are the same in the sight of Allah and are only distinguished by their respective piety. Based on the character and character of the two leaders of Kota Cahaya, it shows that the author applies the perfection of the character that has the morals of the Prophet SAW. The morals of these two leaders abide the ideals of leadership outlined in Islam. In addition, the perfection of character in a work that adheres to the Islamic way of life is shown in the character of leaders such as Tok Alim Besar. The character of Tok Alim Besar is portrayed by the author as a Muslim individual who is devout, ascetic and invites the people to live according to Islamic law. The life of the character is filled with conveying the teachings of Islam especially Sufism. Therefore, the author includes the perfection of character and character in the work that meets the characteristics of a leader who is guided by religion and the Shari'ah and at the same time fulfills the principles of apostleship as a perfect human being.

In short, the perfection of character and characterization in the work is shown through the caliph, namely the character of Duli Yang di-Dipertuan Tuanku Zulkarnain Syah and Tengku Kamal Izuddin Syah who show the characteristics of leaders who practice the Islamic way of life in all aspects of their lives. In addition, the author also applies the values of leaders outlined by Islam in both characters. *Insan Rabbani* is shown in the character of Tok Alim Besar who applies the values of an ascetic leader and practices the Islamic way of life. Islam stipulates that in the selection of a leader must meet the characteristics outlined in Islam. This is because the leader is the caliph of Allah on earth. The role and responsibility of a leader is not only to drive his government towards the advancement of science and technology alone but in terms of morality. A leader must be respected and follow his orders as long as it does not contradict the teachings of Islam. Therefore, in Islam, the characteristics of a person who is qualified to be appointed as a leader have been outlined. This is evidenced by the word of God as stated in Al-Quran:

Dan Allah telah berjanji kepada orang-orang yang beriman di antara kamu dan mengerjakan amal-amal yang soleh bahawa Dia sungguh-sungguh akan menjadikan mereka berkuasa di bumi, sebagaimana dia telah menjadikan orang-orang sebelum mereka berkuasa, dan sungguh Dia akan meneguhkan bagi mereka agama yang telah diredai-Nya untuk mereka, dan Dia benar-benar akan menukar (keadaan) mereka, sesudah mereka berada dalam ketakutan menjadi aman sentosa (Surah An-Nuur, 5).

The verse explains that those who believe and do righteous deeds will be chosen as leaders and rulers on earth. This is because with leadership led by leaders who meet the characteristics of leaders outlined in Islam alone a country can live in an atmosphere of peace and harmony and always under the Divine appeasement. It is shown by the author in the work that the character of a leader who has perfection and molds the morals of the Prophet can make the City of Light recognized as the second city of Medina.

The Perfection of the Religion of Islam

Baldatun Thoiiyibatun Warabbun Ghafuurr (2010) is an Islamic novel that describes every aspect of community life. Dakwah Islamiah is conveyed by the author through the application of life values based on the Quran and as-sunnah in the lives of the people in Kota Cahaya which includes economics, politics and government, education, judiciary and socio culture. The author has applied the Islamic way of life in all aspects of life of the people in Kota Cahaya, thus complying with the theory of Takmilah, which is an Islamic principle that is Akmal.

This novel shows the administration of Kota Cahaya which is guided by the Islamic state, namely Medina. During the reign of Rasulullah SAW, there were zimmi infidels who occupied the city of Medina. Kafir zimmi are infidels who do not fight Muslims. The administration of Kota Cahaya is also guided by Medina, i.e. non-Muslims who occupy Kota Cahaya are given the right to lead their respective territories at various levels. Yet, they were not involved in the

drafting of the Kota Cahaya constitution and were only involved in the interests and welfare related to them only. The concept of social justice is the main and important essence of Islamic teachings.

Sesungguhnya Allah menyuruh kamu berlaku adil dan berbuat kebajikan, memberi kepada kaum kerabat, dan Allah melarang dari perbuatan keji, kemungkaran dan permusuhan. Dia memberi pengajaran kepada kamu supaya kamu dapat mengambil pengajaran. (Surah Al-Nahl, 90)

In addition, the aspect of education according to Islam has a high position. This is evidenced by the first revelation delivered to the Prophet Muhammad SAW who told him to read in his ummi state. This revelation also contains instructions to learn to know Allah SWT, understand natural phenomena and know oneself which includes the principles of faith, knowledge and deeds. These three principles are the core of the philosophy of Islamic education. Baldatun Thooyibatun Warrabun Ghafuur's shows Kota Cahaya applying Islamic methods in education. The trust in the education system practiced by Kota Cahaya is represented by Encik Ahmad Awwab Abidin and the educators at Sekolah Kebangsaan Bukit Mat Daling who carry out their duties as educators as well as possible. The science taught emphasizes religious science sourced from the Qur'an and Hadith. During the preschool level up to year 6, the knowledge of fardu ain is taught. Knowledge related to science and technology and secular sciences are taught at the secondary school level. This is because religious knowledge is the king of all sciences and is a guideline in demanding worldly sciences so as not to deviate and violate the boundaries of knowledge in Islam.

The Qur'an has emphasized that human beings have been entrusted by Allah SWT to bear the responsibility as caliphs on this earth. Human beings are entrusted to lead leadership on earth and one of the responsibilities entrusted is to impart knowledge that is beneficial and useful in this world and the hereafter. Therefore, in imparting knowledge, it must be believed that the knowledge imparted guides human beings towards a life that is pleasing to Allah SWT.

Sesungguhnya Kami telah mengemukakan amanat kepada langit, bumi dan gunung-ganang, maka semuanya enggan untuk memikul amanah itu dan mereka khawatir akan mengkhianatinya, dan dipikullah amanah itu oleh manusia. Sesungguhnya manusia itu amat zalim dan amat bodoh. (Surah Al-Ahzab, 72)

This shows that Islam attaches importance to science in living life because with science, human beings are able to distinguish between good and bad and at the same time avoid doing something that is forbidden by religion. The knowledge is not only knowledge related to science and technology or worldly knowledge alone but pure knowledge that is sourced from the Quran and Hadith which is the main and must be studied.

In addition to the educational aspect, the economic policies of Kota Cahaya are based entirely on Islamic economics. This can be seen based on the principle of Divine justice introduced in the novel Baldatun Thooyibatun Warabbun Ghafuur as in the following passage:

Prinsip Keadilan Ilahi yang merangkum sama dasar kebajikan, pemurah dan kasih sayang melumpuhkan apa jua bentuk kezaliman dan penindasan.... (Baldatun Thooyibatun Warabbun Ghafuur, 2011) (Original text)

Based on the passage, it can be seen that the policies introduced include charity, generosity, non-violence and so on. The buying and selling process does not use the concept of usury. According to Ibn Rushd (1981) states that all scholars have agreed that riba occurs in two things, namely on the transaction and on the liability of the credit transaction (debt), whether the debt is due to the transaction or loan and so on. Islam forbids oppression in trading and economic principles in Islam must be based on halal and haram. This can be seen in the following words of

God: "Whereas God has made lawful trading (business) and forbidden usury" (Surah Al-Baqarah, 2, 275).

The practice of usury causes the less fortunate to be oppressed and greed will dominate the property owners. Thus, this nature has deviated from the morals taught in Islam. The practice of riba' causes harm and moral collapse as well as the attitude of a Muslim individual as well as causing laziness to work and less dynamic to the Muslim individual. Even the practice of usury in society will widen the gap between the rich and the poor. Therefore, the practice of riba' is strictly forbidden in Islam. The novel Baldatun Thoiiyibatun Warabbun Ghafuur (2010) has applied the characteristics of Islamic-based economics well to educate the community.

The Principles of Divine Justice and the Small and Medium Business Development Bank introduced in this novel are Islamic economic principles that are based entirely on Islam, which does not involve the use of usury in the economy. The Small and Medium Business Development Bank emphasizes the Islamic banking system which is helpful and not profit-oriented and thus indirectly reflects the Islamic principles of Akmal. Therefore, efforts to create cooperation and protection are highly emphasized in Islam as explained in the Qur'an.

Dan hendaklah kamu tolong-menolong dalam melakukan kebaikan dan taqwa dan janganlah kamu tolong-menolong dalam melakukan dosa dan perseteruan. (Surah Al-Maidah, 1973)

Baldatun Thoiiyibatun Warabbun Ghafuur's (2010) also introduces the principles of helping and cooperating in the economy. This can be seen through the Joint Venture Company Malays and Chinese and Malaysian Islamic Consultative Council, which was introduced in the novel. The economic concept that was introduced such as the attitude of helping and cooperating is a mahmudah trait that is a praiseworthy trait that needs to be cultivated for every person who is a Muslim and professes faith in Allah SWT. This matter is explained in the Qur'an, namely:

Dan orang-orang yang beriman lelaki dan perempuan, setengahnya menjadi penolong bagi setengah yang lain, mereka menyuruh berbuat kebaikan dan melarang daripada berbuat kejahatan dan mereka mendirikan sembahyang dan memberi zakat serta taat kepada Allah dan RasulNya. Mereka itu akan diberi rahmat oleh Allah. (Surah Al-Taubah, 1973)

Next, the perfection of Islam is shown in the work through the police system in Kota Cahaya. The police system in Kota Cahaya does not use a violent approach at all. Police are called in to handle criminal cases, make investigations and arrests as well as report to certain parties. Police are only called in big cases like murder cases. In Islam, the Police assist the community in upholding justice and truth. The police must prevent injustice to the community and prevent the community from committing wrongdoing. This is evidenced by the verses below:

Diumpamakan orang mukmin itu dalam berkasih-kasih dan bersayang-sayangan, seumpama tubuh, apabila menderita sakit suatu anggota daripadanya, nescaya membawa kepada sakit lainnya dengan demam dan tidak mahu tidur semalam-malaman (Ihya Ulumuddin Jilid 3).

The Islamic policing system is similar to the Institution of Hisbah, which is a well-known form of institution and was once practiced during the early days of Islam some time ago. The Institution of Hisbah is categorized as one of the aspects in the Islamic judicial system. Malaysia does not use the term hisbah, but in terms of its implementation it has already complied with the true concept of hisbah itself. The party responsible for enforcing the law and maintaining peace in Malaysia is the Royal Malaysian Police. It involves everything contained under the provisions enacted by Parliament as contained in the Penal Code.

Next, the perfection of Islam in the work is shown through the socio-cultural aspect of society. Socio-culture is a practice in the form of lifestyle and civilization for a society, born from the beliefs and inclinations of the community in various areas of life to provide satisfaction

and stimulate the development of community life. Socio -culture from the Islamic point of view is a practice in the form of lifestyle and civilization of a society born of Islamic beliefs and guidelines, which is related to morals and social interaction in various areas of life to stimulate development so that life is pleasing to Allah SWT. The novel describes the practice of a society that still practice Malay customs but not against Islam. For instance, the custom of welcoming guests. The host should welcome and entertain guests who come to the house. Islam emphasizes the custom of entertaining guests who come to visit the house by honoring the guests. This can be seen in the following hadith:

Barangsiapa yang beriman kepada Allah dan Hari Akhir, hendaklah ia berkata baik atau diam. Barangsiapa yang beriman kepada Allah dan Hari Akhir hendaklah ia memuliakan tetangganya. Dan barangsiapa yang beriman kepada Allah dan Hari Akhir hendaklah ia memuliakan tamunya. (Hadis sahih Riwayat Muslim)

This hadith shows that Islam has outlined that believers should honor guests and welcome guests who come to visit the house. This is because guests are said to be able to bring sustenance to the host. In addition, one's faith and glory can be seen through the way one receives and treats guests. The meaning of the words of the Prophet SAW; The period of treatment as a guest must be within 3 days, i.e. special treatment for one day and one night according to the ability of the host, on the second and third day the treatment given is the same as that given to the family itself. The benefits obtained when honoring a guest are reduced sustenance, receiving blessings and blessings from Allah SWT, increased love between guests and hosts as well as getting the reward and forgiveness of Allah SWT.

Consequently, the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* (2010) also shows the manners that are in accordance with Islam, namely the manners of eating. Muslims are forbidden to talk a lot (over the limit) or talk with full food in the mouth. In addition, it is forbidden to talk about things that can cause disgust or nausea. Islam is a religion that encompasses all aspects of life, including matters involving nutrition. There are some manners and ethics that need to be adhered to ensure the health of the body is preserved. Islam does not encourage its people to eat as much as they like, eat too much and so on. The eating habits that can be emulated is according to the sunnah of the Prophet SAW. There are some guidelines that he taught to Muslims such as reciting the Bismillah when eating and ending by reciting Alhamdulillah. The wisdom of reciting Bismillah and Alhamdulillah for a Muslim is a reminder that the food to be eaten is a blessing, sustenance and grace from Allah as in this word "From Umar bin Abi Salamah said, when I was a child under the care of the Prophet SAW, I used to stretch out my hand to place of food, then the Prophet SAW said: "O son, say" bismillah ", and eat with your right hand, and eat from what is close to you." (Narrated by Muslim).

In addition, in the novel *Baldatun Thoiiyyibatun Warabbun Ghafuur* (2010) there are discipline and manners when wanting to perform Friday obligatory prayers. Among the circumcision things that are done on Friday is to wear perfume, adorn yourself by wearing clean and beautiful clothes and immediately go to the mosque. Ultimately, Islam is a religion that is syumuliyah and universal. Thus, Islam is indeed a conventional religion that is generally accepted. Islam is a relevant religion for all nations of the world. Therefore, Islam is not seen as a religion that eliminates the culture of a nation if the nation chooses Islam as a religion. This novel displays the perfection of Islam in all aspects of community life in Kota Cahaya, thus fulfilling the principles of Islam which is Akmal. Shafie (1996) states that Islam as a perfect religion is complementary from various aspects including literature that fosters the culture of society in general.

The Perfection of the Audience Fosters Towards a Kamil Human Being

The last principle that will be applied to Baldatun Thoiiyyibatun Warabbun Ghafuur is the principle of Takmilah's relationship with the audience that nurtures towards the human being of Kamil. This principle emphasizes the relationship of the work with the audience by looking at the extent to which a work produced can cultivate the audience towards Kamil. The audience in the context of Takmilah theory is the reader's or researcher's response to a literary work presented by a writer with virtuous values that lead to repentance.

A good work is a work that is able to cultivate a sense of greatness towards Allah SWT. Even a good work calls the audience to obey God's command. Baldatun Thoiiyyibatun Warabbun Ghafuur (2010) is a work that is able to instill a sense of love for God. The interweaving of stories in the work illustrates the comprehensiveness of Islam which is able to be a guide in all aspects of human life. Based on the passage below, a lesson can be taken of the strength of faith shown through the character of Dr. Llyeton Hewitt:

Seandainya aku Engkau takdirkan telah sampai ke penghujung perjalananku, aku rela wahai Tuhanku! Seandainya nafasku telah hampir sampai ke hembusan nafas yang terakhir, aku rela!
(Baldatun Thoiiyyibatun Warabbun Ghafuur, 2011). (Original text)

The above quote clearly describes the character of Dr. Llyeton Hewitt a true Muslim. Despite being tortured by Australian police on his return from the City of Light which is labeled as the City of Terrorists, the character remains fearless. Dr. Llyeton did not stop praying to God for strength in the face of the allegations and torture of the Australian police. He also preached that Islam is not a terrorist religion to the police who arrested him. The allegation makes the character closer to Allah SWT and not afraid to die in order to uphold the religion of Allah. The character of Dr. Llyeton Hewitt shows the character of a true Muslim who can be a guide and guide of life to the ummah that never be afraid to uphold Islamic law.

The novel also conveys positive aspects and values to the reader by inculcating the elements of da'wah, education, morality that define human beings and works. This novel can give awareness to the reader in their daily lives. This can be seen through the character of Tok Alim Besar who is simple in life, but happy because his life is devoted to seeking the pleasure of Allah SWT. Indirectly, the event shows that this work is in accordance with the theory of Takmilah which emphasizes positive values in a work so that the reader can make it a guide and lesson in achieving perfection as a true Muslim.

In short, this novel is able to educate human beings to become a perfect human being which coincides with the theory of Takmilah. The work produced by the author is seen from the angle of Takmilah karya Islam, which is the author's effort in conveying the message and educating the community by applying Islamic values in the work. Therefore, when the reader reads this work, the audience will benefit from the appreciation of Islamic values applied in the work.

CONCLUSION

Based on the analysis of the novel Baldatun Thoiiyyibatun Warabbun Ghafuur (2010) shows that this work is in accordance with the characteristics of Islamic literary works based on the four principles of Takmilah theory, namely the principle of divinity which is Kamal, the principle of apostleship as a perfect human being, Islamic principle which is Akmal, and the audience principle aims to nurture them towards the Kamil human being. This novel applies the Islamic way of life in all aspects of life of the people in Kota Cahaya. The novel is loaded with elements of education, da'wah by inculcating the values of monotheism, holiness, greatness, jihad and resistance to wickedness and injustice. The application of these elements of Islam can guide and guide the reader to live life as a perfect Muslim.

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