

THE NOTION OF EDUCATING FAITH VALUES IN THE NOVEL “API TAUHID” BY HABIBURRAHMAN EL SHIRAZY

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Abstract: Faith or creed education commonly called tauhid is the core of Islamic or tauhid is the soul of life. Along and technology, the development of globalization and ease human social interaction, becomes a kind of obscure threat of moslem faith today. As well as a double-edge knife, the development of technology, can provide benefit and harm. Moral degradation, westemized lifestyle, violence, free sex, and corruption are some other negative impacts. Even more, many radical idiologies with extreme idea. swich can destroy solidarity for moslem to the other. Those are signs, which show what a bad faith in humanself. In this case, Islamic education has a role with the spirit of "faith" to improve the quality of a moslem's faith. All leaming resources of Islamic education such as religious books, tausiyah, tourism and some Islamic events are the ways which can be used to keep one's faith. Furthermore, novel which can be the medium of faith education will has rule to improve one's faith. The problem statement in this research is to know what are the notion educating faith values in the novel "Api Tauhid" by Habiburrahman El Shirazy. The result of the research which be found in this novel shows that, there are the notion of educating faith values in the novel "Api Tauhid" by Habiburrahman El Shirazy. The main values is faith to Allah SWT (al iman billah), those are: faith that allah is The One God (tauhid uluhiyah), faith that with the human body, faith the progress of time Allah is The One Creator (Tauhid Rububiyah), faith the atributte of Allah (tauhid asma wa shifat)

Keywords: Faith Education, Educating Faith Values, "Api Tauhid" Novel.

INTRODUCTION

There are three pillars in Allah’s religion. Those are *Iman, Islam and Ihsan*. *Iman* or *tauhid* or faith is the first and foremost things which must be had by every human being who testifies that they are moslems. Rasulullah SAW told to his friends what are *Iman, Islam* and *Ihsan*.

Based on Rasulullah’s statement, faith has relevances with Islam. Esseeence of both is there’s a line unit relationship which fitted together. Abu A’la Maududi, as an Islamic thinker in this era, tells about the essence of relationship between *Iman* and *Islam* that: “The relationship between Islam and *Iman* is like a relationship of a trees and tendons of tree. As a trees which unable to grow without its tendons, impossibility everyone doesn’t have faith to start him self became a moslem.”¹ People are formed from the spirit of God, which have tendencies to recognize, understand and communicate with God, those are needs in every human being.

Al-Quran suggests which there is spirit of God in every human being, and that is *fitrah* (innate) since the creation of human happened. In Al Qur'an explained that human since the womb already testified that Allah SWT is the only one God.²

"And (remember) when your Lord brought forth the children of Adam from their loins and bore witness themselves, (and say): 'I am your Lord, aren't I?' They replied: 'Yes (You are our God), we become witnesses'. (we do it) so that in the day of judgment you will not say: 'We (Children of Adam) are the ones who are heedless of this (oneness of God)'" (Qs. Al A'raf: 172).

This verse explains that human since the beginning of creating was created by God, they have brought the potential for true religion, which is interpreted by scholars as potential monotheism (*tauhid*).³ Faith (*tauhid*) doctrine for human life as a source soul of life and greatest human learning. Faith will educate human's soul of life sincerely doing his life to Allah only.

The purpose of his life is God, and hope to be expected is the pleasure of Allah (*mardhaatillah*). Thus bringing great character building consequence, become a holy man, honest and firmly hold the mandate. So, *tauhid* is a great power that is able to arrange an orderly manner that millions of human beings, who live scattered in the sea and on land, from the edges of the beach to the hills.⁴

In one's line with the missionary zeal of the messengers to enforce the value of *tauhid* on this earth. An inevitability, that faith as the primary foundation Faith is fundamental of 'aqidah to stand up of Islam syara'. Then from the fundamental produces the branches. Action is like syara' and branches as a result which express from the 'aqidah.⁵

Along the progress of time and technology, the development of globalization and ease human social interaction, becomes a kind of obscure threat of Muslim faith today. As well as a double-edged knife, the development of technology, can provide benefit and in the life of a Muslim. It does not mean anything of someone's worship which is not included by faith. In other words, the value of faith becomes the first measurement value someone's worship as a servant of Allah.

Moral degradation, westernized lifestyle, violence, free sex, and corruption are some other negative impacts. When the negative impact of a Muslim looks at himself, it can be said to begin fading values of faith in themselves. Because when someone makes

a badness, then which will be able to prevent, it is faith itself. If the content of one's faith Allah is good, so he knows that there is Allah who will always see his actions.

Especially today, many opposing ideologies about values of Islam (e.g. radicalism) increasingly spread like mushrooms in the rainy season. Secularism, liberalism, communism, capitalism and other are west ideologies that can break one's faith. All of there ideologies will become challenges of a Muslim how to keep the faith in his heart.

Islam stresses that 'aqidah is the core from the faith of all religion which come from God. In other word, the religion which doesn't have 'aqidah can be said as a religion the matter and doesn't have values. Islam refutes strongly (atheism) from people who don't believe with existence of God as a creator. And also Al Qur'an disagrees with principle of polytheist (musyrik) taking pray to Gods other than Allah. And oppose ideologies which unbelieving existence of angels, holy books and the last day. Islam ask them to have faith based on 'aqidah of Islam, which consider, dalil, and arguments.⁶

Islamic education has a role with the spirit of " faith " to improve the quality of a Muslim's faith. All learning resources of Islamic education such as religious books, tausiyah, tourism and some islamic events are the ways which can be used to keep one's faith. As for literatures, also contribute in Islamic education, through works that have a religious spirit. Lyrics, poems, and novels are some of the literatures that can contribute in islamic education. Literature is a form of artistic expression in the language. The phrase is the subject of the action manifests itself. Artistic are forms which have a value of beauty.⁷

In this case, novel becomes one of printed media which has advantages as a way of spreading islamic values and education. In the content of the story, it can be enjoyed in terms of literature. On the other hand, novel indirectly conveyes the message / values education which can be learned by the reader through the messages are presented explicitly or implicitly.

At the end of 2014, author of Indonesia best seller novels Habiburrahman El Shirazy, published novels entitled "Api Tauhid", after his best seller novels "Ayat - Ayat Cinta" and " Ketika Cinta Bertasbih". "Api Tauhid" is an historical novel which tells the figure mujaddid Said Nursi, the struggle to uphold monotheism spirit in the

middle of a conflict of secularization and radicalism in his era. Said Nursi was known in history as being *Baiduzzaman* with the meaning "the miracle of the age". Just as a miracle, Said Nursi tremendously encouragement for Muslims who lived in his time and beyond.

The great faith quality, which has been pushing Said Nursi dare opposed the government which wanted to lose values of Islamic law in Turkey. The prohibition of using *adzan*, prohibition of using a turban and robes for the scholars, the burning of books and references containing the message of Islam, oppression and isolation for more than 25 years, all of those did not break the faith of a *Baiduzzaman*, "The Miracle of the Age" Said Nursi.

An expression levels of Said Nursi which reflects strong faith in him as depicted from the expression, " If I had 100 heads and every day a head cut off (cut), I would not have stopped upholding the sentence of faith (tauhid)."⁸ Strong faith makes Said Nursi bravely againts deat. Because he knows that deat is fate from Allah SWT. Deat can come to everyone every where. If someone avoids something with many ways because he is frightened dies, but if Allah wants some one's death, so at the that he will die. But, if Allah wants to someone keep to live although he in the situation which near with his death, so he will save.

Tauhid will make independent of pople from afraid of deat. Tauhid brings human that death matter there is in side of Almighty. Death is gate which every creature will through this way. The consequence is growing the spirit of jihad to upholding the rightness and destroying badness, although have to put life on the line. So, a human will have braveness and justness, brave to live and brave to die for Allah SWT.⁹

Actually Said Nursi did not like the violence which essentially showed up of islamic spirit. Said Nursi while promoting the spirit of love amid repression secular nation. Habiburrahman El Shirazy wrote an expression of Said Nursi in conveying the importance of love as a disease therapies like nostity giving birth prolonged misery in the middle of secularism in his day . "Among the most important thing that I have learned and I get human of social life during human life which is most deserve to be loved is love itself, and most worthy of hostility is hostility itself."¹⁰

As a writer who can not be separated from the romance, Kang Abik greeting Habiburrahman El Shirazy, presenting figures Medina Fahmi as a student who has a

strong faith in the quality of their Lord. By bringing up the theme of the sanctity of love and believe in destiny that add his faith, conflict and intrigue delivered Habiburrahman El Shirazy well. As prolog of Yon Machmudi, Ph. D about "Api Tauhid" novel that, "Api Tauhid is exact with Islamic development nowadays. In first side when Islamic world confronted with radicalism and loss of civilitation orientation. Api Tauhid as a reflection literature with fighting growing Islamic civilitation into future and filling the souls of human to keep civilitation."¹¹

From his novel, Habiburrahman El Shirazy brings the readers in memory of the historical figure who a defender of the faith, he is Said Nursi. The faith values (strong faith) looked from his amazing atittuteds. Distance of long time with *Badiuzzaman* is not a reason for everyone can not follow and internalize into heart the values of faith in this era.

And finally, with strong faith, a moslem can have a strong soul, not weak soul, have a high and calm soul, *tuma'ninah*. So, *tauhid* gives the real happiness to human in this world and beyond into the future, because educating faith values is very important for everyone, especially the young generation as a reflection and wish of nation.¹² Those are educating faith (*tauhid*) values in this novel, the background for the author to conduct research enetitled, " The Notion of Educating Faith Values in The Novel "Api Tauhid" by Habiburrahman El Shirazy."

BIOGRAPHY OF HABIBURRAHMAN EL SHIRAZY

Habiburrahman El Shirazy is mentioned as the best Novelist in Indonesia (by Insani Universitas Diponegoro Semarang, 2008). The most famous title is as Tokoh Pembaharuan Indonesia in 2007 by Republika Daily Newspaper. He was born in Semarang, Central Java in 30th September 1976. The degree bachelor of graduating Al Azhar University, Cairo Egypt. Beside known as a novelist, He also known as play director, da'i, and poet. His works are in good books not only in Indonesia, but also in Malaysia, Singapore, Brunei, Hongkong, Taiwan and Australia. A lot of people apprise him, his fiction works can build soul and grow achievement spirit.

The author who called friendly with "Kang Abik", started his lower secondary school in MTs Futuhiyyah 1 Mranggen while studied kitab kuning in Pondok Pesantren Al Anwar, Mranggen, Demak with K.H. Abdul Bashir Hamzah as guardian. In 1992, he

went to culture city, Surakarta, to study in Madrasah Aliyah Program Khusus (MAPK) Surakarta, graduated in 1995. After that, continued his intelligence odyssey in Ushuluddin Faculty, in Hadist study program Al Azhar Cairo University, finished in 1999. In 2001, graduating Postgraduate Diploma (Pg. D) S2 in Cairo The Institute for Islamic Studies which be founded by Imam Al Baiquri.

He ever chosen as Indonesian ambassador to followed "Perkemahan Pemuda Islam Internasional Kedua" which be held WAMY (The World Assembly of Moslem Youth) during ten days in Ismailoa city, Egypt (July 1996). In that camping, he gave oration entitled "Tahqiqul Amni Was Salam Fil "Alam Bil Islam" (The Safety Realization and Reconcilement with Islam). That oration was chosen as the runner up oration from all of orations by member of camping Islamic world.

When studied in Cairo, Egypt, Kang Abik had leaded Learning Group MISYKATI (Majelis Intensif Yurisorudens dan Kajian Pengetahuan Islam) at Cairo (1996-1997). Ever been active in Majelis Sinergi Kalam (Masika) ICMI Orsat Cairo (1998-2000). Ever been Islamic ICMI Orsat Cairo during two periods (1998-2000). This young author ever been believed followed in Dewan Asaatidz Pesantren Virtual Nahdhatul Ulama which the central board in Cairo. And as the founding father of genesis Forum Lingkar Pena (FLP) and Komunitas sastra Indonesia (KSI) Cairo.

Having arrived at Indonesia in the middle of October 2002, he asked to follow doing tashih Popular Arabic-Indonesia Dictionary which be arranged by KMNU Egypt and publised by Diva Pustaka, Jakarta (June 2003). Not only that, he was asked be compiler Ensiklopedia Intelektualisme Pesantren: Potret Tokoh dan Pemikirannya (consist of three volumes published by Diva Pustaka Jakarta, 2003).

Between 2003-2004, he dedicated his knowledge in MAN 1 Yogyakarta. And then since, 2004 untill 2006, he becomes a lecturer in Institute Arabic Language and Islamic Teaching Abu Bakar Ash Shiddiq UMS Surakarta. Now, he is freelance lecturer to give lecture and stadium general in various the first univerities in Indonesia. And as speaker in side country and board of in international forum, as ever be speaker in Universiti Petronas Malaysia, Cami Tokyo Mosque in Syiar Islam Golden Week 2010 Tokyo, in Grand Auditorium Griffith University Brisbane Australia, and speaker in Asia-Pacific Seminar in University of South Wales at ADFA, Canberra. This author who likes eat cooked riced with sauce made eggplant (sambal terong) and mendoan,

ever around Unity State and Canada as the speaker of seminar and conveyed pengajian in New York, Washington DC, Boston, Pittsburgh, Bloomington, St. Louis, Urbana-Illinois, Atlanta, New Orleans, Houston, San Francisco, Las Vegas, Los Angeles, and Toronto.¹³

The most popular works which had been published are:¹⁴

1. *Ketika Cinta Berbuah Surga* (published by MQS Publishing, 2005)
2. *Pudarnya Pesona Cleopatra* (published by Republika, 2005)
3. *Ayat-Ayat Cinta* (published by Rpublika-Basmala, 2004)
4. *Di Atas Sajadah Cinta* (2004)
5. *Ketika Cinta Bertasbih* (published by Republika-Basmala, 2004, have been made film)
6. *Ketika Cinta Bertasbih 2* (published by Republika-Basmala, 2007, have been made film)
7. *Dalam Mihrab Cinta* (published by Republika-Basmala, 2007, have been made film)
8. *Bumi Cinta* (published by Author Publishing, 2010)
9. *The Romance* (published by Ihwah, 2010)
10. *Cinta Suci Zahrana*
11. *Api Tauhid* (published by Republika, 2014)
12. *Bulan Madu di Yerusalem, Dari Sujud ke Sujud (continuing of Ketika Cinta Bertasbih), Ayat-Ayat Cinta 2* (those are in processing step)

"Api Tauhid" is a historical novel. This novel can be said a romance novel. Drawing tracks the great love light to The Most Creator. His figure is an amazing person which is called "The Miracle of the Age". He is Badiuzzaman, Said Nursi.¹⁵

The writer knowed this figure long time ago. Since still studied in Ushuluddin, Al Azhar Univeristy, Cairo about 1997. Said Nursi's masterpice, *Rasaa'ilun Nur* which be sold in the background Ushuluddin Faculty Al azhar University Cairo. Some of them, were sold by *Kang Abik*. The sentences are lightenend and nudge the soul.¹⁶

Al 'Allamah perspective of Badiuzzaman Said Nursi about intpretation of Al Qur'an, about hadist comprehended, about disease and medicine of moslem, about fikih dakwah, Qur'ani Culture, as under consideration by big teachers at Al Azhar University. The figure who were dicipline and save his self from syubhat things. Who in his

childhood cared of his view from prohibited things. The figure who miss all of creature very much, even to an ant, cacao, and mouse even. The figure who always hold Allah religion, and fought for His (Allah) religion beautifully, lovely, and peacefully. Those were which there were no compulsions. But the light, -as small as anything- will still gives bright in the middle of dark.¹⁷ The patient figure who can be good model for rightness upholder. Twenty five years, lived in prison to prison and isolation, but he still wrote and in the first line to up held tauhid sentence. With his Risalah Nur, Said Nursi keep on doing adzan in the whole of Turkey, when the muadzins were speechless.¹⁸

In March 2012, at Islamic Book Fair (IBF) moment Senayan, Jakarta, Habiburrahman El Shirazy met with one student of Risalah Nur learning (Thullabun Nur), a Turkey who lived in Indonesia, that is Ustadza Hasbi Sen. He appreciated for excerpt Badiuzzaman Said Nursi name in the Ayat-Ayat Cinta Novel. He gave invitation for Habiburrahman El Shirazy to take round Turkey, seeing Islam track history, and also Badiuzzaman Said Nursi track. That was an invitation which can not be pushed away.¹⁹

At 22th June till 1st June 2012, the writer traveled to around Turkey with Ustadz Hasbi Sen. After arrounding Istanbul, he flew to Kayseri city, from Kayseri went to Gaziantep-Sanhurfa-Akcatekit-Konya_Isparta_Barla. He had an opportunity to visit two students and meet directly with them, they are, Ustadz Husnu Bayram at Istanbul and Syaikh Abdulkadir Badili at Sanhurfa.²⁰

A long travelling since 1997 till 2012 is the foremost provisions precess of writing "Api Tauhid" Novel. Besides that, the writer wanted to invite reader, adolescent especially to keep holiness love and to fight Figh Wire (Api Tauhid) in heart and soul as Fahmi, Nuzula, Aysel, Emel etc. stories. Habiburrahman El Shirazy invited the reader to understand important awareness about history (*al wa'yu tarikhi*) as a nation and umat not to do wrongness as in the last history long time ago, as the other nation or ours. Based on Ibnu Khaldun said, that "The history repeats his self." "Api Tauhid" was writen with convey Turkey dark period in extremits secular rezim, so that, makes the reader to comprehend religion history well, so that, Indonesia will like not Turkey happening.²¹ The other background processing in writing "Api Tauhid is the writer

pretension to serve different menu before. But still gives nourishing menu. A different novel from the other, that is "Api Tauhid."²²

THE PATTERN OF THE NOTION EDUCATING FAITH VALUES IN THE NOVEL "API TAUHID" BY HABIBURRAHMAN EL SHIRAZY

1. Faith that Allah is The One God (*Tauhid Uluhiyah*)

In terminology, *uluhiyah* from *al-illah*, means "God" who exist absolutely, he is Allah. And then, *uluhiyah* means testifying that there is no God but Allah. Faith or tauhid based on etymology is "The Oneness of Allah," having faith means statisfying the oneness of Allah. Faith (tauhid) is believing Allah existence, He is The One, there is no one as same as Him (Allah) in substance, attribute, or His deeds. The purity of faith is written in Al Qur'a in Al Ikhlas surah, Allah said:

Say (Muhammad): He is Allah, (The) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten, and there is none co-equal or comparable unto Him." (QS. Al Ikhlas: 1-4)

This novel tells that, the first and foremost risala in this earth is faith to Allah. Humans, especially *nashrani* think that there are many God be sides Allah. That is the wrong concept in Cristian ideology, said that Isa prophet and his mother are God. But Isa As. was said that he is just a messenger, he is not God.

This novel tells that, in the folding time, there is a historical moment, when empire Konstantinus at 325 M, announced officially that christian (*nasrani*) as a universal religion in Nicea. Supporting by churchman gave contribution to build wrong principle that Yesus is God. Knowing the true story about it, Fahmi as moslem moderent, sympaties with greatness of Al Qu'ran, especially Al Ikhlas surah, it is like this quotation:

Tiba-tiba, ia teringat kenapa membaca surat Al-Ikhlas, yang kedahsyatannya seumpama membaca sepertiga Al Qur'an. Ia menghayati, karena di dalam surat Al-Ikhlas ada penegasan Tauhid. Ada pelurusan akan ajaran keliru yang dianut miliaran umat manusia bahwa Tuhan memiliki anak. Kepada nabi pamungkas yaitu Nabi Muhammad Saw., Allah menegaskan, "Katakanlah (wahai Muhammad), 'Dialah Allah, Yang Maha Esa. Allah tempat meminta segalau sesuatu. (Allah)tidak beranak dan tidak pula diperanakkan. Dan tidak ada sesuatu yang setara dengan Dia.'"²³

Suddenly, he remembers why reading Al Ikhlas surah once time as amazing as reading a third of Al Qur'an, because in Al Ikhlas surah is there tauhid confirmation. There is correction about wrong human perception that Allah has children. To Muhammad SAW. prophet, Allah clarifies that, "*Say (Muhammad): He is Allah, (The) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.*" (QS. Al Ikhlas: 1-4)

Sebuah konsep ketuhanan yang sempurna. Konsep teologi yang tidak ada cacatnya. Tuhan adalah Tuhan yang tidak boleh ada yang sama dan setara dengannya. Dan tidak ada Tuhan kecuali Allah.... ah jelas sekali Nabi Isa atau Yesus tidak pernah menyatakan dirinya atau ibunya sebagai Tuhan yang harus disembah. Dia tegas menyatakan tidak ada Tuhan yang patut disembah selain Allah dan dia mengajak para pengikutnya untuk menyembah hanya kepada Allah. Namun ajaran itu diubah.²⁴

A perfect devinity concept. A theology which has not a flawed. God is God who there is no any substance as same as the other, as equal as with Him (Allah). There is no God but Allah. Exactly Isa or Yesus has never explained that his self or his mother were God who must be worshiped. He said explicitly that there is no God but Allah, and he invited his followers to worship to Allah the one. But, that risala was changed.²⁵

Habiburrahman el Shirazy invites the reader to know the values of the truth devinity concept with narrative style in this story. It is like the other quotation which tells about the effort of Muhammad Saw. prophet as the last messenger to up hold the sentence of *tauhid*:

Muhammad SAW menyalakan kembali lentera tauhid nyaris padam di atas muka bumi ini. Sejak itu detik demi detik, hari demi hari adalah perjuangan memerdekakan manusia dari menyembah yang tidak layak disembah untuk hanya menyembah satu-satunya Tuhan yang layak disembah yaitu Allah SWT.²⁶

Muhammad SAW. lighted up again the spirit of faith which almost extinguished in the earth. Since that moment, second to second, day to day were hassle to hold faith (tauhid), a hassle to make a human free from worship to anything which not deserve to be worshiped. Allah is the only One who deserve to be worshiped.

The task to convey *tauhid* risala in the era to all of human, firstly in Meca. Meca as the country which very close in worship to the statute (*berhala*) make the prophet

Muhammad SAW to light up again the spirit of faith which almost estinguished in the earth. And The One God who deserves to be worshipped is Allah SWT.

Finally, the truth that there is no God but Allah. No one, no thing can reach an equality with Him (Allah). It also, mentioned through describing the characteristic figure of story, Mirza (Baiduzzaman Said Nursi's father) who always remember the God with His atributes by saying *dzikir*.

Mirza pun larut dalam dzikir aliran nafas: *Huwa Allah, Huwa Allah, Huwa Allah... Dialah Allah, Dialah Allah...*

...
*Dialah Allah, tidak ada Tuhan (yang berhak disembah melainkan Dia. Mengetahui yang ghaib dan yang nyata. Dialah Allah Yang Maha Pengasih, Maha Penyayang.*²⁷

Finally, *tauhid uluhiyah* is testifying that Allah is the One God. There is no God, but Him. He is the One, no one can make the same with Him.

"And your God, is The One, there is no God but Allah, Most Gracious, Most Merciful." (QS. Al Baqarah: 163).

2. Faith that Allah is The One Creator (*Tauhid Rububiyah*)

Tauhid Rububiyah is believing that there is no one creating, managing, and arranging all of creatures in this universe, but Allah SWT.²⁸ *Tauhid Rububiyah* will be broken, if there is statisfying that, who manage this uniserve is two or more God, as the unity of Persia, Jewish and Cristian.

The first and foremost things which must be there in the moslem heart is faith in Allah SWT. He (Allah) is the One, the Creator of the whole universe. Allah delegates His prophet, firstly to teach about *tauhid* (oneness of Allah). There is no God who deserve as worship, but Allah. As the purpose of creaturing humans and genies is to worship loyalty to Him (Allah). As the verses in Al Qur'an, that:

"And I do not create humans and genine, but to worship to Me (Allah)." (QS. Adz Zariyat: 56).

That verse means that, Allah is the One, as worship of creature. The purpose of creating them to worship and pray for Allah SWT. It is like quotations in the novel "Api Tauhid" by the dialog which be used the writer, between the dialog among of Said Nursi and a nature expert :

Pakar ilmu alam itu akhirnya mengakui keluasan ilmu Said Nursi dan kedalaman hikmahnya. Pakar ilmu alam itu lalu berkata; "Saya ingin mendapat

pencerahan dari Anda. Ada sebuah teori yang mengemukakan tesis bahwa alam semesta ini terjadi dengan sendirinya. Bukan dijadikan oleh Tuhan. Apa pendapatmu?" "Itu adalah teori yang diucapkan oleh mereka yang tidak percaya kepada Tuhan. Jadi mereka lebih dulu tidak percaya kepada Tuhan, baru melahirkan teori itu. Adapun bagi mereka yang percaya adanya Allah, mereka yakin alam semesta ini ada yang menciptakan dan tidak terjadi dengan sendirinya. Demikian juga mereka yang berpikir jernih dan menggunakan akalannya untuk berpikir, pasti akan mengatakan demikian, alam ini ada yang menciptakan."²⁹

A nature expert asks to Said Nursi, "I want to get clarify from you. There is a theory proposes a thesis that, this universe is there ownly. Is not created by God. What is your opinion?" Said Nursi answers, "That is theory which be said by them who don't believe to God." So, they don't beleive to God firstly, and then express that theory. For him who beleiving Allah existence, they believe this universe is there who creates. And also they who think clearly and use their mind to think, actually will say like that, that there was a Substance who created this universe.

Tauhid rububiyah is faith that the mannager this universe, giving bless to all of the creature in this universe is Allah. Allah does not need someone to help Him for mannaging, giving blessing, or doing something. Allah SWT can do it by Him self. It is like the quotations which shows The Almighty.

Dialah Allah, tidak ada Tuhan (yang berhak disembah melainkan Dia. Maharaja Yang Mahasuci, Yang Maha sejahtera, Yang Menjaga keamanan, Pemelihara Keselamatan. Dialah Allah, Yang Menciptakan, Yang Mengadakan, Yang Membentuk rupa...³⁰

Ia bersyukur kepada Allah Yang Maha memberi rezeki. Tiba-tiba ia seperti ditergur oleh nuraninya, ia teringat sabda Baginda Nabi,"*Tidak berterimakasih kepada Allah orang yang tidak bisa berterimakasih kepada sesama manusia.*"³¹

The first quotation, telling the reading of *dzikir* by Mirza for grateful to Allah SWT as the mannager of the world. And the second quotation, shows through the caracacter of Fahmi remembers that Allah is The Most Giving bless to Him. So, for appreciating that, he must say grateful for the human.

Islam stresses that '*aqidah* is the core from faith of all religion which come from God. In other word, the religion which doesn't have '*aqidah* can be said as a religion the matter and doesn't have values. Islam refutes strongly (atheism) from people who don't believe with existence of God as a creator. And also Al Qur'an disagrees with principle of polytheist (*musyrik*) taking pray to Gods other than Allah. And oppose

ideologies which unbelieving existence of angels, holy books and the final day. Islam ask them to have faith based on 'aqidah of Islam, which consider, dalil, and arguments.³²

3. Faith to The Atributte of Allah (Tauhid Asma' wa Shifat)

Tauhid asma' wa shifat in terminology means believing which decides that there is none co-equal with Allah name and his atributte in this world. No one can make the same with Him (Allah). Having an harmony with the message this novel, that some one's directionary in this world is not equal with Allah's directionary. Alhought, they are a king, an empire, a leader or headmaster in one of citizien, they are not proportional, if compared with Allah. He (Allah) is the Most Enormous, Most Garacious, and Most Merciful. In the novel, tells that:

...Maharaja Yang Mahasuci, Yang Maha Sejahtera...Dia memiliki nama-nama yang indah. Apa yang di langit dan di bumi bertasbih kepada-Nya. Dan Dialah Mahaperkasa, Mahabijaksana.

"Dengan nama Allah Yang Maha Pengasih lagi Maha Penyayang."

Dari Muhammad, hamba Allah dan utusan Nya kepada Heraklius, penguasa Romawi.

In the name of Allah, Most Gracious, Most Merciful"

From Muhammad, servant of Allah and His (Allah) messenger, to Heraklius, the master of Roman.³³

That is a quotation tells a letter from Rasulullah SAW. to the master of Roman, Heraklius. The opening letter is "*Bismillahirrahmanirrahim*" with the means, *In the name of Allah, Most Gracious, Most Merciful*. Allah the Almighty this universe, He is The Most Gracious (*Maha Rahmat*). His *rahmat* given to all of creatures in this universe, He does not decriminated all His creatures, although they cristian, Jewish, Persian, or moslem. His love spread to all of them.

He is The Most Merciful (*Maha Rahim*). Exception this, This is Allah's love just to moslem in the beyond. If compered, Allah love in this world (*Rahmat*) for all creatures just in 1 %. But Allah's love (*Rahim*) in the beyond it reaches 99 %. Many love, the beyond is better in the world. That is just to every one who has faith in his heart. That is just for moslem only.

4. Be afraid to Allah SWT Only

It is a manifestation of faith, that be afraid to Allah SWT is a ceratainty. Allah SWT can give the bad reply for bad thing which be done. Because of that, the one properly do every thing just to Allah SWT. He is the One who can give goodness or badness. As these quotations:

"Sekali lagi, saya tidak takut berhadapan dengan hukuman apapun, sekalipun itu hukuman mati. Yang saya takuti hanya Allah!" tegas Said Nursi. Kata-kata itu diucapkan begitu mantap dan penuh keyakinan. Semua yang hadir di ruangan itu terkesima.³⁴

"Saya sama sekali tidak takut. Bahkan jika akibatnya saya harus dibunuh dan dibuang di laut, maka laut akan jadi kuburan saya yang luas. Jika saya dieksekusi, maka saya akan bersemayam dalam jantung setiap rakyat negeri ini. Ketika saya datang ke Istanbul ini, saya sudah merelakan diri saya sebagai tumbal untuk memperjuangkan nasib bangsa saya!" Kemarahan Sefik Pasya sama sekali tidak mempengaruhi keberanian Said Nursi³⁵

"Once again, I don't be afraid with anything law, although that is dying law. The thing which i scary is Allah only!" firmly Said Nursi. Those words is said confidently. All of the audiences in that room are agaping.

"I really not be afraid. Event if the result is i must be killed an be throwed to the ocean, so the ocean will be my wide burial. If i am executed i will be there in heart of citizen this country....

Those quotations tells about the faith manifestation with the braveness of Said Nursi for facing the secular rezim which disagree with Said's ide in the article for better education at that country. The writer wants to invite the reader for knowing the values of faith in Said Nursi's heart by describing the strong faith character of Said Nursi.

5. Asking to Allah SWT

Humans are weak ceature. In the first creating of human, they is only a litle blood in mother's womb. In daily life, humans need long time to be strong. It is beginning childhood till adult time. It is like be mentioned in Al Qur'an:

"Allah is He Who created you from the weak condition, then he makes (you) after the condition it become a strong, then he makes (you) after it (a strong) the weak (back) and gray. He creates what He wills and He is the All knowing, All-Powerful. (QS. Ar Rum: 54)

The first from the weakness, makes humans can not standing without lean on The Almighty, they must pray for better life and strong condition. This value is like be mentioned by the dialog of Fahmi's friend in praying to the God:

"Ya Allah dengan cinta kami kepada Baginda Nabi, dan dengan cinta kami kepada para syuhada Uhud, berilah kesembuhan untuk saudara kami tercinta, Fahmi. Sadarkan dia, sembuhkan dia. Jangan Engkau uji dia dengan

sakit yang ia tiada kuat menanggungnya. Beri dia 'afiyah di dunia dan akhirat. Amin."³⁶

"Ya Allah with our love to the prophet, and with our love for *syuhada* Uhud, give the recovery for our beloved brother, Fahmi. Wake up him. Dont you examine him with the illness which he can not carry it. Give him 'afiyah in the world and in hereafter. Amin."

It tells Fahmi's friends hope for Fahmi's recovering. He become sick after doing *i'tikaf*. With big hope, they ask to the God for Fahmi's better health.

6. The Loyalty manifestation to Allah SWT

The loyalty manifestation to Allah SWT is the values of faith. The strong faith in heart of every moslem will be shown from the deed, the words, and all of thing which show the manifestation. This novel also show this values with the character of Nuriye (Said Nursi's mother). The great one is beggining from the great mother. It also with Badiuzzaman said Nursi who has a good mother with implementing faith values in daily activity. It is like be mentioned in description of daily life of Nuriye.

...Bahkan di mata Mirza, kebaikan Nuriye melebihi apa yang disampaikan ibunya ketika menjelaskan siapa Nuriye sebelum akad nikah. Selain hafal Al Qur'an, Nuriye adalah ahli ibadah. Setiap malam, Nuriye selalu bertanya apakah suaminya punya hajat dengan dirinya, jika dijawab ia maka Nuriye akan memakai pakaian terbaik untuk suaminya. Jika dijawab tidak, maka Nuriye kan tenggelam dalam ibadahnya, melantunkan hafalan Al Qur'annya dalam shalat malam...³⁷

...Event in Mirza seeing, Nuriye's goodness is more than as his mother said when explaining who is Nuriye before married. Not only remembering Al Qur'an, nuriye is a good servant. Every night, Nuriye always ask to his husband, his husband has desire with her or no...

7. Remembering to Allah SWT

It is one of faith value. Remembering to the God is the love manifestation to the God. Every one who loves someone will be always remember him/her. It is like remembering to Allah SWT. He is the One who has many love for His creature, so, it is a common if a servant remembers his God to get His (Allah) love.

Habiburrahman El Shirazy shows to this values by describing the habit of Mirza in narrative story:

Di keheningan pagi itu, seperti biasa, selepas shalat shubuh, Mirza menggiring lembu-lembunya ke padang gembala. Mirza seperti memimpin lembu-lembunya untuk berdzikir kepada Allah sebelum matahari terbit di ufuk timur. Mirza menjaga jangan sampai lembu-lembunya memakan rumput tidak halal di kebun orang. Karea itu, ia mengikat mulut lembu-lembunya itu

sepanjang jalan sampai di padang gembala umum yang halal untuk siapa saja....³⁸

Many ways can be used to remember the great of Allah. As told in the story, that Mirza always saying *dzikir* in every morning. He also invites his sheeps to *dizikir* to Allah, with the defferent way, with saving his sheeps from forbidden grass.

THE RELEVANCE OF THE NOTION OF EDUCATING FAITH VALUES IN THE NOVEL "API TAUHID" BY HAIBBURRAHMAN EL SHIRAZY WITH ISLAMIC EDUCATION

Islamic education is a process of educate, take care, and give some exercise about islamic education and minding formal or informal which based from Islam risala, so it can shows the character as moslem. Faith value is the first and formost thing which must be have by a moslem. Faith is foundation all of lecturing in Islam. In one's line with the missionary zeal of the messengers to enforce the value of *tauhid* on this earth. An inevitability, that faith as the primary foundation in the life of a Muslim. It does not has mean anything someone's worship which is not included by faith. In other words, the value of faith becomes the first measurement value someone's whorship as a servant of Allah.

As the purpose of islamic education for create the human who not only has competency for intellegency but also for character, and be the good personality who give the advantage for their self and the other. The strong faith in heart will show the good quality in every deed and action.

In this era, Islamic education has a role with the spirit of " faith " to improve the quality of a Muslim's faith. All learning resources of Islamic education such as religious books, *tausiyah*, tourism and some islamic events are the ways which can be used to keep one's faith. "Api Tauhid" Novel by Habiburrahman El Shirazy, can be a medium of faith education which gives the notion of faith based on the six pilars of faith. Those are faith to Allah SWT, faith to the angels, faith to holy books, faith fo the prophet, faith to the final day, and faith to the destiny. Those notions can show the reader for knowing faith values not only in theory but also by implementing in daily life which be shown by the figures in there.

CONCLUSION

"Api Tauhid" Novel is a literature which has many good notions there. It is a deserve novel to be read by everyone, not only for reader who love historical story, but also for all of reader who like a goodread, which can improve moslem faith in the heart. "Api Tauhid" Novel has some notions of educating faith values. Those are, faith to Allah SWT, faith to the angels, faith to the holy books, faith to the prophet, faith to the final day, and faith to the God's predestination.

Those six pilars faith in Islam, are the first and most things which must be have by every moslem. This novel deserve for learning, to improve faith in the heart and felling to make better life as the figure in the story. It is shown in using symbol, narrative and dialog, describing the figure of story, and describing plot "Api Tauhid" story.

There are relevances between the notion educating faith values with islamic education. The faith education as foundation of human religion, and be the first and formost thing which deserves to be learned. Because the main of islamic education purpose is creating the human with the strong faith who shows a good personlity which can be advantage to the other.

ENDNOTE

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- ¹Nasruddin Razak, *Dienul Islam* (Bandung: PT Al Ma'arif, 1996), page 120.
² Sutrisna Sumadi, Rafi'udin, *Ayo Mengenal Allah Pendekatan Psikologis Bagi Anak*, (Jakarta: Mutiara Sumber Widy, 2002), page 17.
³MIF Baihaqi, *Psikologi Pertumbuhan Kepribadian Sehat untuk Mengembangkan Optimisme*, (Bandung: Rosdakarya, 2008), page 233.
⁴ Nasrudin Razak, *Dienul Islam ...*, page 42.
⁵ Sayyid Sabiq, *Aqidah Islam terj. Moh. AbdaiRathomy*, (Bandung: Diponegoro), page 15.
⁶ Syekh Mahmud Syaltut, *Akidah dan Syariah Islam terj. Fachruddin HS.*, (Jakarta: 1994), page 40.
⁷ Saifur Rohman, *Pengantar Metodologi Pengajaran Sastra*, (Jogjakarta: Ar Ruzz Media, 2012), page 29.
⁸ Habiburrahman El Shirazy, *Api Tauhid Cahaya Keagungan Cinta Sang Mujaddid*, (Jakarta: Republika, 2014), page 499.
⁹ Nasrudin Razak, *Dienul Islam ...*, page 44.
¹⁰ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 372.
¹¹ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xxxiii.
¹² Nasrudin Razak, *Dienul Islam ...*, page 44.
¹³ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 569.
¹⁴ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 571-572.
¹⁵ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xv.
¹⁶ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xv.
¹⁷ Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xv-xvi.

¹⁸Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xvi.

¹⁹Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xvii.

²⁰Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page xvii.

²¹Interview with Habiburrahman El Shirazy by [email=manajemen_kangabik@yahoo.com](mailto:manajemen_kangabik@yahoo.com) at 20th May 2015.

²²Interview with Habiburrahman El Shirazy by [email=manajemen_kangabik@yahoo.com](mailto:manajemen_kangabik@yahoo.com) at 20th May 2015.

²³Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 79.

²⁴Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 79.

²⁵Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 79.

²⁶Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 83.

²⁷Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 130.

²⁸Zainudin, *Ilmu Tauhid Lengkap...*, page 20.

²⁹Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 287-288.

³⁰Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 130.

³¹Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 112.

³²Syekh Mahmud Syaltut, *Akidah dan Syariah Islam ...*, page 40.

³³Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 83.

³⁴Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 331.

³⁵Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 332.

³⁶Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 13-14

³⁷Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 140.

³⁸Habiburrahman El Shirazy, *Api Tauhid Cahaya ...*, page 128-129.