

A Semiotic Study from Religious Values in the Novel Entitled: Under Ka'bah Protection, Made by HAMKA

Abdul Latif¹, Wini Tarmini¹

¹University of Muhammadiyah Prof. DR. HAMKA, Jakarta, Indonesia
Correspondence email: abdul.latif@uhamka.ac.id

ABSTRACT

This study aims to understand the religious value in the novel entitled: Under Ka'bah Protection made by Hamka reviewed through semiotic study. This research uses qualitative descriptive method. The result shows that the Novel entitled Under Ka'bah Protection made by Hamka contains religious values from *aqeedah* and *akhlaq*. The semiotic study on icons, indices, and symbols finds that there are 17 religious values in *aqeedah* namely 2 icons, 4 indices, and 11 symbols. While the religious values in *akhlaq* are 19 namely 7 icons, 7 indices, and 5 symbols.

Keywords: Religious Values, icons, indices, symbols

INTRODUCTION

Literary works are not naturally occurred. It is born form the result of creativity, reality and imagination of the author poured into a piece of work, with the existence of characters as the main object elaborated. The result of author's imagination is not a textbook, therefore it cannot be studied as we usually do to the textbooks, instead we need to treat it as a work of art.

Literature is a form and result of creative work of art, which object are human as the character and their lives to be told through certain language as the media to tell stories. In this regard, the literary work produced by the author is not a mere story told without any beneficial purpose to the reader, it is a series of experiences familiar to the author that he wants to convey through positive messages. The messages delivered might be religious, educational, social, cultural, or describe the background of the author himself. From here, the reader may understand life's value, a belief, and other people's or certain society's point of view towards life through the literary works.

Literary works have various functions, including reactive function, didactic functions, aesthetic function, morality function, and religiosity function. Reactive function tends to be responsive or may react immediately against something occur inside of someone, its function is to entertain through literature. The didactic function is a function aims to educate the reader with the literary works through the sense of righteousness and kindness therein. Aesthetic functions is the function that gives sense of beauty. While the morality function conceives high sense of moral values, it enables the readers to differ good and bad. And the religiosity function has that religious teachings to be made as example for the readers.

If we connect the five functions of literary works to the current state of life, we can use them to study the most occur problems and has already become a habit. For example, the gang fight among students triggered by various small problems between individuals and groups refuse to yield to each other. Then bullying (suppression) among friends, and many other problems. These examples are proofing that the educational environment in particular, and the society in general, have not absorbed religious values in optimum manner.

Therefore, the Author is trying to study the religious values in the novel entitled Under the Ka'bah Protection made by Hamka. We hope that the result of this study may give depiction on the religious values from the characters in the novel. These religious values are referring to *aqeedah* and *akhlaq*. The character in the novel illustrates strong religious character, personality, or characteristic with respect to their *aqeedah* and *akhlaq*. Particularly in the love story between Hamid and Zainab, who were separated due to their different social status. Zainab must get married to the man that has already been chosen by her mother, despite that in the end Zainab refuse to do it. However, Hamid had decided to

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

go to Mecca to worship his God, when he knew that Zainab's mother had arranged a man for Zainab. In the end, Hamid had to die before the Ka'bah.

The characterization in this novel has a religious value to be set as example, in terms of controlling love by worshipping God. The religious value of *aqeedah* and *akhlaq* shall be studied with semiotic approach. Language sign in the novel entitled Under the Ka'bah Protection made by Hamka is interpreted into icons, indices, and symbols. As elaborated by Peirce that "*argued that interpreters have to supply part of the meanings of signs. He wrote that a sign, is something which stands somebody for something in some respect or capacity*". (Berger, 2014)

Signs in literary works can be seen from how the author tells the characterization of the behavior, personality, and image of the character, either explicitly through the dialogue of the characters or implicitly in the story. Thus, we can determine whether or not the signs contained therein can be interpreted as religious characterization. As for the signs in this semiotic study, it refers to Pierce's opinion in (Zaimar, 2014) that semiotics includes symbols, indices, and icons. Therefore, this study will examine on how the religious values of characterizations in the novel entitled Under the Ka'bah Protection made by Hamka shall be reviewed through semiotic studies.

Theoretical Review

Novels are fictional stories in the form of prose from a literary work. It contains life journey of a person or a group of people that has storylines and conflicts faced by the characters, especially the main characters. Since essentially novels are depicting everyday stories, despite that it might be fictional or essays, yet the conflicts and the events are usually found in people's daily life. Novel's story has lots of exemplary values and one of which is the religious value in each characterization. Each character in the novel entitled Under Ka'bah Protection made by Hamka has religious value and *akhlaq*. A characterization in novel entails description of behavior, personality, and image of the character either physically or psychologically.

Religious values analyzed in this novel are focusing on the *aqeedah* and *akhlaq*. *Aqeedah* is a belief upon the existence of Allah, the most glorified, the highest, in the daily life, in socializing with people, which is based on the *arkanul iman* (the pillars of faith), which are faith to Allah, the most glorified, the highest; faith to the angels; faith to the scriptures; faith to the prophets and messengers; faith to the judgment day; and faith to the destiny determined by Allah, the most glorified, the highest. Further, *akhlaq* is the demeanor/ manner or in other words is the behavior, courtesy, habits or customs. *Akhlaq* in this regard shall be addressed to Allah, the most glorified, the highest, to other human beings, and to the environment through the semiotic study.

Semiotic is the signs that has interpretation of meaning. In this regard, the interpretation of signs shall be associated with the verses in the Al-Quran which relates to the semiotics of icons, indices, and symbols. Peirce argues there are three types of semiotics often used, which are icons, indices and symbols. **Icon** is a sign resembles with the shape of the original object. It can also be interpreted as a relationship between a sign and a similar object. The purpose of an icon is to give a message about the original form of the object. Index is something that carries a function as a marker that indicates its sign. A symbol is something that indicates a sign prevalently used by the public through convention. As stated by Peirce as follow (Danesi, 2010).

RESEARCH METHOD

This study uses descriptive qualitative methods and analysis techniques for the characterization in the novel entitled Under Ka'bah Protection made by Hamka through semiotic study. In a study using qualitative method, it is explained by (Emzir, 2014) that qualitative research collects more data in the form of words or pictures instead of numbers. The written result of the study is consisting of the excerpt of data to illustrate and provide the proof of presentation. Such data includes the transcript of discourse, field notes, photography, videotapes, personal documents, memos and other official records. In their search of understanding, the qualitative researcher does not reduce the pages from the narration and other data into numeric symbols.

A descriptive analytical method was used in order to analyze the characterizations in the novel entitled Under Ka'bah Protection made by Hamka. This method is very suitable to analyse of words in such novel rather than using numbers. Further, the result of the analysis

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

The resource of data for this research is the novel entitled *Under Ka'bah Protection* made by Hamka. This book is published by Balai Pustaka. It is 76 pages thick.

1. Excerpt of data concerning the characterizations in the novel entitled *Under Ka'bah Protection* made by Hamka shall be traced through the analysis of religious values.
2. The data analyzed through the religious values shall be focusing on the *aqeedah* and *akhlaq*.
3. The data obtained from the analysis of the religious values, shall be examined with the semiotics while focusing on the icons, indices, and symbols.
4. The result of the analysis interpreted shall relate with the verses of the Al-Quran.

This research shall be assisted with the analysis table from the clarification process of the data that has been obtained in accordance with a predetermined category by words, sentences, and paragraphs. This is in line with Ratna who argued that this analysis method is made to the paragraphs, sentences, and words (Ratna, 2012).

RESULTS AND DISCUSSION

The religious values in *aqeedah* and *akhlaq* within the novel entitled *Under Ka'bah Protection* made by Hamka that were examined by the icon, index and symbol are as follow.

Aqeedah

Aqeedah referred here is the covenant over a firm belief to Allah, the most glorified, the highest. Fully trust and perform whatever been ordered, particularly elaborated under the *Arkanul Iman* (the pillars of faith) which is divided into six parts, which are faith to Allah, the most glorified, the highest; faith to the angels; faith to the scriptures; faith to the prophets and messengers; faith to the judgment day; and faith to the destiny determined by Allah, the most glorified, the highest faith in God, faith in angels, faith in scriptures, faith in Prophets and Messenger, faith in Judgment Day and faith in the destiny of Allah. The result of findings of the analysis are as follow.

Icon

- *The arrival of that new friend has changed Hamid's conditions and characteristics, it is uncertain on what news he probably brought from His Village, that might disturb Hamid's peace of mind. He became more diligent in reading scriptures, particularly the sufism written by Imam Al-Ghazali. (p. 6)*

In that story, Hamid's character entails religious value of *aqeedah* in terms of having faith to the Allah's scriptures by "*becoming more diligent in reading scriptures (Al-Quran ') particularly in the sufism scriptures*". This scene can be studied as semiotic in terms of icon. As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Israa verse 14.

أَفْرَأَ كَيْفَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ١٤

Which means:

"[It will be said] Read your record. Sufficient is yourself against you this Day as accountant."

- *He has left me and my mother in a very poor condition. Our home was only a small old house, which shall be better known if it is called as a hut or a shack. Our poverty has made mother becoming desperate in viewing the life and the association within this world, since the rope as the place to depend on has broken and the ground as the place to stand has fallen. Only I, who is staying, the only children, where she hung her future hope, an age that still in the dark. (p. 10).*

From the above excerpt, the characterization story of Hamid and his mother has a religious value of *aqeedah* with the significance of accepting the destiny from Allah the most gracious, the highest, for their modest life. This can be proven through the semiotic icon from the phrase of "hut or shack". As Allah, the most glorified, the highest, had saith in the Quran Surah Luqman verse 19.

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْمَضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

Which means:

“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of the donkeys.”

Index

- “Not necessarily, Mum. Sometimes if good luck can be the same, sometimes if it's less than that, it's just enough for us to eat every day ”(p. 15)

Hamid's character told by Hamka has a religious value of *aqeedah* against destiny and Allah's provision, which can still be amend with his effort to be thankful that they still in sufficiency. This is consistent with the semiotic index. As Allah, the most glorified, the highest, had saith in the Quran Surah At-Talaq verse 3.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ^٣ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ^٤ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا^٥

Which means:

“And will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.”

The next morning, I do not bring the snack's basket over my head anymore, yet I have gone to school clenching the slate. It seems that Engku Haji Jaafar will hand-over two benefits for me: first is to help me, second is to befriend with his daughter. Thus, I repent, moreover after my mother gave me some advice. I see Zainab as my biological sister. I protect her against bully from other students. After school, I often came with my mother to that big house, just in case there are something that we can assist and help with, since we have been considered as the members of that big house. (p. 17)

In the above excerpt, Hamid's characterization in the story has a religious value of *aqeedah* against Allah's destiny and provision which can be amended through endeavor. There shall be ease with hardship, which can be seen from the phrase of "The next morning, I do not bring the snacks' basket over my head anymore, yet I have gone to school clenching the slate ". This is consistent with the semiotic index. As Allah, the most glorified, the highest, had saith in the Quran Surah Ash-Sharh verses 3-6.

الَّذِي أَنْقَضَ ظَهْرَكَ^٣ وَرَفَعْنَا لَكَ ذِكْرَكَ^٤ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا^٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا^٦

Which means:

“Which had weighed upon your back. 4. And raised high for you your repute. 5. For indeed, with hardship [will be] ease. 6. Indeed with hardship [will be] ease”.

After a while, unexpectedly, a huge calamity had unexpectedly fall upon us consecutively. First is the sudden death of that generous Engku Haji Ja 'far. He is someone who's cherished very much by the people of this country, his right-minded and his intelligence in socializing, there is no single common practice there is that was not interfered with by Engku Haji Ja 'far. (p. 26)

Hamid's characterization in the story has a religious value of *aqeedah* to accept Allah's destiny that the person doing goods to him all this time has been deceased and Hamid must accept this circumstances. This is can be said as semiotic index in the phrase of "death". The religious value in this part is related to The Saith of Allah, the most glorified, the highest in Quran Surah Ghafir verse 67.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ نَّمٌّ مِنْ نُطْفَةٍ نَّمٌّ مِنْ عَلَقَةٍ نَّمٌّ يَخْرُجُكُمْ طِفْلًا نَّمٌّ لِنَبْلُغُوا أَشُدَّكُمْ نَّمٌّ لِنَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يَتُوفَىٰ مِنْ قَبْلِ^{٦٧} وَلِنَبْلُغُوا أَجَلًا مُّسَمًّى^{٦٧} وَلَعَلَّكُمْ تَعْقِلُونَ^{٦٧}

Which means:

“It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.”

Now Brother, your younger sister's body is aching. It is uncertain whether death will prevails in the morning, or tomorrow noon, no one certain on Allah's movement. I have high hopes for us to meet ...

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

And if you are late in returning home, the excavation remains, remnants of talqin waters and the trace of the two tombstone, are seemed to be the only ones you will get. (p. 62)

The excerpt above explains Zainab's character, it is illustrated that Zainab is surrendering to her last days that would befall upon her, by believing in Allah's *qada* and *qadar*. In this sentence we can see semiotic index. This matter is related to Quran Surah Ali 'Imran verse 145.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَتَجْزِي الشُّكْرِينَ ١٤٥

Which means:

"And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world – We will give him thereof; and whoever desires the reward of the Hereafter – We will give him thereof. And we will reward the grateful."

For the sake of when the book is finished, please send it to me even if it is only one copy, to help me serve the past memories, when we were still under the protection of Ka 'bah. Your best friend. (p. 2)

In this part, Hamka tells the characterization of "I" with the story that has a religious value of *aqeedah* with the means of worshipping Allah, the most glorified, the highest, through faith. Semiotic symbol can be seen in the word "under the Protection of Ka'bah" that such sentence has means in the characterization of "I" in the novel who has faith to Allah, the most glorified, the highest, by executing His order. As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Baqarah verse 128.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ دُرَيْتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ ١٢٨

Which means:

"Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

That was the time when I went on hajj. From Belawan Harbor, I have sailed to Jeddah, hitchhike aboard in the Karimata ship. For fourteen days I was adrift in a big sea. On the fifteenth day, I arrived at Jeddah Harbor, at that Red Sea Coast. Two days later, I was arrived at Mecca, the holygrail for the Muslims around the world. (p. 3)

Further, in the part of the story above, Hamka still tells about the characterization of "I" with the story that has a religious value of *aqeedah* with the means of worshipping Allah, the most glorified, the highest, through faith, in confidence despite that he must face hardship to deliver the hajj. Then, the meaning of "hajj" phrase in the above excerpt can be considered as related to semiotic symbol. As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Hajj verse 27.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧

Which means:

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain highway (to perform Hajj)."

How relieved my heart was when I saw the Ka'bah. I could not have possibly explain it, because ever since childhood, as how the custom for every Muslim is, the Ka'bah and those seven towers of the Masjidil Haram have becoming part of my memories. (p. 4).

The characterization of "I" with the story that has a religious value of *aqeedah* with the means of worshipping the fifth pillar of Islam, which is Hajj. This can proof the sign of semiotic symbol, from the phrase of "saw the Ka'bah". As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Baqarah verse 197.

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ١٩٧

Which means:

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

"Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relation and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear of Me, O you of understanding."

I stepped on the holygrail with good assumptions. I faced every people during their worship with full trust that they too feel the joy as how I feel. At first, I thought that in that holy nation, I shall not find any strange events or sad chronicles of human life. Because I assume that of course apart from myself, those people coming there are the happy and capable ones, who has more laughs than cries. But apparently, anywhere on earth, as long as it is occupied by humans, there shall be wealth and poverty, joy and sorrow, laughs and cries. (p. 4)

The characterization of "I" with the story that has a religious value of *aqeedah* with the means of worshipping the fifth pillar of Islam, which is Hajj. This can proof the sign of semiotic symbol, from the phrase of "the holy grail and the holy nation" and in the phrase of "saw the Ka'bah". As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Baqarah verse 197.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ١٩٧

Which means:

"Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relation and no disobedience and no disputing during Hajj. And whatever good you do – Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear of Me, O you of understanding."

As if I was not care anymore. While I was doing the tawaf around the Ka'bah, I saw that he was clinging onto the kaswah (curtain fabric covering the Ka'bah) he tilted his face to the sky, his tears dripped swiftly, soaking the turban that wrapped his chest, I also hear he prayed: O Allah! Strengthen your servant's heart!" (p. 7)

In the excerpt above, the characterization of "I" with the story that has a religious value of *aqeedah* with the means of worshipping the fifth pillar of Islam, which is Hajj. This can proof the sign of semiotic symbol, from the phrase of "tawaf around the Ka'bah. As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Hajj verse 26.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ٢٦

Which means:

"And [mention, O Muhammad], when we designated for Abraham the site of the House, [saying], 'Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate."

When I was four years old, my father had died, he had left me before I knew who he was and how his appearance is, I only found his picture on the wall, the picture when he was young, strong and sweet. (p. 10)

From the above excerpt, Hamka tells Hamid's characterization that has a religious value of *aqeedah*, by accepting Allah's destiny that his father had died ever since he was a child. This can be seen as semiotic symbol. As Allah, the most glorified, the highest, had saith in the Quran Surah Ghafir verse 67.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ لُطْفَةٍ ثُمَّ مِنْ عِلْقَةٍ ثُمَّ يُجْرِكُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدُّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يَتَوَقَّىٰ مِنْ قَبْلِ أَنْ يَلْبَسُوا أَجْلًا مُسْمًى وَلَعَلَّكُمْ تَعْقِلُونَ ٦٧

Which means:

"It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, the [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

"I will stay close, Mum," I replied. That's the house we live in across the street. My father had died and I live with my mother. She was the one who made these snacks. In the morning, I sell fried banana

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

and in the afternoon I usually sell shrimp rafts (shrimp sticks) or stewed chicken belly. (p. 15)

From the above excerpt, Hamid's characterization has a religious value of *aqeedah* with the means of accepting destiny from Allah, the most glorified, the highest, with a modest life. This can proof the sign of semiotic symbol, from the phrase of "My father had died and I live with my mother." As Allah, the most glorified, the highest, had saith in the Quran Surah Luqman verse 19.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُمْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

Which means:

"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of the donkeys."

In the next story, Hamid's character gets the same disaster of losing someone he loved after H. Ja'far died, now, his mother also follows after the H. Jafar deceased. In this part, Hamid's characterization has a religious value of *aqeedah* with the means of accepting destiny from Allah, the most glorified, the highest, that his mother died due to illness. This can be proven as semiotic symbol in the phrase of "the long-awaited period came, the time to move from the narrow realm to the wide one" and the phrase of "The words of afterlife comes out from her mouth, along with the departure of her life to the holy realm where humans are freed from all disease." As the complete excerpt stands as follows:

Not many nights after he gave that advice, the long-awaited period came, the time to move from the narrow realm to the wide one. While I was absorbed with giving medicines, I had a spoon on my right hand and held a glass on my left hand, He looked at me calmly, the final address of separation. The words of afterlife comes out from her mouth, along with the departure of her life to the holy realm where humans are freed from all disease. (pp. 32-33)

In the next excerpt, Hamka still explained on Hamid's characterization has a religious value of *aqeedah* with the means of worshipping Allah, the most glorified, the highest, through hajj. As Allah, the most glorified, the highest, had saith in the Quran Surah Al-Baqarah verse 128.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْكَرِيمُ ١٢٨

Which means

"Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

From this explanation, it can be seen in the phrase of "I have been here, under the protection of the Ka'bah" as a semiotic symbol in that phrase, along with the next excerpt.

Now, as You have seen, I am already here, under the protection of the holy Ka'bah, separated from the association of other humans. (p. 45)

At that time, I answered while a little joking, "Inshaa Allah, after hajj, I will quickly go home. Hopefully we can go home together. "(p. 59)

This part is telling the story about Saleh's characterization with the means of worshipping Allah, the most glorified, the highest, by doing hajj. This can be seen from the phrase of "*Inshaa Allah, after hajj, I will quickly go home.*" From the phrase, we can also see semiotic in the symbol. In this regard, it is explained in the Quran Surah Al-Baqarah verse 128.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْكَرِيمُ ١٢٨

Which means

"Our Lord, make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

Further, at the end of this story, Hamid's characterization is told to keep his endeavor in worshipping Allah, the most glorified, the highest, despite in that he was the state of difficulty at the time of hajj. This can be seen from the phrase "stopping/*wuquf* at Arafat", "Arafat is very hot", and "Mahsyar field". This can be interpreted as a semiotic symbol and had saith by Allah, the most glorified, the highest, in the

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

Quran Surah Al-Hajj verse 27.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧

Which means

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass."

As in the following excerpt:

With regards to Hamid, at the first half after receiving the letter he did not seemed to be influenced with the contents. But after a day and two, it seemed that he was pensive, more than usual. When we asked on his situation, he said that his body was aching. But since stopping/wuquf at Arafat is one of the pillars in hajj, he must not refraining from going there. (p. 64)

The heat at Arafat was so real that when we stopped/wuquf there for a day, we shall be remembering that we will someday stopped/wuquf at Mahsyar field. (p. 65)

Akhlaq

Akhlaq referred to in this this regard is the attitude/behavior in the means of courtesy, habits or customs of a person to the *Khaliq*/creator, which is Allah, the most glorified, the highest, fellow human beings, the natural environment. The following are the findings of the analysis.

Icon

Nearby our house, there is a large building with a spacious courtyard. In that yard, planted delicious fruits such as sawo and rambutan. The house was vacant for a long time, since the owner, a Dutchman, had returned to Europe; the house was looked over by an old house keeper this whole time. There's a hearsay that the house is going to be sold, since the master shall not be returning to this country. During those times, we would often came to that house asking for rambutan and sauh to Mr. Paiman, the old house keeper's name. (p. 13)

Hamid's characterization in that story illustrates his *akhlaq* values with the means of respecting the plants, to refrain from plucking/stealing unripe fruits as we please. This can proof sign of semiotic icon and connects to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Qasas, verse 57.

وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِطُ مِنْ أَرْضِنَا أَوْ لَمْ نُمْكِن لَهُمْ حَرَمًا ءَامِنًا يُجِبَىٰ إِلَيْهِ تَمْرٌثٌ كُلِّ شَيْءٍ رَزَقْنَا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٧

Which means

"And they say: "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know."

Next is about Zainab's characterization, whose *akhlaq* is kind to her fellows, one of which is to her attendant, Mr. Leman, and her good attitude when she eats betel. In this regard, the phrase of "betel" and "voice" are semiotic icons that connects to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Hujruat verse 2 and Quran Surah Al-Baqarah verse 57.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ٢

Which means:

"O, you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not."

وَظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٥٧

Which means:

"And We shaded you with clouds and sent down to you, manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves."

Here is the full excerpt:

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

That woman likes to eat betel, she has clear, friendly and caring face. Mr. Leman, as the maid who take care of the lawn, has never got a single loud voice from her. Her daughter was still young, just like mine. She complied obediently to whatever her mother ordered, turns out that it is because she is loved so much for she is an only child. (p. 14)

Then Hamka tells the story about the characterization of Mak Asiah and H. Ja'far on their *akhlaq* to fellow human beings on their concern to the poor and this can be studied as an semiotic icon and that connects to what Allah, the most glorified, the highest, had saith in Quran Surah At-Tawbah verse 60

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ قَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٦٠﴾

Which means

“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah And Allah is Knowing and Wise.”

Here is the complete excerpt.

The fine proverb from Mak Asiah is an upbringing from her husband, a reporter who is very friendly to the poor. There's a hearsay, that the wealth he has got is from his own sweats and efforts, they are not inheritance from his parents. He was once poor as well, but thanks to his faith, the door to livelihood has opened for him. Even though he is now filthy rich, he has never forgotten his condition in the past. He is very aware of poor people, he is quick in giving help to people in need. (p. 16)

One morning, I came to my mother's face with a very happy feeling, I brought a good news that strongly encourages her, that tomorrow Zainab will be delivered to school and I will be taken along. They will send me to school and paid by Haji Engku Jaafar himself, along with his daughter. (p. 16)

The excerpt above illustrates H. Ja'far's generous characterization towards Hamid. Hamid can go to school from the fees paid by H. Ja'far. This shows H. Ja'far has a religious value of *akhlaq* to fellow human beings and this can be associated as a semiotic symbol from the phrase of " They will send me to school and paid by Haji Engku Jaafar himself, along with his daughter " and "since Engku Hajj Ja'far is still able capable to spend for me" here is the complete excerpt.

And I, if I have finished the school, I will go to Padang Panjang, since Engku Haji Ja'far is still capable to spend for me, what else my mother can possibly dream of. (p. 19)

Further, Hamka tells about Hamid's characterization on his good *akhlaq* to the nature created by Allah, the most glorified, the highest, by simply thanking on His creation as illustrated in the full excerpt as follow.

The beauty of nature that surrounds that cold city brings back my memories of the past. Merapi, with its gold-like crater, the evening heat which illuminates the mountain peak when the sun intends to return to the west and risk its position to light the moon, singlang which is always filled with fog and its sugarcane gardens rippled by the wind all has risen odd feelings that really disturb my mind's journey . (p. 21)

From the excerpt above, there is a semiotic icon in the phrase of "The beauty of nature that surrounds that cold city brings back my memories of the past" and in the phrase of "the beauty of fountain in Batang Anai or climbing the Bait Tuai or Batu Sungai Andok cave, when I see that beauty of the nature's creation, I remember, how happy Zainab would be if she can also see it." This can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah Fatir verse 27

﴿لَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ٢٧﴾

Which means

“Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.”

Next is the story of Zainab's and Mak Asiah's on their good *akhlaq* to others, in this regard to Hamid's

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

mother when she was sick, Zainab and Mak Asih provided her with food such as porridge, as excerpted below.

Mak Asiah left with Zainab. On the table, they put a bowl of cooled porridge, covered with a small plate, for mother, because she could not eat rice. When she was about to leave, she said, "Take a good care of her. If she wakes up later, give her this porridge even if it is just a small spoonful."(p. 27)

In the excerpt data [24] there are semiotic icons which connects to what Allah, the most glorified, the highest, had saith in Quran Surah An-Nahl verse 90

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۙ﴾

Which means

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

Index

In the next excerpt.

I have heard, among the azan (bang) that faintly reached to the top of the seventh tower, among the roar of human's prayer who was travelling (tawaf) around the Ka'bah, among the takbir of the people who were running back and forth between Safa and Marwah hills, I have heard the cries and whimpers from a God's creature, very faint, as if was not there but it was, disappears and arises inside that great roar. (p.4)

In the part of story above, Hamka tells the characterization of "I" with the story that has a religious value of *akhlaq* with the means of worshipping Allah, the most glorified, the highest, or have *akhlaq* towards Allah, the most glorified, the highest, when doing Hajj. Then, the interpretation of the phrase "the roar of human's prayer " may proof as a form of semiotic index that can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Baqarah verse 200.

﴿إِذَا قُضِيَتْ مَسْجِدُكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ۚ﴾

Which means

"And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share."

In the next excerpt, Hamka explains the characterization of "I" that has the feeling to mutually help other people, in this regard is helping Hamid with his situation. This is evident by the excerpt of "borne what is heavy together, carry what is light together" and "I will help you just with the energy within me". These excerpt can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Maidah verse 2

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْبِينِ اللَّيْتِ الْحَرَامَ يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالنَّفْقَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۙ﴾

Which means

"O, you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

The complete quotation is as follows.

As a friend, who must borne what is heavy together, carry what is light together, moreover we are far from our homeland, you are ought to tell me, what is it that troubling you now, to the extent that you have changed a lot than usual? " (p. 8)

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

"I will help you just with the energy within me. Because even though we haven't been get along that much, I already know that you are a man of courtesy, I will not spoil your trust in me." (p. 8)

In the next excerpt, Hamka tells the characterization of Hamid's mother with a story that has moral religious value of *akhlaq* towards Allah, the most glorified, the highest, by praying to Him and teach her son (Hamid) to pray. This may proof a form of semiotic index that can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah Luqman verse 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

Which means

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Here is the complete excerpt.

Mother then showed me several prayers and readings, which was once performed by father as his dhikr when he was alive, spreading great praise to God, invoking the universe, pleading for His mercy. (p. 11)

Then in the next story Hamka tells about the characterization of Mak Asiah who felt sorry for Hamid by buying fried bananas Hamid brought. From this story, we can see that Mak Asiah has a religious value of *aqeedah* to her fellow human beings to love each other and this is evident from the phrase of "call him Nab, I feel sorry for him!" From that excerpt can be studied as an semiotic index and can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah At-Tawbah verse 40

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعَلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ٤٠

Which means

"If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise."

In this section the following complete quotation.

Eventually, the middle-aged woman was interested to call for what I. Likewise, her daughter. I once heard her said: "Call him Nab, I feel sorry for him!" (p. 14)

Next is the story about the characterization of Mak Asiah on her *akhlaq* to her fellow human beings, in this case to Hamid's mother, she considered as her own sister as in the excerpt "she sees as her own sister" as a semiotic index that connected to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Baqarah verse 220

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ فَلْنِصْلِحْ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَاِحْوِلْهُم مِّنْ أَمْوَالِهِمْ لَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٠

Which means

"To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise."

Here is the complete excerpt.

Although my mother was bashful and over-conscious on her low status, Mak Asiah, such is the name of Engku Haji Ja 'far's wife, was never exalted herself, as was the custom among women, conglomerates' wives or of other high-ranks. My mother was even considered as her own sister. She heard all of

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

mothers' feelings and bearings calmly with sorrowful face. Sometimes, she also cries when my mother tells sad matters. Thus when the story-time ends, a thick friendship was created between them, cherishing and loving each other. (p. 16)

Next is the story about H. Ja'far's characterization on his good *akhlaq* to his fellow human beings. He was both known for his generosity, and also good speeches in giving good advice to fellow human beings, especially towards Hamid. As the excerpt below

From his father I have got advice, Instead of his father I have got advice; "Study earnestly, Hamid, hopefully you will soon be keen-witted in religious matters and I hope I can assist you until you finish your studies ..." (p. 25)

The excerpt data [30] above has a semiotic index that can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah An-Nahl verse 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Which means

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

The results of the analysis of the next excerpt is telling the story of Hamid's characterization on his *akhlaq* towards Allah, the most glorified, the highest, by pleading for His mercy upon his sins as the excerpt below.

Yaa Rabbi, O, my Lord, the Most Gracious and Merciful! For, under the protection of the Ka'bah, the holy and chosen House of Yours, I stretch out my hands for Your grace (p. 67)

The excerpt data [31] shows a semiotic index. This can be connected to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Baqarah verse 285.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ٢٨٥

Which means:

"The Messenger believes, and so do the believers, in the guidance sent down upon him from his Lord: each of them believes in Allah, and in His angels, and in His Books, and in His Messengers. They say: "We make no distinction between any of His Messengers. We hear and obey. Our Lord! Grant us Your forgiveness; to You we are destined to return."

Symbol

I have received your letter my Best Friend, which was sent a month ago. At first, my heart was very sad because ever since we parted in Jedda, I have never received your letter anymore. But after I have received that letter and read it, my sadness and grief were disappeared; it is obvious that you have not forgotten me. There is no assistance that I can give to you in that work, only hereby I send you letters that I have not got the time to give to you when we were still in Mecca. (p. 1)

The excerpt data [32] tells the story on the characterization of "I" who has a religious value of *akhlaq* with the means of maintaining bond of friendship with semiotic as symbol. This can be seen from the word "letter". As Allah, the most glorified, the highest, had saith in Quran Surah An-Nisa verse 1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَمٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ١

Which means

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”

As a custom of pilgrims from the land of Java, I went as a freeloader in a sheikh's house, whose job and livelihood were solely giving shelter for the pilgrims. Before the room chosen by the sheikh for me, there was a small room fits for two. There lived a young man who was just about 23 years old. He has slender body, his hair was black and greasy. He was quiet, he likes to be pensive alone in that room of his. Usually before we can hear the call for prayer at dawn, he had already woken up first, went to the mosque alone. According to our sheikh's description, the young man is from Sumatra, he came last year. So, he is someone who had settled in Mecca. (p. 5)

In the next story, Hamka tells the characterization of Hamid who has a religious value of *akhlaq*, which is willing to get closer to Allah, the most glorified, the highest, by going to the Mosque for morning prayer, As Allah, the most glorified, the highest, had saith in Quran Surah At-Tawbah verse 18.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ۝ ١٨

Which means

“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.”

Next Hamka tells the characterization of “I” with the story of having *akhlaq* to fellow human beings (to Hamid), as seen from the following phrase.

Seeing that habit of him and his pious nature, I have put a great respect to him and I want to be acquainted. Then, in just two days, I have succeeded in performing my intention. I have had a noble friend who is exemplary. His life is very modest. He never neglecting his worship to God, he does not like to waste his time for unavailing deeds, also very fond of observing religious books, particularly the holy books describing about holy people, highly qualified sufism experts. (p. 5)

In the phrase data [34] above from the excerpt of “I have put a great respect” can be considered as a semiotic index and in this case also connected to what Allah, the most glorified, the highest, had saith in Quran Surah Al-Ahzab verse 44.

تَجِيبُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝ ٤٤

Which means

“Their greeting the Day they meet Him will be, “Peace.” And He has prepared for them a noble reward.”

Next is the story of Hamid's characterization which is told by Hamka as having religious value of *akhlaq* to his fellow human beings with the means of maintaining the bond of friendship with semiotics as a symbol. This can be seen in the word of “letter” and the connection with what Allah, the most glorified, the highest, had saith in Quran Surah An-Nisa verse 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝ ١

Which means

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”

Here is the complete excerpt.

In my heart I remember that I wanted to write to him; to replace myself to explain all feelings in my heart. I will write that letter sincerely, without mixing with words that might be offensive to the heart,

Proceeding books:

The 2nd International Conference and Innovation Exhibiti on Global Education (ICEGE)

either for love matters or other matters, besides, other people will not know the content of the letter if it is written in Dutch. But, ah ..., I have no heart to do it, since that action was a behavior in vain. (pp. 23-24)

Indeed, if it is measured by mind, I will only be worthy of being Zainab's brother, her defender. But love has a wider field than that size of the mind. That is what is written in the heart, which is difficult to forget forever. There was a hung-up answer that I had not heard from Zainab's mouth and I had a strong allegation that she would have given it to me that day. That's what has always been becoming a disease to me, but it has becoming medication as well. (p. 42)

In the excerpt data [35] and [36] above, there's story about Hamid's characterization on his value of *akhlaq* in brotherhood and it has a semiotic symbol in the excerpt. This is connected to what Allah, the most glorified, the highest, had saith in Quran Surah Ali 'Imran verse 103.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

Which means

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”

CONCLUSIONS

Based on the analysis of religious values in the novel entitled Under the Protection of Ka'bah made by Hamka, we can make the following conclusions.

1. The novel entitled Under the Protection of Ka'bah made by Hamka contains religious values
2. Hamid's characterization in the novel entitled Under the Protection of Ka'bah made by Hamka can bequeath religious values, since it reflects religious values in the form of *aqeedah* and *akhlaq*. It can be seen from the table of analysis that there are 17 excerpts which show that Hamid applied *the aqeedah* and 19 excerpts which show that Hamid applied the *akhlaq* in the novel
3. The religious values used in the entitled Under the Protection of Ka'bah made by Hamka are *aqeedah* and *akhlaq* which are reviewed based on semiotic studies in the form of icons, indices, and symbols. The more dominant religious value found in the novel is the *aqeedah* with the total of 19 excerpts while the *akhlaq* is only 17.
4. Research on the characterization of the entitled Under the Protection of Ka'bah made by Hamka is reviewing the semiotic study of the elements of icons, indices, and symbols from the aspects of *aqeedah* and *akhlaq*. In the aspect of *aqeedah* there are 2 icons, 4 indices, and 11 symbols while, the for the *akhlaq* aspect there are 7 icons, 7 indices, and 5 symbols.

REFERENCES

- Atmosuwito, Subijantoro. (2010). *Perihal Sastra & Religiusitas dalam Sastra*. Bandung: Sinar Baru Algensindo.
- Bannet. (2004). *An Introduction to Literature, Criticism and Theory*. Great Britain: Pearson Education Limited.
- Berger. (2004). *Semiotic Analysis Chapter 1*.
- Bertens, K. (1993). *Etika*. Jakarta: Gramedia.
- Boynton, Robert, W., & Maynard, Mack. (1978). *Introduction to the Short Short Story*. New Jersey: Hayden Book Company.
- Bunyamin, et al. (2012). *Aqidah untuk Perguruan Tinggi*. Jakarta: Uhamka Press.
- Danesi, Marcel. (2010). *Pesan, Tanda, dan Makna*. Yogyakarta: Jalasutra
- Deledalle, Gerard. (2000). *Charles S. Peirce's Philosophy of Signs: Essays in Comparative Semiotic*. Bloomington and Indiana polis: Indiana University Press.
- Emzir. (2014). *Metodologi Penelitian Kualitatif: Analisis Data*. Jakarta: Rajawali Press.
- Esten, Mursal. (2013). *Kesusastraan; Pengantar Teori dan Sejarah*. Bandung: Penerbit Angkasa.
- Faruk. (2014). *Metode Penelitian Sastra: sebuah penjelajahan awal*. Yogyakarta: Pustaka Pelajar.
- Hanum, Zulfa. (2013) *Kamus Istilah Sastra (Glossary of Literary Terms)*. Bandung: Angkasa.

Proceeding books:

The 2nd International Conference and Innovation Exhibit on Global Education (ICEGE)

- Haris, Abd. (2010). *Etika Hamka*. Yogyakarta: LKiS.
- Ismawati, Esti. (2013). *Pengajaran Sastra*. Yogyakarta: Penerbit ombak.
- Kosasih, E. (2012). *Dasar-dasar Keterampilan Bersastra*. Bandung: Yrama Widya.
- Kuiper, Kathleen (Ed.). (2012). *Prose: Literary Terms and Concepts*. Britania: Britannica Educational Publishing in association with Rosen Educational Services
- Kurniawan, Heru. (2013). *Menulis Kreatif Cerita Anak*. Jakarta: Akademia Permata.
- Merrell, Floyd. (2005). *Charles Sanders Peirce's Concept of the Sign*. Dalam *the Routledge Companion to Semiotics and Linguistics* Ed. Paul Cobley. London and New York: Routledge.
- Milhorhorn, Thomas. (2006). *Writing Genre Fiction: A Guide to the Craft*. Florida: Universal Publisher.
- Nazaruddin, Kahfie. (2015). *Pengantar Semiotika*. Yogyakarta: Graha Ilmu.
- Nurgiyantoro, Burhan. (1995). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Nurgiyantoro, Burhan. (2013). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Pradopo, Rahmat Joko. (1999). *Semiotika: Teori, Metode, dan Penerapannya dalam Penerapan Sastra*. Humainiora.
- Pujiharto. (2012). *Pengantar Teori Fiksi*. Yogyakarta: Ombak.
- Ratna, Nyoman Kutha. (2012). *Teori, Metode, dan Teknik Penilaian Sastra: dari Strukturalisme hingga Poststrukturalisme Perspektif Wacana Naratif*. Yogyakarta: Pustaka Pelajar.
- Razak, Yusron, et al. (2011). *Pendidikan Agama untuk Perguruan Tinggi & Umum*. Jakarta: Uhamka Press.
- Rokhmansyah, Alfian. (2014). *Studi dan Pengkajian Sastra; Perkenalan terhadap Ilmu Sastra*. Yogyakarta.
- Rosa, Helvy Tiana. (2003). *Segenggam Gumam*. Bandung: PT Syaamil Cipta Media.
- Rusmana, Dadan dan Yayan Rahtikawati. (2013). *Metodologi TAFSIR AL-QURAN: Struktural, Semantik, Semiotik, & Hermeneutik*. Bandung: CV. Pustaka Setia.
- Sobur, Alex. (2009). *Semiotika Komunikasi*. Bandung: PT Remaja Rosdakarya.
- Soemardjo, Jakob dan Saini. (1994). *Apresiasi Kesusastraan*. Jakarta: Gramedia Pustaka.
- Nani, Hikmat, dan Hidayatullah. (2016). *Teori Sastra: Pengantar Kesusastraan Indonesia*. Jakarta: UHAMKA Press.
- Sugiono. (2010). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif & Kualitatif*. Bandung.
- Suharianto, S. (1983). *Memahami dan Menikmati Cerita Rekaan*. Surakarta: Widya Duta.
- Tarigan, Henry Guntur. (2008). *Membaca: Sebagai Suatu Keterampilan Berbahasa*. Bandung: Angkasa.
- Vera, Nawiroh. (2015). *Semiotika dalam Riset Komunikasi*. Bogor: Ghalia Indonesia.
- Wibowo, Agus. (2013). *Pendidikan Karakter Berbasis Sastra: Internalisasi Nilai-nilai Karakter Melalui Pengajaran Sastra*. Yogyakarta: Pustaka Pelajar.
- Wicaksono, Andri. (2014). *Pengkajian Prosa Fiksi*. Sleman: Garudhawaca.
- Yani, Ahmad. (2010). *Akhlak Pribadi Muslim*. Jakarta: LPPD Khairu Ummah.
- Zaimar, Okke Kusuma Sumantri. (2014). *Semiotika dalam Analisis Karya Sastra*. Depok: Komodo Books.