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THE RELIGIOUSNESS OF PIOUS WOMEN IN THE NOVEL “BIDADARI BUMI: 9 KISAH WANITA SALEHAH” BY HALIMAH ALAYDRUS

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Abstrac

Discussions about religious discourse (religiosity) in a literary work are currently quite interesting to discuss. This is related to literary works which are considered to be imaginary works of their authors so they do not have authority in discussing religious issues. Literary works seem to only be reading material that has recreational (entertainment) and aesthetic value. As is often found in literary works such as novels, poetry, short stories and pantuns. In fact, apart from the recreational and aesthetic function, literary works also have a moral function, meaning that literature also provides readers with knowledge about good or bad morals, thus literary works also have religious values (religiosity). One of them is a novel which contains many religious values. Novels can inspire readers to pay more attention to the religious side of life. This shows that the religious aspects contained in the novel are Islamic teachings. The novel Bidadari Bumi: 9 Stories of Salebah

Women, is a novel that tells the story of a role model woman in Tarim, Hadramaut, Yemen. This novel is very worthy of being used as an example in life. Especially for Muslim women in this century who are experiencing a crisis of religious values, examples and role models for pious women. The novel Bidadari Bumi: 9 Stories of Salehab Women, is not just a reading novel, this novel is full of examples about life, and also the writing in this novel is presented in very good language, and is easy to understand. So it becomes a special attraction for readers.

Abstrak

Diskusi tentang wacana keagamaan (religiosity) dalam sebuah karya sastra saat ini cukup menarik untuk diperbincangkan. Hal ini terkait dengan karya sastra yang dianggap sebagai karya imajiner dari pengarangnya sehingga tidak memiliki otoritas dalam membincang persoalan keagamaan. Karya sastra seolah-olah hanya menjadi bahan bacaan yang bernilai rekreatif (hiburan) dan estetika saja. Sebagaimana banyak di jumpai pada karya sastra seperti novel, puisi, cerpen dan pantun. Padahal, selain fungsi rekreatif dan estetika karya sastra juga mempunyai fungsi moralitas, artinya sastra juga memberikan pengetahuan terhadap pembaca mengenai tentang moral baik ataupun buruk, demikian karya sastra juga mempunyai nilai-nilai keagamaan (religiosity). Salah satunya adalah novel yang didalamnya banyak memuat nilai-nilai religius. Novel bisa memberikan inspirasi kepada pembaca untuk lebih memperhatikan sisi religi bagi kehidupan. Hal ini menunjukkan bahwa aspek religi yang terdapat dalam novel merupakan ajaran agama Islam. Novel Bidadari Bumi: 9 Kisah Wanita Salehab, merupakan novel yang berkisah tentang wanita panutan yang berada di Tarim, Hadramaut, Yaman. Novel ini sangat patut untuk dijadikan sebagai teladan dalam kehidupan. Terutama bagi wanita-wanita muslimah di abad ini yang mengalami krisis nilai-nilai religius, keteladanan dan panutan wanita-wanita salehab. Novel Bidadari Bumi: 9 Kisah Wanita Salehab, bukan hanya sekedar novel bacaan, novel ini penuh teladan tentang kehidupan, dan juga tulisan dalam novel ini disajikan dengan bahasa yang sangat baik, dan mudah untuk dipahami. Sehingga menjadi daya tarik tersendiri bagi pembaca.

Keywords: *Religiosity, Women, Novel, Halimah Alaydrus*

A. Introduction

The dialogue between literature and religion can imply connecting the influence of religion within a literary work. Religious literature is an interesting object of study due to the close relationship between literature and religion. This form of literature is the result of a fusion between culture and the religious values deeply embraced by

the author. In literary works, an active response from the author is often depicted in their experience of the meaning of their firmly held faith. As expressed by Mangunwijaya¹, Santoso², dan Atmosuwito³ that literature grows and evolves from something inherently religious; religious literary works are those that embody the values of religious teachings, morality, and aesthetic elements.

Religious literature demonstrates that the author feels called to incorporate religious values into their literary work. Literature presents the meaning of life values within,⁴ it also conveys religious messages (religious values) within its story. Literature is not only connected to morality but also to religious themes; the relationship between the two is not a new concept.

When discussing literature, among the works that extensively incorporate religious values are novels in the religious genre, pioneered by Sutan Takdir Alisjahbana⁵ titled “Layar Terkembang. the novel by Abdul Malik Karim Amrullah titled “Tenggelamnya Kapal Van Der Wijk”⁶, “Di Bawah Lindungan Ka’bah”⁷. Y.B Mangun Wijaya, the novel titled “Balada Dara-Dara Mendut”⁸. The

¹ Deanty Rumandang Bulan, “Analisis Nilai-nilai Religius dalam Novel Jilbab Traveler Love Sparks In Korea Karya Asma Nadia dan Pemanfaatannya Sebagai Bahan Ajar Sastra Di SMA”, *Jurnal Prodi Pendidikan Bahasa dan Sastra Indonesia FKIP Universitas Bandung*, Vol. 11 No. 2 Mei-Oktober, (2018), 20.

² Sofi Oktoviana, “Nilai-Nilai Religiusitas dalam Novel Bumi Cinta Karya Habiburahman El Shirazy: Kajian Intertekstual”, (Tesis, Universitas Negeri Semarang, 2017), 4..

³ Nensi Apriliya, Sri Utami, “Religiusitas dan Moralitas Tokoh Utama dalam Novel Bulan Terbelah di Langit Amerika Karya Hanun Salsabila Rais”, *Jurnal Online Fenomena*, Vol. 5 No.2 November, (2022), 151.

⁴ I Komang Warsa, *Nilai-Nilai Spiritual dan Karakter dalam Sastra*, (Denpasar: Balai Bahasa Bali, 2018), 90.

⁵ Abdul Kohar, “Islamic Theology And Rasioanal: Analisis Pemikiran Sutan Takdir Alisyahbana”, *Jurnal Pemikiran Keislaman*, Vol. 31, No. 1 Januari, (2020), 108.

⁶ Deby Rodearni Sibolon, Esra Perangin-angin, dkk, “Analisis Nilai-Nilai Religius, Moral, dan Budaya Pada Novel Tenggelamnya Kapal Van Der Wijk Karya Hamka Serta Relevansinya Sebagai Bahan Ajar Sekolah Menengah Atas”, *Jurnal Basataka*, Vol. 5 No. 1 Juni, (2022), 55-60.

⁷ Ahmad Safaruddin Amin, “Nilai Religius dalam Novel Di Bawah Lindungan Ka’bah Karya Hamka (Analisis Semiotika Roland Barthes), 86-134.

⁸ Yopi Novanda, “Relasi Novel Balada Dara-Dara Mendut Karya Y.B. Mangunwijaya”, *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Vol. 4 No. 2 Oktober, (2022), 13.

novel by Ayu Utami titled “Saman”⁹. The novel by Habiburahman El Shirazy titled “Dalam Mihrab Cinta”¹⁰. The novel by Asma Nadia titled “Cinta dalam 99 Nama-Mu”¹¹. From the various authors and their literary works mentioned above, we can see that literature and religion have a very close and inseparable relationship. The connection between religion and literature is complex and has many dimensions. Literature often reflects the values, beliefs, and norms present in society, including those derived from religion.

The discussion about religious discourse (religiosity) in a literary work remains quite intriguing to explore. This relates to literature, which is regarded as an imaginative creation of the author, thus lacking authority in discussing religious matters. Literary works seem to serve merely as reading materials valued for their recreational (entertainment) and aesthetic qualities. This is commonly found in various literary forms such as novels, poetry, short stories, and traditional verses.

In fact, aside from their recreational and aesthetic functions, literary works also possess a moral function, meaning that literature provides readers with knowledge about good and bad morals. Likewise, literary works also encompass religious values (religiosity).¹² One example is a novel that contains many religious values. Novels can inspire readers to pay more attention to the religious aspects of life. This indicates that the religious elements found in the novel represent teachings of Islam.¹³ Studies on the relationship between

⁹ Endra Muplihun, Nilai Moral Dwilogi Saman dan Larung Karya Ayu Utami”, *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Vol. 1 No. 2 September, (2016), 61-62.

¹⁰ Lisa Esi Lestari, “Nilai Religius dalam Novel Dalam Mihrab Cinta Karya Habiburahman El Shirazy, (Artikel Penelitian, Universitas Islam Negeri Syarif Hidayatullah, Jakarta, 2011), 58.

¹¹ Ruri Resmiana Sari, “Nilai-Nilai Religi pada Novel Cinta Dalam 99 Nama-Mu Karya Asma Nadia dan Rancangan Pembelajaran Sastra Di SMA/MA”, (Skripsi, Universitas Lampung, Bandar Lampung, 2019), 36-81.

¹² Ahmad Bahtiar, “Religiusitas Masyarakat Jawa dalam Karya Sastra Indonesia Modern.” *Jurnal DIEKSIS*, Vol. 03 No.04 Desember, (2011), 341.

¹³ Deanty Rumandang Bulan, “Analisis Nilai-Nilai Religius dalam Novel *Jilbab Traveler Love Sparks In Korea* Karya Asma Nadia dan Pemanfaatannya sebagai Bahan Ajar Sastra Di SMA”, *Jurnal Prodi Pendidikan Bahasa dan Sastra Indonesia FKIP Universitas Bandung*, Vol. 2 No. 3 Oktober, (2018), 29.

religion and literature have been widely conducted. Among these, the majority of researchers discuss the religious values present in literary works. Research on religious values in literature has been carried out by several studies, such as, Nensi dan Sri Utami¹⁴, Mutiara dan Dita¹⁵, Yovi Novanda¹⁶, Delilatul dan Ainol¹⁷, Hamimah¹⁸, Ngimadudin dan Kasnadi¹⁹. The main focus of this research is to analyze the religious values found in literary works. In essence, literature is connected to spiritual beliefs, containing messages about religiosity and various aspects related to religion.

In addition to the aspect of religiosity in literature, there are also researchers who study the relationship between religion and literature. This can be seen in the writings of Abdul Hadi, Jajat Burhanudin, Akhmad Nugroho, A. Muh. Akhmar, Zuariti, and Jajang A. Rohmana, who state that the relationship between religion and literature has been agreed upon by scholars and Muslim thinkers. In a broader sense, Islam is not merely a religion that teaches a specific belief system and forms of worship; since its inception and in its subsequent development, Islam is a worldview that fosters the emergence of culture and traditions of knowledge and art, including literary traditions in regions where the population has converted to Islam.²⁰ As a worldview, Islam consists of four main pillars, from

¹⁴ Nensi Apriliya, Sri Utami, dkk, "Religiusitas dan Moralitas Tokoh Utama dalam Novel Bulan Terbelah di Langit Amerika Karya Hanun Salsanila Rais, *Jurnal Online Fenomena*, Vol. 5 No. 2 November, (2022), 51.

¹⁵ Mutiara Sani dan Dita Maulida Agriyanti, "Hubungan Antara Bahasa, Sastra, Agama, dan Politik dalam Kajian Kemanusiaan", *Jurnal Sastra dan Bahasa*, Vol. 2 No. 3 Oktober, (2023), 34.

¹⁶ Yovi Novanda, "Relasi Agama Katolik dan Kolonialisme dalam Konteks Pendidikan Asrama Pada Novel Balada Dara-Dara Mendut Karta Y.B.Mangunwijaya, *Jurnal Pendidikan Bahasa dan Sastra*, Vol. 4 No. 2 Oktober, (2022).

¹⁷ Delilatul Adawiyah dan Ainol, "Analisis Nilai Religius Pada Novel Mencintaimu Dalam Doa Karya Shineeminka, *Jurnal Bahasa*, Vol. 12 Maret, (2022).

¹⁸ Hamimah, "Nilai-Nilai Religius dalam Novel Hati Suhita Karya Khilma Anis, (Skripsi, Institut Agama Islam Negeri Madura, 2021), 33-64.

¹⁹ Ngimadudin, Kasnadi, "Nilai-Nilai Religius dalam Novel Kembara Rindu Karya Habiburahman El Shirazy, *Jurnal Bahasa dan Sastra*, Januari, (2021), 59-63.

²⁰ Akhmad Nugroho, A. Muh. Akmar, *Sejarah Kebudayaan Islam Indonesia Sastra dan Seni*, (Jakarta:Kementerian Pendidikan dan Kebudayaan, 2015), 2.

which various branches of Islamic knowledge and types of Islamic literature are formed.²¹ The four pillars are *aqidah* (faith), *syariah* (law), muamalah (social transactions), and akhlak (morality).²² I Komang Warsa, in his writing, states that the unity between religion and literature in the early stages of history is an undeniable reality.²³ Religion and literature are entities that continually live and evolve within human life.²⁴ A.A. Navis, Taufik Ismail, and Abdul Hadi, in their writings, state that literature, religion, and spirituality meet in silence as a means of enriching spiritual life.²⁵ Literature that guides religion towards achieving a level of spiritual depth can present itself as literature of crisis and protest.²⁶ Literature that attains spirituality is literature that brings enlightenment to its readers, enabling the realization of diverse values in life that harmonize and balance the fulfillment of both physical and spiritual needs.²⁷ In this regard, the relationship between religion and literature is one of mutual influence, creating a complex intertwining between religious dimensions and literary expression within human culture. In addition to religious values and the relationship between religion and literature, there are also studies that investigate the characters or religious character values in literary works (novels), as seen in the writings of Saraswati²⁸, Fiki Wasilaturohmah²⁹, Dinda³⁰, Ilma

²¹ *Ibid.*

²² *Ibid.*

²³ I Komang Warsa, "Nilai-Nilai Spiritual dan Karakter dalam SASRA, (Denpasar: Balai Bahasa Bali, 2018), 93-96.

²⁴ *Ibid.*

²⁵ A.A.Navis, Taufik Ismail, dkk, Sastra, Agama, dan Spiritualitas, (Jakarta:Badan Pengembangan dan Pembinaan Bahasa, 2012),4.

²⁶ *Ibid.*, 6.

²⁷ *Ibid.*, 7.

²⁸ Saraswati, "Nilai-Nilai Karakter Religius dalam Novel" Negeri 5 Menara" Karya Ahmad Fuadi, *Journal of Social Sciences and Humanities*, Vol. 2 No. 2, (2022), 40-62.

²⁹ Fiki Wasilaturohmah, "Nilai-Karakter Religius dan Kerja Keras dalam Novel "Tentang Kamu" Karya Tere Liye dan Relevansinya dengan Pendidikan Karakter Anak Sekolah Dasar, (Skripsi, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2022), 40-62.

³⁰ Dinda Zulaikhah, "Analisis Nilai Karakter Religius dalam Novel Hati Suhita Karya Khilma Anis, *Jurnal Studi Kemahasiswaan*, Vol. 1 No. 2 Agustus, (2021), 109-113.

Fadhilatul Kusna³¹, Muhammad Rois³², Rahmat Gunawan³³, Aida dan Leli³⁴. Based on the results of several studies, the values of religious characters or the character traits in literary works, such as novels, refer to how teachings or religious values are reflected in the characters and the story. This can encompass aspects of spiritual life, moral conflicts, and the influence of beliefs on character development.

One novel that falls within the religious genre is **Bidadari Bumi: 9 Kisah Wanita Salehah**, which tells the stories of nine exemplary women from Tarim, Hadramout, Yemen. This novel serves as an excellent model for life, especially for Muslim women today who are experiencing a crisis of religious values, role models, and the examples set by virtuous women. This novel is not just a reading material; it is rich in lessons about life and is written in a very good, easily understandable language, making it particularly appealing to readers.

B. Method

In this research, the researcher employs qualitative research of the library research type, which involves collecting and studying the necessary literature. This research is descriptive and philosophical in nature, aiming to present a certain state, object, and specific habits or behaviors, which are then analyzed critically. The material object of this study is the novel **Bidadari Bumi: 9 Kisah Wanita Salehah**, while the formal object is the philosophy of religion.

³¹ Ilma Fadhilatul Kusna, "Nilai-Nilai Karakter Religius dalam Novel Janji Karya Tere Liye dan Relevansinya Terhadap Materi Pendidikan Agama Islam dan Budi Pekerti Di Sekolah Menengah Atas (SMA), (Skripsi, Universitas Islam Negeri Profesional Kiai Haji Saifuddin Zuhri Purwokerto, 2023), 59.

³² Muhammad Rois Abdulfatah, Sahid Teguh Widodo, dkk, "Membentuk Karakter Siswa SMA Melalui Karakter Religius Pada Novel Mahamimpi Anak Negeri Karya Suyatna Pamungkas, Jurnal Pendidikan, Vol. 7 No.2 Agustus, (2018), 147-151.

³³ Rahmat Gunawan, "Nilai Pendidikan Karakter Religius Novel Rantau Muara Karya Ahmad Fuadi, Jurnal Kependidikan Islam, Vol. 4 No. 2 Juli-Desember, (2018), 144-152.

³⁴ Aidah Azizah dan Leli Nafi Setiana, "Karakter Tokoh Dalam Novel Langit Meka Berkabut Merah Karya Geidurrahman Al-Mishry Berbasis Nilai-Nilai Karakter Religius dan Implikasinya dala Pembelajaran Sastra Di Madrasah Aliyah", Jurnal Refleksi Edukatika,(2016), 81-83.

The aim of this research is to explain the depiction of virtuous women and to describe the religiosity of these women in the novel “*Bidadari Bumi: 9 Kisah Wanita Salehah*”. The benefits of this research include providing knowledge and insights into the manifestation of religiosity, particularly in relation to Islamic creed and philosophy. In the realm of literature, this study is expected to serve as a reference for creating literary works, especially in the religious domain.

In data processing, the researcher undertakes three stages: reading data related to the research object, utilizing the internet, and reviewing literature both comprehensively and substantively. In this regard, the researcher employs several data analysis methods, including the historical continuity method, which describes the background of the emergence of the novel **Bidadari Bumi: 9 Kisah Wanita Salehah**. Content analysis is another method used to verify the authenticity and originality of the data obtained through literature. This method allows the researcher to determine and depict a specific focus, namely the religiosity of virtuous women.

Interpretation techniques involve interpreting or making interpretations that are not subjective but must rely on objective evidence to achieve authentic truth. In this context, the researcher analyzes Halimah Alaydrus’s novel regarding the religiosity of virtuous women in **Bidadari Bumi: 9 Kisah Wanita Salehah**. Finally, in the conclusion-drawing method, the researcher uses an inductive approach, which involves thinking from specific instances to general conclusions.

C. Result and Discussion

In this section, the researcher will present an exposition regarding the results and discussions conducted on the existing issues. This research is part of literature, specifically examining the novel **Bidadari Bumi: 9 Kisah Wanita Salehah**, which is a religious or spiritual novel that prominently features the norms of a religion. It contains numerous moral values and wisdom that can be gleaned from its narrative. The genre of this novel generally recounts stories based on real-life events. Additionally, each story in the novel is grounded in religious values, which are easily understood by readers.

Based on its content and characters, this novel is categorized as non-fiction since it narrates actual events that have occurred based on someone's experiences,³⁵ several findings have been obtained by the researcher as a result of data collection and data processing from the novel "Bidadari Bumi: 9 Kisah Wanita Salehah". All data collected by the researcher were indeed obtained from the novel "Bidadari Bumi: 9 Kisah Wanita Salehah". All data collected by the researcher correspond to the issues that are the focus of the research, which were derived from the novel "Bidadari Bumi: 9 Kisah Wanita Salehah". These data are described and analyzed as a basis for drawing conclusions from the initial objectives of the research. The purpose of this study is to understand the religiosity of the virtuous women depicted in the novel "Bidadari Bumi: 9 Kisah Wanita Salehah".

The religiosity of virtuous women in the novel *Bidadari Bumi: 9 Kisah Wanita Salehah* is analyzed in this section using the Glock and Stark theory, which states that religiosity encompasses the overall function of an individual's soul, including beliefs, feelings, and behaviors that are consciously and sincerely directed toward their religious teachings by practicing five religious dimensions. These dimensions include the dimension of belief, the dimension of worship practices, the dimension of spiritual experience, the dimension of application, and the dimension of knowledge.

1. Dimension of Belief

a. Faith in God

Faith in God is the heartfelt acknowledgment that God truly exists with all of His majesty and perfection. This acknowledgment is then proclaimed verbally and demonstrated through tangible actions. Believing in God is the first stage that humanity must go through. As Allah SWT says:

In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message to us to always have faith in Allah SWT, and some of the messages are as follows:

³⁵ Arisni Kholifatu Amalia dan Icha Fadhillasari, *Sastra Indonesia*, (Bandung: PT. Indonesia Emas Group, 2022), 115.

“Siang itu di fakultas aku langsung mencari Hasan, dan ketika aku menemukannya, aku langsung menarik tangannya bergegas menuju masjid terdekat. Disanalah dengan disaksikam imam Masjid, aku mengikrarkan dua kalimat syahadat untuk pertama kalinya.”³⁶

The quote explains that the "I" character immediately sought out Hasan and rushed to the mosque to witness the "I" proclaiming the two shahadah as a prerequisite for entering Islam: "There is no god but Allah, and Muhammad is the messenger of Allah." From the story above, Halimah Alaydrus, the author of "Bidadari Bumi: 9 Kisah Wanita Salehah", crafts a narrative that reflects the circumstances of the women around her. The writing portrays what a virtuous woman is like; based on the quote, a virtuous woman is one who believes in Allah SWT and is certain of His existence.

b. Belief in the Angels of Allah

The second Pillar of Faith is to believe in the Angels of Allah. Angels are Allah's creations made from *nur* (light). Their existence is part of the unseen world, and belief in them is obligatory for every individual. The ten angels that must be known are: Angel Jibril, Angel Mikail, Angel Izrail, Angel Israfil, Angels Raqib and Atid, Angels Munkar and Nakir, Angel Malik, and Angel Ridwan.

In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys the message to us to always believe in the angels of Allah SWT. The messages include the following:

“Terima kasih pula kau telah bawa aku kerumah ini. Rumah yang aku yakini di mata malaikat-malaikat-Mu lebih inda dari rumah bermarmer mewah namun penghuninya tak pandai mensyukuri nikmat-Mu.”³⁷

The excerpt explains that the "I" here, as the author, is very grateful to Allah SWT for the encounter with a pious woman in that house. She believes that Allah's angels prefer a humble home whose

³⁶ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, Wafa Production, (2019), 80.

³⁷ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 13.

occupants are devoted worshippers over a luxurious home whose residents are ungrateful for Allah's blessings. Based on this story excerpt, the author of **Bidadari Bumi: 9 Wanita Salehah**, Halimah Alaydrus, describes a pious woman devoted to worship, whose home would be beloved by Allah's angels.

However, it is not uncommon to find women in everyday life who do not truly believe in the angels, as seen in minor sins like not covering themselves properly or engaging in excessive jesting. These minor sins, if done repeatedly, can become major sins, with angels ever-present to record each good and bad deed. Through the lens of Glock and Stark's theory of religiosity, as illustrated in **Bidadari Bumi: 9 Kisah Wanita Salehah**, a pious woman is one devoted to worship and who firmly believes that Allah's angels favor homes where worship to Allah SWT is continuously practiced. This falls within the dimension of belief, which is to have faith and conviction in the angels of Allah.

c. Believing in the Books of Allah

The third Pillar of Faith is to believe in the Books of Allah. There are only four Books that must be believed in: the Torah, the Psalms, the Gospel, and the Qur'an. In the novel **Bidadari Bumi: 9 Kisah Wanita Salehah**, the author conveys the message that we should always have faith in the Books of Allah SWT. The messages include the following:

"I can still vividly remember when, on a Thursday night, she came to Daruzzahro and found me reading Surah Al-Kahfi. She asked me why I was reading it," I explained to her the virtues of the Surah and the recommendation to read it on Thursday night or Friday. The next day, which was her scheduled study session with me, she didn't arrive until evening. She apologized for her absence earlier in the day and then shared that she had spent the whole day trying to read Surah Al-Kahfi. Since she was still learning to recite, it took her the entire day to finish. She only paused for the obligatory prayers and her usual sunnah prayers."³⁸

³⁸ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 82-83.

The excerpt describes the virtues of reciting Surah Al-Kahfi from the Qur'an and practicing it every Thursday night or Friday morning. Halimah, as the "I" in the passage, is reading Surah Al-Kahfi on a Thursday night when Maryam, as the "she," inquires about it. Ustadzah Halimah then explains the virtues of reading Surah Al-Kahfi on Thursday night or Friday. Inspired, Maryam also begins reading it, but as she is still learning to recite, it takes her the whole day to complete the Surah. Consequently, Maryam is unable to attend her study session with Halimah and eventually apologizes for her absence.

Based on the excerpt, Ustadzah Halimah, portrayed as a pious woman, is someone who reads and practices the teachings of the Qur'an (the Book of Allah). However, it is not uncommon to find women who do not pay attention to or practice the Qur'an in their daily lives. This may include limited ability to read and write the Qur'an, as well as a lack of engagement with Islamic teachings outlined in the sacred text, such as praying, reciting verses, or participating in religious rituals.³⁹

d. Belief in the Messengers of Allah

The fourth Pillar of Faith is to believe in the Messengers of Allah. The messengers are chosen individuals entrusted by Allah SWT to convey His religious laws to humanity. The 25 prophets that must be believed in include Adam, Idris, Nuh, Hud, Shaleh, Ibrahim, Lut, Ismail, Ishaq, Ya'qub, Yusuf, Ayyub, Syu'aib, Musa, Harun, Zulkifli, Dawud, Sulayman, Ilyas, Ilyasa', Yunus, Zakariya, Yahya, Isa, and, finally, the Prophet Muhammad.

In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author encourages us to always believe in the Messengers of Allah SWT. One of these messages is conveyed in the following way: "Suddenly, the microphone I was holding was taken by Hubabah Bahiyah, who was sitting beside me, and she began to speak."

"Demikianlah indahnya ibadah shalat mereka para kekasih Allah swt. Kita mengaguminya dan kurasa sampai kapanpun kita hanya bisa mengaguminya. Sebab untuk memiliki kekebusyukan setingkat

³⁹ Angelina Presscilla Hasiwa dan Muhajir Darwis, "Analisa Faktor yang Mempengaruhi Rendahnya Kemampuan Membaca dan Menulis Al-Qur'an," *JLEB: Journal of Law Education and Business*, Vol.1 No. 2 Oktober, (2021), 679.

mereka teramat banyak anak tangga yang harus kita tapaki. Tingkatan mereka sedemikian tinggi. Bagi kita cara mendekatkan diri kepada Allah swt. yang paling mungkin kita lakukan adalah dengan mencintai Nabi Mubammad.” “Cintai Nabi sekemampuanmu mencintai seseorang. Cintai beliau hingga jadi ringan bagimu mengerjakan sunnah-sunnah beliau. Cintai beliau hingga lisanmu memiliki kegemaran bershalawat dan menyebut-nyebut namanya. Cintai beliau maka cinta itu akan membawamu padanya, pada syafa’atnya, pada cinta Allah di puncaknya.” Aku diam, dan ratusan pendengar dari teman-temanku di Oman terdiam.”⁴⁰

The excerpt explains that one way to draw closer to Allah is by loving the Prophet Muhammad SAW, through obedience to him by practicing his Sunnah and frequently sending blessings upon him, which can lead to receiving intercession from Allah. According to Halimah’s narrative, a pious woman is someone who seeks to draw closer to Allah SWT by loving the Prophet Muhammad SAW. However, it is not uncommon to encounter women who do not follow the moral or ethical examples taught by the Prophet, such as failing to adhere to social norms or legal standards. This includes behaviors like lying, irresponsibility, disrespecting others, engaging in free mixing, and premarital sex. As a result of such actions, many young women face unplanned pregnancies, which reflects a disregard for social norms and fails to embody the morals taught by the Prophet.

In this context, the pursuit of closeness to Allah and the Prophet can be examined through Glock and Stark's theory of religiosity, falling into the dimension of belief, which is the faith and conviction in the Messengers of Allah SWT.

e. Belief in the Day of Judgment

The fifth article of faith is belief in the Day of Judgment. The existence of the Day of Judgment is fundamentally beyond human comprehension. This is due to its status as an unseen matter that is difficult for human abilities to grasp. In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys the message that we

⁴⁰ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 144-145.

should always have faith in the Day of Judgment. One of these messages includes the following:

“Tbuku meninggal tiga hari yang lalu, kuharap ustadzah berkenan menjadi saksi bahwa beliau telah berhasil menjalani kehidupan seperti yang diinginkannya. Karena setiap kali aku protes dengan caranya menolak harta dunia dia selalu saja berkata: “Tabukah kau nak? Cita-citaku adalah termasuk dalam kelompok orang yang diceritakan Nabi Muhammad saw. bahwa saat proses hisab masih berlangsung, dan shiratal mustaqim masih dibentangkan, ada sekelompok orang yang telah menanti Nabi di pintu-pintu syurga, hingga malaikat bertanya: “Siapakah kalian yang telah berada di sini padahal proses hisab masih berlangsung dan belum selesai?”“Kami adalah sekelompok orang dari umat Nabi Muhammad saw. yang keluar dari dunia seperti kami masuk ke dalamnya. Tak ada yang harus dibisab dari kami,” jawab mereka.”⁴¹

The excerpt explains the occurrence of the Day of Reckoning, during which all individuals will be held accountable for their deeds. The mother of the child described by the author does not wish to prolong the process of reckoning. She aspires to be among those who await the Prophet Muhammad at the gates of Paradise. Therefore, she lives her life in this world with asceticism in the path of Allah, seeking the happiness of the Hereafter rather than pursuing the fleeting pleasures of worldly life.

f. Belief in Divine Decree and Predestination

The sixth article of faith is to believe in the divine decree (qadha) of both good and evil, which comes from Allah. Allah's predestination (qadar) is a matter of the unseen that cannot be fully understood. Therefore, humans are given the opportunity to strive to the best of their abilities, with the hope of achieving happiness in this world and the Hereafter.⁴²

⁴¹ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehab*, 36-37.

⁴² Husnizar, *Konsep Subjek Didik dalam Pendidikan Islam*, (Banda Aceh: Ar-Raniry, 2007), 177-178.

In the novel **Bidadari Bumi: 9 Kisah Wanita Salehah**, the author conveys the message that we should always have faith in both the good and bad decrees (qadha and qadar) that come from Allah SWT. One of the key messages is reflected in the following dialogue: "I was mesmerized for a moment. Finally, when she was able to get up, I immediately asked about her condition. She replied, 'Alhamdulillah, I'm fine, dear. Allah, our Lord, is so good and always gives us what is best.'⁴³

The excerpt above explains that all decrees given by Allah SWT are indeed the best. In the passage from the novel, Halimah, as the author, observes Hubabah's positive thinking regarding what has happened (a calamity). What Allah provides is ultimately what is best. Based on this excerpt, a righteous woman is one who believes in the good and bad predicaments that come from Allah and maintains a positive outlook during the trials that Allah bestows, trusting that what Allah gives to His servants is the best for them.

However, it is not uncommon to encounter women who experience despair or lose hope during difficult times, leading to feelings of depression and even suicidal tendencies. Indonesia has the highest suicide rate among women in ASEAN, which can be attributed to a lack of faith that Allah has the best plan for every problem faced by His servants.⁴⁴ In this context, when connected to Glock and Stark's theory of religiosity, the belief in both the good and bad decrees from Allah aligns with the final article of faith. According to Glock and Stark, this belief falls within the dimension of conviction, which emphasizes the importance of faith in one's understanding of divine will and predestination. This dimension reflects how an individual's belief system influences their response to life's challenges, shaping their resilience and outlook on the trials they encounter.

2. Dimension of Worship Practices

a. Shalat Worship

⁴³ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 64.

⁴⁴ Sri Wahyuni, dkk, "Bunuh Diri dan Hubungannya Dengan Tingkat Pendidikan dan Jenis Kelamin", *IcoTE: International Conference on Teaching and Education*, Vol. 2 (2019), 117.

Prayer (Shalat) is directing the heart towards Allah as an act of worship, with full devotion and sincerity, encompassing various words and actions, starting with the takbir (opening declaration) and ending with the salam (salutation), all in accordance with the conditions specified by Islamic law (syara').⁴⁵ In the novel "Bidadari Bumi: 9 Kisah Wanita Salehah", the author conveys about performing the act of prayer (shalat) as follows:

Selepas wudhu beliau langsung mengerjakan shalat yang ku tahu pastilah shalat sunnah wudhu. Begitu ia salam dari shalatnya aku menyodorkan kembali air itu. Beliau mengambilnya lalu meletakkannya di samping tempat tidur seraya berkata, "Bagaimana kalau saya shalat witr dulu barang dua rakaat?"⁴⁶ Ketergantungannya pada orang lain hanya untuk menunaikan shalat. Beliau istiqomah menjalankan shalat berjamaah. Saya datang ke rumahnya di setiap waktu shalat untuk bersama beliau mengerjakan shalat fardu. Dan tadi malam tepat malam jum'at pertama di bulan Ramadhan setelah shalat Maghrib berjamaah beliau berkata padaku, "Kembalilah segera kemari setelah engkau menyiapkan makan malam untuk keluargamu, kita akan melaksanakan shalat Isya dan Tarawih lebih awal karena aku akan pergi ke suatu tempat."⁴⁷

The above quote explains that the woman, after performing ablution (wudhu), carries out the two units of voluntary prayer (shalat sunnah) associated with wudhu and the voluntary prayer of witr. This is because it is recommended for anyone who has performed ablution to pray two rak'ahs of wudhu.⁴⁸ Similarly, the witr prayer is considered a sunnah (voluntary) prayer, which is highly emphasized.⁴⁹ The next quote explains that a person relies on others for support when it comes time to perform prayer, prioritizing congregational prayer. As a result, her neighbors always come to her house at prayer times to perform the obligatory prayers together, such as Maghrib and Isha prayers, as well as the Taraweeh prayer. Congregational prayer is considered a sunnah muakkad (strongly encouraged) in

⁴⁵ Moh. Rifa'I, *Risalah Tuntunan Shalat Lengkap*, (Semarang: Karya Toha Putra, 2017), 32.

⁴⁶ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 47.

⁴⁷ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 92-93.

⁴⁸ Moh. Rifa'I, *Risalah Tuntunan Shalat Lengkap*, 83.

⁴⁹ Moh. Rifa'I, *Risalah Tuntunan Shalat Lengkap*, 115.

obligatory prayers, and its reward is twenty degrees higher than praying alone.⁵⁰

Based on the excerpt from the story, the pious woman is described as someone who, after performing ablution (wudhu), carries out the voluntary prayer (shalat sunnah) associated with wudhu and the witr prayer, as it is recommended for anyone who has performed wudhu to pray the two rak'ahs of wudhu, which is a highly emphasized sunnah. Furthermore, the pious woman referred to by Ustadzah Halimah in the quote is one who is steadfast in performing the five daily prayers and Taraweeh prayers in congregation.

However, in reality, many women do not consistently practice their faith; they often become more preoccupied with other aspects of life such as careers and hobbies. Many Muslims trivialize or overlook the importance of prayer. Moreover, there are many individuals who choose to focus on their own activities to the extent that they forget about their obligations and intentionally neglect the five daily prayers. This is despite the fact that the Qur'an and Hadith have emphasized the merits of prayer and the punishment for those who neglect it.⁵¹ In this case, the excerpt about the pious woman as described by Ustadzah Halimah, when viewed through the lens of Glock and Stark's theory of religiosity, indicates that performing prayer falls within the dimension of worship practices, specifically in the form of the act of prayer (shalat).

b. Worship of Hajj

Hajj, in terms of language, means to intend or to purposefully do something. In Islamic law (syara'), Hajj is an act of worship performed by intentionally visiting the Ka'bah (Baitullah) in Mecca with the sincere intention of worshiping and seeking Allah's pleasure, adhering to specific conditions and pillars, and performed at designated times.⁵² In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about performing the act of

⁵⁰ Zainal Abidin, *Kunci Ibadah*, (Semarang: Karya Toha Putra, 2001), 75.

⁵¹ Novia Hana Septiawati, "Orang Yang Meninggalkan Shalat Dalam Pandangan Kitab Tanbihul Ghafilin," *DIALOGA: Jurnal Ilmiah Mahasiswa Dakwah dan Komunikasi Islam*, Vol. 2 No. 1 (2023), 4.

⁵² Zainal Abidin, *Kunci Ibadah*, 118.

worship (Hajj) to Allah. *“Tabun kedua di Tarim, Alhamdulillah Allah mengizinkan aku melaksanakan rukun Islam yang kelima setelah kepulangan kakakku ke tanah air dan aku kemudian menetap di asrama Daruḥḥabro bersama pelajar-pelajar yang lain, keluargaku menyarankan aku berangkat haji dari Yaman.”*⁵³

The excerpt above explains that the author expresses gratitude to Allah for being able to perform the Hajj pilgrimage from Yemen, which is not far in distance to Arabia. Based on this excerpt, Halimah undertakes the Hajj pilgrimage, which, according to Glock and Stark's theory of religiosity, falls within the dimension of worship practices.

c. Remembrance of Allah (Dzikirullah)

Dzhikr (Remembrance of Allah) is the cultivation of spiritual awareness, rationality, and the recognition of the greatness and perfection of Allah, both in verbal expression and through a series of activities that fundamentally represent the totality of worship.⁵⁴ In the novel *Bidadari Bumi: 9 Kisah Wanita Salehab*, the author conveys a message about the remembrance of Allah (dzikir). *“Ustadzah Zainab menerangkan padaku siapa yang akan kami kunjungi hari itu. “Kita bisa memanggilnya Hubabah Tiflah” katanya. Seorang perempuan tua, ahli ibadah yang lisannya tak pernah berhenti berdzikir. Orang-orang biasa memanggilnya dengan nama itu (dalam bahasa Arab artinya bayi) mungkin karena beliau sampai di masa tuanya masih tetap seperti bayi, tak pernah menyakitinya siapapun.”*⁵⁵

The excerpt explains that Zainab will take Halimah to visit Hababah Tiflah's house, a pious woman who never ceases to remember Allah (dzikir). However, in reality, there are many women who are reluctant to engage in dzikir, to do good to others, and who use harsh language or insult others, spreading slander. Such actions are not in line with the values of religion and good morals, which can hurt others. In Islam, it is commanded to avoid insulting, slandering,

⁵³ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehab*, 42.

⁵⁴ Syahrin Harahap dan Hasan Bakti Nasution, *Ensiklopedia Akidah Islam*, (Jakarta: Kencana, 2009), 175.

⁵⁵ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehab*, 8.

and speaking ill of others, as these behaviors are strictly forbidden by Allah.⁵⁶

3. Dimension of Spiritual Experience

a. Affirming the Oneness of Allah (Tawhid)

Is the purification of worship to Allah, meaning to dedicate oneself solely to Allah in a pure manner, which entails obeying all of His commands and being mindful of Allah.⁵⁷ In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about affirming the oneness of Allah through acts of **tahlil** (declaring the oneness of Allah) and **shahada** (bearing witness to Allah and Prophet Muhammad).

“Aku bermimpi melihat seorang anak kecil berjas membawa kitab injil yang tak asing lagi bagiku. Dia berjalan melewatiku, aku lantas mengikutinya dari belakang, kita menuju sebuah altar agung yang megah. Sesampainya di sana dia duduk, membuka sebuah kitab Injil dalam dekapannya. Dia lalu memberi isyarat padaku agar mendekat sehingga dapat melihat dengan jelas lembaran Injil yang dibukanya. Aku terbenyak dan terbelak saat melihat apa yang tertulis di dalamnya. Aku dapati halaman Injil itu hanya bertuliskan satu kalimat yang sangat kekenal: “Laa Ilaaha Illallah Muhammad Rasulullah, tidak ada Tuhan kecuali Allah Muhammad adalah utusan Allah.”⁵⁸

The excerpt above explains that Maryam received guidance from Allah through a beautiful dream. She encountered a small child holding the Gospel, who opened it and showed her a passage. She was surprised to find in the Gospel a statement of “tawhid” (oneness of God), saying, “Laa Ilaaha Illallah Muhammad Rasulullah – there is no deity but Allah, and Muhammad is the Messenger of Allah.” This passage describes a pious woman who receives divine guidance from

⁵⁶ Rani Sri Anggraeni dan Dinar Nur Intan, “Implikasi Pendidikan dari Q.S. Al-Hujurat Ayat 11 Terhadap Pencegahan Perilaku Bullying”, *Journal Riset Pendidikan Agama Islam*, Vol. 1 No. 1 (2021), 2.

⁵⁷ Syekh Muhammad bin Abdul Wahab, *Kitab Tauhid*, (Ttp: Islamhaouse, 2007), 4.

⁵⁸ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 78.

Allah through a dream in which she sees the words “Laa Ilaaha Illallah Muhammad Rasulallah.” When connected with Glock and Stark's theory of religiosity, this excerpt falls under the dimension of spiritual experience.

b. Patience (Sabr)

According to Abu Zakaria Al-Anshari, as cited by Supiana and M. Karman in their book “Materi Pendidikan Agama Islam”, patience (sabr) is the ability of an individual to control oneself in response to events, whether they are pleasing or displeasing.⁵⁹ In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message to us about being patient when facing hardships. *“Benar-benar tak menyangka keadaannya sebegitu parah. Belum selesai keterjutanku, aku dibuat lebih terkejut lagi mendengar ucapan pertama yang mengalir dari lisannya saat menyadari darah bercucuran dari tangannya. Dengan terlibat tanpa menahan perih, dia berkata lirih: “Alhamdulillah. Terima kasih Ya Allah atas karunia dan pemberian-Mu yang tak ada habis-habisnya.”*⁶⁰

The excerpt above describes a woman who patiently endures the trials that befall her, expressing gratitude and believing that everything given by Allah is the best for her life. The pious woman in this story is one who remains patient and trusts that all good and bad come from Allah. However, it is also common to encounter individuals who lack patience in relationships with family, friends, and during hardships, leading to pessimism. Pessimism negatively impacts mental and physical health; those who are pessimistic tend to have poor stress management due to a consistently negative outlook on problems, making them more susceptible to depression, anxiety disorders, and other mental health issues. This is often due to a lack of patience and self-confidence in accepting everything, good or bad, that comes from Allah. In the context of the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the theme of patience and trust in Allah's provision aligns with the spiritual experience dimension in Glock and Stark's theory of religiosity.

⁵⁹ Supiana dan M. Karman, *Materi Pendidikan Agama Islam*, (Bandung: Remaja Rosdakarya, 2004), 226.

⁶⁰ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 62-63.

c. Gratitude (Shukr)

Gratitude (shukr) signifies acknowledgment and thankfulness. The Qur'an uses two terms: "syakur" and "syakir", both expressing recognition and gratitude, whether toward Allah or toward people. "Syakur" connotes appreciation even for the smallest of blessings, while "syakir" encompasses acknowledgment of greater and more specific blessings.⁶¹ In the novel "Bidadari Bumi: 9 Kisah Wanita Salehah", the author conveys a message to be grateful to Allah for the blessings He has given. "Thank You, O Allah. You introduced me to this woman who prays for me a thousand times more sincerely than I do for myself. Thank You for her tears of earnestness, which I may never receive even from those who claim to love me. Thank You, O Allah, for this invaluable lesson."⁶²

The excerpt above illustrates the author's gratitude, expressed as thanks to Allah for the valuable lesson learned from meeting a noble woman who continually prays for her. In the context of the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, gratitude, when analyzed through Glock and Stark's theory of religiosity, falls under the experiential dimension, which reflects an individual's deep emotional and spiritual engagement.

d. Trust in Allah (Tawakal)

Trust in Allah (tawakal) is the act of surrendering oneself to Allah SWT.⁶³ Trust in Allah (tawakal) is the sincerity of the heart in relying on Allah SWT to seek goodness and to ward off harm, whether in worldly matters or in the Hereafter.⁶⁴ In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about placing trust in Allah. The character pauses for a moment and then says: "*Sekarang aku segera berangkat menghadiri undangan-Nya.*" *Beliau kembali merapikan letak pakaian dan penutup*

⁶¹ Syahrin Harahap dan Hasan Bakti Nasution, *Ensiklopedia Akidah Islam*, 592.

⁶² Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 13.

⁶³ Zulfian, "Mengenai Konsep Tawakal Ibnu 'Athallah Al-Sakandar", *Jurnal Pemikiran Islam*, Vol. 1 No. Januari-Juni, (2022), 74.

⁶⁴ Ahmaf Fuad, *Bagaimana Menyucikan Jina*, (Solo: Media Insani Press, 2004), 169.

*kepalanya kemudian berjar dengan mantap: "Laa ilaaha illallah, Muhammad Rasulallah."*⁶⁵

Based on the excerpt, the woman places her trust in Allah, embracing her death with joy, much like a celebration she eagerly anticipates as a reunion with Allah. However, it is also common to encounter women who do not rely on Allah. In everyday life, many women depend excessively on their own abilities and strengths without considering or acknowledging Allah's role in their lives. For instance, some women may place their trust in material wealth or worldly power as sources of success, failing to realize that everything they possess ultimately comes from Allah. Additionally, when engaging in worship and righteous deeds, individuals may fall into arrogance. Those who are proud often view others as sinful, flawed, and doomed, believing only they themselves are righteous and deserving of paradise. A proud person in their faith frequently judges the worship of others as incorrect while considering their own practices as the only valid ones.⁶⁶ The righteous woman described by Halimah in the excerpt is one who places her trust in Allah SWT and welcomes her death with happiness. This can be seen through Glock and Stark's religiosity theory, where *tawakkul* (trust in God) falls into the dimension of spiritual experience.

e. Praying

In Arabic, "do'a" means to invite, call, or summon. In terminology, it means asking Allah for blessings and protection from harm.⁶⁷ In the novel "Bidadari Bumi: 9 Kisah Wanita Salehah", the author conveys a message about the importance of prayer. "*Hubabah Tiflah lalu mendoakanku, terus mendoakan dan tak benti-benti mendoakan. Seolah saat itu tak ada yang lebih penting baginya kecuali aku. Perempuan asing yang bahkan baru ia kenal beberapa menit yang lalu. Ia masih terus berdoa dengan satu kalimat itu saja. Yang tak akan pernah kulupa. Apalagi tatkala kemudian diiringinya doa tersebut dengan linangan air mata. Membuat aku terpana, lemas tak mampu bahkan untuk mengangkat tanganku*

⁶⁵ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 95.

⁶⁶ <https://syariah.radenintan.ac.id/spesial-ramadan-kesomobongan-dalam-ibadah/>

⁶⁷ Syahrin Harahap dan Hasan Bakti Nasution, *Ensiklopedia Akidah Islam*, 145.

mengaminkan doanya “Semoga Allah takkan pernah tega menyengsarakanmu, anak.” Doa itu terus diulanginya berkali-kali dengan cucuran air mata. “Ya Allah, sampai kapanpun, di manapun, jangan pernah tega untuk menyengsarakan hidupnya,” katanya lagi dan lagi dengan air mata yang membanjiri wajah tuannya. Membuatku tak kuasa membendung luapan air mata dan aku pun ikut mengangis terguguk di lantai itu juga. “Ya Allah.. kabulkan doanya,” teriakku dalam hati.”⁶⁸

Based on the excerpt, Hubabah Tiflah deeply touched the author’s heart through her powerful prayers. She continually prayed for Ustadzah Halimah’s safety, repeating her prayers until tears streamed down her face. The foreign woman she encountered made her feel truly humbled before Allah for her own sins. Yet, it is rare to find women who pray for other Muslims. Some people, when faced with challenges, choose not to pray to Allah, believing they can solve everything on their own, without seeking help or support from Allah. This can lead to pride and arrogance, where one denies their dependence on the Creator. Furthermore, when confronted with difficulties or life’s challenges, they do not turn to Allah for guidance, help, or strength through prayer, which can lead to struggles in overcoming issues. The righteous woman in this excerpt is one who selflessly prays for others. In Glock and Stark’s religiosity theory, prayer falls under the experiential dimension.

4. Dimension of Practice

a. Ta'awun (mutual assistance)

Helping each other in goodness is something commanded by Allah SWT. In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about mutual assistance. “*Kemudian dengan penuh perhatian beliau mendengarkan apa yang dituturkan temanku mengenai diriku tentang rasa benci yang tiba-tiba kurasakan sebagai sesuatu yang tidak wajar, mengingat aku sebelumnya tidak pernah membenci seseorang tanpa sebab yang jelas. Beliau lalu berdiri menghampiriku, memegang kepalaku sembari menggumamkan doa-doa dan dzikir. Tak lama kemudian beliau duduk di badapanku, mengusap dadaku sambil tidak berhenti berdoa. Dan beliau*

⁶⁸ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 12.

*mengakhiri bacaan- bacaannya dengan meminta kita semua membaca long surat Al-Fatihah bersama.*⁶⁹

Based on the excerpt, helping someone can also mean healing the ailments of the heart. This is how the woman helped Ustadzah Halimah with her sudden jealousy by comforting her heart. She began by praying and reciting “dhikr”, then gently touched her chest, continuing her prayers without pause. The righteous woman in this story is one who assists others. However, there are also instances where some women may hesitate to help friends or neighbors in need, even if they have the means to do so. Furthermore, some may be reluctant to share knowledge or experiences that could benefit others, or even choose to withhold emotional support from those around them who are struggling. The spirit of mutual help and social care seems to be in decline, often due to social or status gaps and a lack of understanding or emphasis on the values of social compassion.⁷⁰ This behavior can reflect selfishness or a lack of empathy toward others. In this context, mutual assistance falls under the dimension of practice.

b. Silaturahmi (maintaining ties of kinship and friendship)

“Silaturahmi” is the act of establishing relationships among fellow Muslims. In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about the importance of maintaining these connections.. *“Senyum Muhammad putera ustadzah segera menyambutku kala ia membukakan pintu. “Kamu Halimah dari Indonesia ya?” tanyanya dengan dialek Arab yang fasih. Usianya kutaksir sekitar 7 tahunan. Aku mengangguk dan mengiyakan dan dia pun segera berlari ke dalam memberitabukan ibunya setelah mempersilahkan aku masuk dan duduk di ruang tamu.*”⁷¹

Based on the excerpt, Ustadzah Halimah visits her mentor’s home, where she is warmly greeted by the smiling young son of her ustadzah. This meeting strengthens the bonds among Muslims.

⁶⁹ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 106.

⁷⁰ <https://www.neliti.com/id/publications/445453/pengembangan-permainan-internasional-dalam-mengembangkan-sikap-tolong-menolong-k>

⁷¹ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 77.

However, there are also women who hesitate to maintain “silaturahmi”, such as not visiting family or friends who live far away or are ill. This behavior reflects a lack of concern for social and familial relationships. The severance of these ties can occur due to various factors, such as conflicts, debts, or other personal issues. Failing to maintain “silaturahmi” can have negative effects on interpersonal relationships and worsen the quality of one’s social connections. In this excerpt, the author’s visit to her ustadzah’s home can be viewed through Glock and Stark’s religiosity theory, where *silaturahmi* falls under the dimension of practice.

5. Dimension of Knowledge

a. Knowledge of the Qur'an

Knowledge of the Qur'an refers to the understanding and scholarship regarding the sacred text of Islam. It encompasses comprehension of the teachings, values, history, language, and interpretations contained within. In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about the importance of knowledge of the Qur'an.

Masih segar dalam ingatanaku kala di malam Jum'at dia datang ke Daruz Zabro, dia mendapatiku tengah membaca surat Al-Kahfi, lalu menanyakan padaku mengapa aku membacanya? Aku menerangkan padanya beberapa fadilah surat tersebut dan hokum membacanya yang disunnahkan di malam atau hari Jumat.⁷²

The excerpt explains Halimah's knowledge of the Qur'an and elaborates on the contents and virtues of Surah Al-Kahfi. However, many Muslim women show a lack of interest or motivation to study and deepen their knowledge of the Qur'an. This results in an inability to understand the text of the Qur'an and the fundamental teachings of Islam contained within, such as the rules of worship, ethics, and religious laws. Individuals who can read the Qur'an but choose not to learn, despite having the opportunity, are considered negligent. In this context, knowledge of the Qur'an and understanding its contents

⁷² Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 82.

falls within Glock and Stark's religiosity theory under the dimension of Knowledge.

b. Knowledge of Islam

Knowledge of Islam refers to the understanding and knowledge of its teachings, principles, practices, history, and values. In the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, the author conveys a message about the importance of knowledge of Islam.

Menurutmu apa yang paling indah dalam Islam? Tanyaku di sela-sela diskusi kami. Tanpa berpikir panjang, dia segera menjawab: "Cinta Rasul" katanya dengan jawaban yang tak kuduga. "Mengingat Rasulullah dan cinta beliau kepada umatnya selalu saja membuat hatiku berbunga-bunga. Duubhh Indahnyaa. Andai semua orang di negeriku tau bahwa nabi Muhammad SAW mencintai umatnya sebegitu besar mereka pasti akan tertarik kepada Islam. "Ya, meskipun hidayah tetap Allah jualah yang memilikinya." Katanya mengakhiri perbincangan.⁷³

Based on the excerpt, Erika, a Muslim convert from America studying at Daruz Zahro, expresses that the most beautiful aspect of Islam is the love for the Prophet Muhammad, reflecting on the history of the Prophet and his immense love for his followers. In this context, knowledge of Islam can be viewed through the lens of the Prophet's deep affection for his community. The righteous woman in the story demonstrates an understanding of Islamic knowledge. However, it is not uncommon to encounter Muslim women who lack comprehension of the fundamental teachings of Islam, such as faith, worship, ethics, and religious laws. Some even display indifference toward religious practices in their daily lives, such as prayer, fasting, and giving alms. Additionally, it is a notable phenomenon to see women wearing hijabs but not dressing modestly as prescribed by Islamic teachings regarding the attire of Muslim women.⁷⁴ In this context, understanding knowledge of Islam falls within Glock and

⁷³ Halimah Alaydrus, *Bidadari Bumi: 9 Kisah Wanita Salehah*, 84.

⁷⁴ <https://medan.tribunnews.co./2021/02/06/dosa-bagi-kaum-wanita-berjilbab-tapi-pakaian-ketat-sampai-pamer-lekuk-tubuh-ciri-penghuni-neraka>

Stark's religiosity theory, specifically under the dimension of Knowledge.

From the five dimensions of religiosity proposed by Glock and Stark, as seen in the novel *Bidadari Bumi: 9 Kisah Wanita Salehah*, we can conclude the following: The first dimension is the dimension of belief, which includes faith in Allah, faith in the angels of Allah, faith in the holy books of Allah, faith in the messengers of Allah, faith in the Day of Judgment, and faith in Qada and Qadhar. The second dimension is the dimension of worship practices, which includes the rituals of prayer (shalat), pilgrimage (hajj), and remembrance of Allah (dzikrullah). The third dimension is the dimension of experience, which encompasses the oneness of Allah (tauhid), patience (sabar), gratitude (syukur), reliance on Allah (tawakal), prayer (doa), and piety (takwa). The fourth dimension is the dimension of social actions, which includes cooperation (ta'awun), maintaining family ties (silaturahmi), trustworthiness (amanah), visiting the sick, and giving alms (sedekah). The fifth dimension is the dimension of knowledge, which includes knowledge of the Quran and knowledge of Islam.

D. Conclusion

Based on the analysis and discussion regarding the depiction of righteous women and the religiosity of righteous women in the novel "Bidadari Bumi: 9 Wanita Salehah" by Halimah Alaydrus, which is derived from the problem formulation and refers to the theories related to the objects of study, the author concludes that a novel, as a literary work, can also serve as a religious text and possesses authority in delivering religious values.

From the analysis, the religiosity of righteous women in *Bidadari Bumi: 9 Kisah Wanita Salehah* by Ustadzah Halimah Alaydrus consists of five dimensions: 1. The first dimension is worship, which includes faith in Allah, faith in the angels of Allah, faith in the holy books of Allah, faith in the messengers of Allah, faith in the Day of Judgment, and faith in Qada and Qadhar. 2. The second dimension is the practice of worship, which encompasses prayer (shalat), pilgrimage (haji), and remembrance of Allah (dzikrullah). 3. The third dimension is experience, which includes the oneness of Allah (tauhid), patience (sabar), gratitude (syukur),

reliance on Allah (tawakal), piety (takwa), and prayer (doa). 4. The fourth dimension is social actions, which includes cooperation (ta'awun), maintaining family ties (silaturahmi), trustworthiness (amanah), visiting the sick, and giving alms (sedekah). 5. The fifth dimension is knowledge, which includes knowledge of the Quran and knowledge of Islam.

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