

Exploring the Beauty of Islamic Values Through Metaphorical Expressions in Literary Work

*Ferdinal Ferdinal***, *Oktavianus Oktavianus**,
*Indirawati Zahid***

*Faculty of Humanities. Universitas Andalas. Padang.
West Sumatra. 25175. Indonesia.

**Department of Language. Academy of Malay Studies.
Universiti Malaya. 50603. Kuala Lumpur. Malaysia.

Email: **ferdinal@hum.unand.ac.id

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Abstract

Islamic values are strongly tied to Muslims' ability to live in this world and the Hereafter. As a result, continuous research on Islamic ideals is required. These ideals can serve as a guideline for Muslims in their daily lives. In this regard, this research investigates Islamic principles reflected through metaphorical expressions in a literary work. This research employs a qualitative approach, an in-depth examination of a phenomenon. This study's data was derived from metaphorical language containing Islamic ideals. The source of the data is Hamka's novel *Di Bawah Lindungan Ka'bah*. The Qur'an and Hadith are utilized to analyze Islamic principles, while metaphor theory is employed to study metaphorical terms. The study's findings indicate that this novel has the core values for *hablun min Allah* and *hablun min al-nas*. The value of *hablun min Allah* is firm faith ('*aqidah*) in Allah. *Hablun min al-nas*'s main principles include the pursuit of trustworthiness, togetherness, affection, kindness, carefulness, and politeness, all leading to prosperity. In expressing and preaching Islamic ideals, metaphorical terms serve as a medium to describe a situation, underline a message, deliver values politely, and create aesthetic and artistic effects.

Keywords: al-Qur'an; Hadith; metaphors; Islamic values; Hamka; *Di Bawah Lindungan Ka'bah*.

Khulasah

Prinsip Islam berkait rapat dengan kemampuan umat Islam untuk hidup di dunia dan akhirat. Oleh itu, kajian berterusan tentang nilai-nilai Islam adalah perlu. Nilai-nilai ini boleh menjadi panduan kepada umat Islam untuk menjalani kehidupan. Sehubungan itu, kajian ini adalah untuk mengkaji nilai-nilai Islam yang dimanifestasikan melalui ungkapan metafora dalam sesebuah karya sastera. Kajian ini menggunakan pendekatan kualitatif iaitu pendekatan meneliti sesuatu fenomena secara mendalam. Data kajian ini diperoleh daripada ungkapan metafora yang mengandungi nilai-nilai Islam. Sumber datanya ialah novel *Di Bawah Lindungan Ka'bah* karangan Hamka. Al-Quran dan Hadis digunakan sebagai asas untuk menganalisis nilai-nilai Islam, manakala teori metafora digunakan untuk mengkaji ungkapan-ungkapan metafora. Hasil kajian menunjukkan novel ini mengandungi nilai teras bagi *hablun min Allah* dan *hablun min al-nas*. Nilai teras *hablun min Allah* ialah keyakinan yang kuat ('*aqidah*) kepada Allah. Nilai teras *hablun min al-nas* ialah usaha membina amanah, kebersamaan, kasih sayang, kebaikan, kecermatan dan kesopanan yang membawa kepada kesejahteraan. Ungkapan metafora berfungsi sebagai medium untuk menggambarkan sesuatu keadaan, menekankan sesuatu makna, menyampaikan ide secara sopan dan mewujudkan kesan estetik dan artistik dalam menyatakan dan mendakwahkan nilai-nilai Islam.

Kata kunci: al-Quran; Hadith; metafora; nilai-nilai keislaman; Hamka; *Di Bawah Lindungan Ka'bah*

Introduction

Every Muslim desire to live happily on earth and in the hereafter. This desire is even written in the Qur'anic verses recited in every prayer of Muslims as in the following Qur'anic verse, Surah al-Baqarah 2:201:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ
وَقِنَا عَذَابَ النَّارِ

Translation: "Among them, some pray, O our Allah, give us good on this earth and good in the Hereafter and protect us from the punishment of hell."

The goodness on earth and in the hereafter can be achieved if the relationships among humans with Allah and other fellow humans are maintained and running well. Implementing Islamic values in various aspects of life is the right way to maintain good relations with Allah and other humans.

Islamic values are essential in the life of Muslims. Apart from realizing happiness on earth and in the hereafter, the spread and implementation of Islamic values is to regulate human life so that they protect God's earth. Muslim scholars such as Hamka states that Islamic values are realized through 'aqidah¹. A later Muslim scholar, Muhammad Quraish Shihab, states that Islamic values are functional in two relationships, namely *hablun min Allah* and *hablun min al-nas*. *Hablun min Allah* and *hablun min al-nas* are built through 'aqidah, shari'ah, akhlaq, worship, and all good values (*al-husn*)² and to avoid implementing bad values (*al-qubh*). *Hablun min Allah* and *hablun min al-nas* are closely related to each other. The two concepts can bring goodness and happiness to humans as long as the values are adequately implemented in the lives of human beings, as stated in the Qur'anic verses, Surah al-Nisa' 4:36 below:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ

¹ Hamka, *Tafsir al-Azhar*, vol.1 (Jakarta: Gema Insani, 2015), 26-27.

² Muhammad Quraish Shihab, *Tafsir al-Misbah*, vol. 2 (Jakarta: Lentera Hati, 2002), 525-531.

بِالْجَنُّبِ وَإِنَّ السَّبِيلَ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ
كَانَ مُخْتَالًا فَخُورًا

Translation: "Worship Allah and do not associate anything with Him. Do good to your parents, close relatives, children, the poor, near and far neighbors, colleagues, relatives, and servants. Indeed, Allah does not like people who are arrogant or very proud of themselves."

In addition to the verse, some Hadith emphasize the necessity of good deeds that humanity must conduct. The following describes something similar:

The Prophet (PBUH) said: "The believer is a good man, and there is no good for him who does not do good; and the best of men is the most beneficial of men."³

The Hadith tells Muslims that they should not only be believers but also individuals who aid others.

Strengthening the Islamic character of Muslims needs to be carried out through various studies of Islamic values so that they can take good care of Allah's earth and avoid the satire of the following verses of the Qur'an, Surah al-Baqarah 2:30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خٰلِٖفَةً ۗ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Translation: "(Remember) when your Lord said to the angels, "I will make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there while we exalt your praise and sanctify your name?" He said, "Indeed, I know what you do not know."

³ Sulayman bin Ahmad al-Tabarani, *al-Mu'jam al-Awsat* (Beirut: Dar Ihya', 2012), hadith 5787.

The long journey of human civilization on earth has progressed in stages. Allah sent down religion with the Qur'an and Prophets to guide Muslims through their lives. Up to the present time, the study and dissemination of Islamic values have always been carried out through various forms of *da'wah*. *Da'wah* in Islam was performed in many ways, including literary works and other artistic media such as films⁴.

A literary work is a beautiful piece of writing that delivers something to the readers through language⁵. Oral or written works with artistic and aesthetic content and expression can also be regarded as literary works⁶. The works have entertaining, educational, moral, and religious functions⁷. Literary works are imaginative and represent experiences in human life⁸. In the context of Indonesian literature, the act of Islamization owes to the existence of the development of Sufi literature, whose agents include saints, scholars, teachers, and Sufi scholars⁹.

The beauty of a literary work partially lies in the use of metaphors. The metaphor refers to understanding and experiencing one thing in terms of another¹⁰, the trope of resemblance par excellence¹¹ and the figurative expressions

⁴ Hajar Opir et al., "Analisa Fatwa Berkaitan Akidah dalam Filem di Malaysia: Sorotan 2005-2018," *Afkar: Jurnal Akidah & Pemikiran Islam* (Special Issue 1) (2020), 137-172.

⁵ Terry Eagleton, *Teori Sastra: Sebuah Pengantar Komprehensif* (Yogyakarta: Jalasutra, 2010), 4.

⁶ Panuti Sudjiman, *Kamus Istilah Sastra* (Jakarta: UI Press, 1990), 68.

⁷ Adriyetti Amir, *Sastra Lisan Indonesia* (Yogyakarta: Penerbit Andi, 2013), 73-75.

⁸ Saryono, *Pengantar Apresiasi Sastra* (Malang: UNM, 2009), 18.

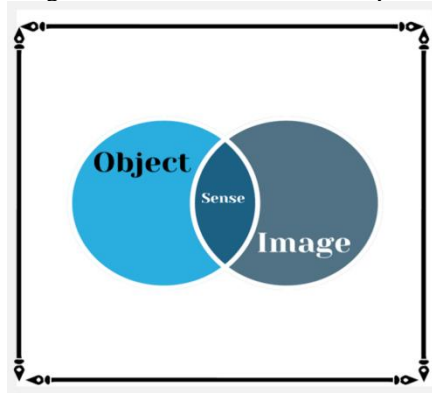
⁹ F. M. Siraj, R. Arif, & M. Syadli, "The Existence and the Challenges of Sufi Literature in Indonesia," *Afkar: Jurnal Akidah & Pemikiran Islam* 24(1) (2022), 243-270.

¹⁰ George Lakoff & M. Johnson, *Metaphors We Live By* (Chicago: The University of Chicago Press, 1994), 125.

¹¹ Paul Ricoeur, *The Rule of Metaphor* (Univ of Toronto Press, 1977), 173.

describing one thing in terms of another¹² as in Figure 1 below.

Fig. 1: The Construction of Metaphor



Source: Adapted from Newmark, 1988:105.

According to Newmark, an object is an item described by a metaphor, while an image is an item describing an object. Sense indicates which aspects of the objects and images are similar. Metaphor is called *mathal* and *tamthil* in Arabic, meaning *nazir* (like), warning, and *'ibrah* (lesson), an example for others or being imitated¹³. Metaphors contain values that guide human life¹⁴ and can also be used to convey a message either politely or rudely, depending on the objects and images being compared and the context of language use¹⁵.

¹² Peter Newmark, *A Textbook of Translation* (Shanghai Foreign Language Education Press, 1988), 105-106.

¹³ Ja'far Subhani, *Wisata al-Quran. Tafsir Ayat-Ayat Metafora* (Penerbit Al-Huda, 2007), 1-2.

¹⁴ T.F. Djajasudarma, et al., *Nilai Budaya dalam Ungkapan dan Peribahasa Sunda* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1997), 17-51.

¹⁵ Ja'far Subhani, *Wisata Al-Quran. Tafsir Ayat-Ayat Metafora*. (Penerbit Al-Huda, 2007), 11-12.

Studies on the roles of metaphor in delivering specific values in fiction have combined lexical, grammatical¹⁶, and conceptual metaphors¹⁷ applied to fictional narratives. Investigations on metaphor have gained the attention of scholars for the last two decades¹⁸. Generally, the studies focused on types of metaphors, functions, and mixed methods. The studies uncover the significance of metaphor in the life of human beings. Investigations on the forms of metaphor were attempted to look at conceptual metaphors in fiction¹⁹ and corpus-based metaphor²⁰. Metaphor is not only a matter of form but also a problem of functional objectives. Metaphors can be used to identify linguistic manifestation between two languages²¹ and used to deliver political messages²².

Interest in studying metaphors to make meanings on issues begins to flourish. There was an effort to investigate the connection between conceptual metaphor and poetic

¹⁶ Lakoff & Johnson, *Metaphors We Live By*, (The Univ of Chicago Press, 1994), 7-9.

¹⁷ J. Mácha, "Conceptual Metaphor Theory and Classical Theory: Affinities Rather than Divergences," in *Philosophy of Fiction to Cognitive Poetics* (Frankfurt am Main: Peter Lang, 2016), 93.

¹⁸ X. Zhao, Y. Zheng & X. Zhao, "Global Bibliometric Analysis of Conceptual Metaphor Research over the Recent Two Decades," *Front. Psychol.* (2023) 14:1042121.

¹⁹ Wiwik Sрни Ganiwati, "Metafora dalam Novel *Laskar Pelangi* Karya Andrea Hirata," *Salaka: Jurnal Bahasa, Sastra dan Budaya Indonesia* 2(2) (2020), 111—120.

²⁰ N. Abdul Malik, et al., "Corpus Based Studies of Metaphor: An Overview," *Arab World English Journal* 13(2) (2022), 512.

²¹ Suciana Mat Saad, Nor Hashimah Jalaluddin, & Imran Ho-Abdullah, "Metafora Konseptual dan Manifestasi Linguistik dalam Bahasa Melayu dan Perancis: Satu Analisis Kognitif," *GEMA Online: Journal of Language Studies* 18(3) (2018), 114.

²² Arif Mohamad & Norhayati Abd Rahman, "Dimensi Politik Metafora Melayu dalam Novel *Anak Mat Lela Gila*," *Jurnal Pengajian Melayu* (2017), 45.

thoughts²³. Metaphor is also used to generate discourses of literature²⁴ and to teach Islamic ideals²⁵. In the Indonesian educational domain, metaphor is essential, especially in scrutinizing the meanings and functions of Hamka's works and thoughts,²⁶ as well as his biography and literary works²⁷.

Hamka is an Islamic thinker, writer, educator, and politician. His concerns for people lie between education and faith in Allah. Many scholars have studied Hamka's broad insight. Scholars and teachers agree with Hamka's methods of Islamic teaching²⁸. Scholars have studied Hamka's concept of obedience to Allah in teaching morality²⁹, openness to the development of teaching

²³ Carina Rasse & Alexander Onysko, "Conceptual Metaphors in Poetry Interpretation: A Psycholinguistic Approach," *Language and Cognition* 12 (2020), 310, DOI:10.1017/Langcog.2019.47.

²⁴ Nadezda I. Marugina, "Conceptual Metaphor as a Model Generating Literary Discourse," *Procedia - Social and Behavioral Sciences* 154 (2014), 112-117.

²⁵ M. Nazar, "The Contribution of Metaphors to Islamic Education Learning," *ITQAN: Jurnal Ilmu-Ilmu Kependidikan* 13 (1) (2022), 89-103, DOI: <https://doi.org/10.47766/Itqan.v12i1.286>

²⁶ Merry Lapasau, et al., "Conceptual Metaphors in Modern Indonesian Literature and Their Implication in Language Learning," *Advances in Social Science, Education, and Humanities Research, Proceedings of the 1st International Conference on Folklore, Language, Education, and Exhibition*, (Icoflex, 2019), vol. 512, 235-240.

²⁷ Wini Tarmini, Imam Safi'i, & Deyana Wanda Aulia, "Metaphor in Hamka's Biography Novel: A Semiotic Study," *Randwick International of Education and Linguistics Science Journal* 3(1) (2022), 85-93.

²⁸ Eka Widya Putri Mukhlis, "Haj Perspective Islamic Education Concept Abdul Malik Karim Amrullah (Hamka)," *International Journal of Educational Review, Law and Social Sciences* 1(2) (2021), 357.

²⁹ Happy Susanto, Juarman & Rido Kurnianto, "Konsep Pendidikan Akhlak Menurut Buya Hamka dan Ibnu Miskawaih Serta Relevansinya terhadap Pengembangan Pendidikan Islam," *JMP Jurnal Mahasiswa Pascasarjana Universitas Muhammadiyah Ponorogo* 1(1) (2020), 37.

Islamic morality³⁰, and the importance of pluralistic empathy in Islam³¹. Other studies tried to discuss the position of Hamka as a parent, teacher, and individual in delivering Islamic values³². Hamka also talked about the relevance between Islamic theology and character education³³, morality, and *taqwa* upgrade³⁴. A firm belief in Allah is the crucial point Hamka emphasized in life³⁵. These thoughts can be learned from his Islamic books³⁶, literary works³⁷, and through his *da'wah*³⁸.

In the context of the Malay world, some scholars look at the issue of *'aqidah* as an important aspect that needs special attention in relation to Ahl al-Sunnah wa al-

³⁰ Muhammad Haikal, Teuku Kusnafizal, & Teuku Abdullah, "The Development of Hamka Islamic Thought," *History: Educational Journal of History and Humanities* 4(2) (2021), 136.

³¹ Hisbulloh Huda, "Pluralisme Quranik Perspektif Hamka" (Master diss. Institut PTIQ Jakarta, 2022).

³² Muhammad Sidik Prayogi, "Analisis Konsep Pendidikan Akhlak Perspektif Buya Hamka di MTSN 9 Sleman," (Skripsi, Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta, 2022).

³³ Abdullah Sani Ritonga, "Pendidikan Akhlak dalam Perspektif Hamka: Studi Q.S. Luqman dalam Tafsir Al-Azhar" (PhD Thesis, Universitas Islam Negeri Sumatera Utara Medan, 2018).

³⁴ Minten Apriani, "Konsep Pendidikan Akhlak Menurut Buya Hamka dan Implikasinya Terhadap Pendidikan Agama Islam (PAI) di Sekolah," (Master Diss., Universitas Pendidikan Indonesia Bandung, 2021).

³⁵ Fuad Abdul Baqi, "Pendidikan Tauhid dalam Keluarga Perspektif Hamka" (Skripsi, Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2022).

³⁶ Mughnil Labib, "Pesan Religius Novel *Di Bawah Lindungan Ka'bah* Karya Hamka: Kajian Representasi" (Skripsi, Universitas Negeri Jakarta, 2013).

³⁷ Miftah Wangsanureja, "Unsur Retorika dalam Surat Zainab dalam Novel *Di Bawah Lindungan Ka'bah* Karya Buya Hamka," *Jurnal Ilmiah Bina Bahasa* 15(1) (2022), 25.

³⁸ "Kuliah Hamka tentang Haji," YouTube, <https://bit.ly/3PnAF1x>.

Jama'ah³⁹, 'aqidah in arts⁴⁰ and human destiny⁴¹. This trend continues in the studies on the works of certain Islamic thinkers and writers like Hamka. He has contributed to teaching Islamic values through his well-known novel *Di Bawah Lindungan Ka'bah*.

Therefore, this study examines the Islamic values of this work. The study concentrates on the following two questions.

- (1) Which main Islamic values are represented through metaphorical expressions in the novel?
- (2) What are the functions of metaphorical expressions in delivering Islamic values in the story?

Therefore, this study aims to examine Islamic values in metaphorical expressions. This research plays a strategic role in the revival of Islamic values that are relevant to strengthening the character of today's Islamic society.

As a theoretical framework for this study, the researchers use the Qur'an and Hadith to identify and explore Islamic values and the books written by Hamka. This study uses concepts and theories of metaphor by

³⁹ Z. A. A. Halim, M.A. al-Akiti, A.A., Zulkefli, & A. Z. M. Zawawi, "Analisis Kritis Terhadap Karya Ilmiah "Pemikiran Akidah Syaikh Nāzīm al-Qubruṣī Menurut Ahli Sunnah Wal Jamaah": Kajian Perbahasan Waḥdah al-Wujūd dan Tauhid." *Afkar: Jurnal Akidah & Pemikiran Islam* 24(1) (2022), 65-118.

⁴⁰ M. A. S. Qatawneh & Y. A. S. Rababah, "Reflections of Faith ('Aqidah) on Arts: A Comparative Analytical Study on Islamic and Western Arts," *Afkar: Jurnal Akidah & Pemikiran Islam* 23(1) (2021), 251-278.

⁴¹ M. H. M. Azhar & S. M. H. S. A. Rahman, S., "Metodologi al-Asha'irah dan al-Salafiyah dalam Membentangkan Akidah al-Qada' dan al-Qadar: Tinjauan Awal Terhadap *Maratib al-Taqdir*," *Afkar: Jurnal Akidah & Pemikiran Islam* 19(2) (2017): 1-32.

George Lakoff, Mark Johnson, and Andrew Orthony⁴², Paul Recour,⁴³ and Peter Newmark⁴⁴.

Research Methodology

This research used a qualitative approach. It is an approach that uses data analysis to understand phenomena in detail and is, for some, the bulk of analysis is interpretative⁴⁵. In conducting the study, attention was paid to all aspects, even minor ones, that could influence the results. In this context, this study attempts to find Islamic values in *Di Bawah Lindungan Ka'bah*. The primary data of this study is the metaphorical expressions. The secondary data are documents and references related to the concepts and theories that can support the study of Islamic values in relation to metaphorical expressions.

The procedures of collecting data consist of four steps: (1) reading the novel; (2) identifying all metaphorical expressions; (3) classifying metaphorical expressions based on the category of Islamic values; and (4) identifying and collecting the Qur'anic passages related to Islamic values in the work. To identify Islamic values in the Qur'anic verses, the researchers use the Qur'an published by *Kementerian Agama Republik Indonesia*.⁴⁶ Data analysis is done by using intralingual and extralingual referential methods. The intralingual referential method analyses the data by referring to linguistic context, and extra lingual

⁴² Andrew Ortony, "Metaphor: A Multidimensional Problem", in *Metaphor and Thought* (Cambridge University Press, 1981), 1-16.

⁴³ Paul Ricoeur, *The Rules of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language* (London: Routledge and Kegan Paul, 1977), 173

⁴⁴ Peter Newmark, *A Textbook of Translation* (Shanghai Foreign Language Education Press, 1988), 105-106.

⁴⁵ Amselm Straus, et al., *Basics of Qualitative Research* (London: Sage Publication, 1998), 11.

⁴⁶ Al-Quran, Kementerian Agama Republik Indonesia, <https://quran.kemenag.go.id>

referential method analyses data by referring to nonlinguistic context⁴⁷.

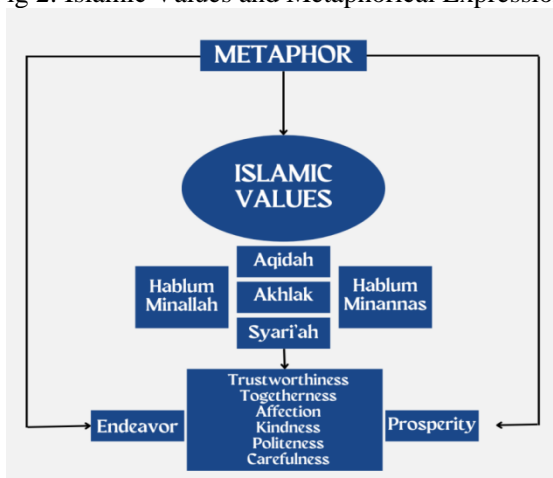
Islamic Values and Metaphorical Expressions

The novel *Di Bawah Lindungan Ka'bah* was chosen as a data source for studying Islamic values for three main reasons. First, from the author's perspective, Hamka is a multitalented Muslim scholar. He has written many Islamic religious books. One of the well-known references written by Hamka is *Tafsir al Azhar*. The values contained in the books seem to be integrated into his literary works. Second, after reading and paying close attention to the novel, we found that this work has its characteristics and is full of Islamic values. In certain parts, we seem to be reading reference books about the Islamic religion, especially matters related to implementing the Hajj pilgrimage instead. Third, Hamka is a skilled writer at using figurative language in his works so that Islamic values and how they are conveyed are beautiful.

After researching Islamic values and metaphorical expressions, the study's findings suggest that the novel embodies Islamic ideals that control human relationships with Allah (*hablun min Allah*) and human relationships among themselves (*hablun min al-nas*). The work demonstrates that the human relationship with Allah is realized through *'aqidah*. Human relations are accomplished via endeavor and efforts to develop togetherness, trustworthiness, affection, kindness, and carefulness, which are supported by civility and ultimately lead to prosperity. Human prosperity will strengthen *'aqidah*, a firm belief in Allah, as seen in Figure 2.

⁴⁷ Mahsun, *Metode Penelitian Bahasa: Tahapan, Strategi, Metode dan Tekniknya* (Jakarta: PT. Raja Grafindo Persada, 2005), 112-115.

Fig 2: Islamic Values and Metaphorical Expressions



Di Bawah Lindungan Ka'bah paints a complete picture of human life and urges society to instill virtuous principles into everyday life. The primary theme is that Allah is the source of happiness on earth and in the hereafter and that relationships between people should be regulated and strengthened following this belief. In essence, Hamka's use of metaphors is consistent with the values of Islam as they are taught in the Qur'an and Hadith.

The Islamic values in the work are inseparable from Hamka's thoughts in his books, such as *Filsafah Hidup*⁴⁸; *Dari Hati ke Hati*⁴⁹; *Tasauf Modern*⁵⁰; *Dari Lembah Cita-Cita*⁵¹; *Peribadi Hebat*⁵²; *Lembaga Hidup*⁵³; *Kesepaduan*

⁴⁸ Hamka, *Falsafah Hidup: Memecahkan Rahasia Kehidupan Berdasarkan Tuntunan Al Qur'an dan As Sunnah* (Jakarta: Penerbit Republika, 2015).

⁴⁹ Hamka, *Dari Hati ke Hati: Tentang Agama, Sosial Budaya Politik* (Jakarta: Pustaka Panjimas, 2002).

⁵⁰ Hamka, *Tasauf Modern* (Jakarta: Penerbit Republika, 2015).

⁵¹ Hamka, *Dari Lembah Cita-Cita* (Jakarta: Gema Insani, 2016).

⁵² Hamka, *Peribadi Hebat* (Jakarta: Gema Insani, 2014).

⁵³ Hamka, *Lembaga Hidup* (Jakarta: Penerbit Republika, 2015).

*Iman dan Amal Saleh*⁵⁴; *Bohong di Dunia*⁵⁵; and *1001 Soal Kehidupan*⁵⁶. Hamka's thoughts are closely related to the Islamic values in the novel⁵⁷. Hamka compiled values and a philosophy of life-based on Islamic demands and presented them as literary works.

Hamka clearly illustrates the interconnection between *hablun min Allah* and *hablun min al-nas*. The two are realized by carrying out all Allah's commands, stopping all His prohibitions, and maintaining good relationships among human beings, as stated in the following verse in Surah al-Ma'idah 5:35:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Translation: "O you who believe, fear Allah, seek *wash* (way to get closer) to Him and strive (fight) in His way so that you will be successful."

i. *Hablun Min Allah*: 'Aqidah as the Main Islamic Value

'Aqidah is the essential Islamic value in *Di Bawah Lindungan Ka'bah* offers to its readers. Combining metaphorical and non-metaphorical expressions, Hamka takes his readers to believe solely in Allah, as seen in the text below:

(1) "*Kepada siapakah saya akan pergi memohon ampun, kalau bukan kepada Engkau, ya Tuhan! Tidak ada seutas talipun tempat saya bergantung daripada tali Engkau; tidak ada satu pintu yang akan saya ketuk, lain dari pada pintu Engkau.*"

⁵⁴ Hamka, *Kesepaduan Iman dan Amal Saleh* (Jakarta: Gema Insani, 2016).

⁵⁵ Hamka, *Bohong di Dunia* (Jakarta: Gema Insani, 2017).

⁵⁶ Hamka, *1001 Soal Kehidupan* (Jakarta: Gema Insani, 2016).

⁵⁷ Hamka, *Di Bawah Lindungan Ka'bah* (Jakarta: Balai Pustaka, 1928).

"To whom will I go begging for forgiveness, if not to You, O Lord! There is not a rope on which I hang than Yours; there is not one door I will knock on, but Your door."

Text 1 is Hamid's prayer on a stretcher that a Baduy brought when he was ill before he died while performing a *tawaf* in Masjid al-Haram. From the way the message is conveyed, text 1 contains direct utterances, "*Kepada siapakah saya akan pergi memohon ampun,...*" and metaphorical expressions, "*Tidak ada seutas talipun...*". Direct utterances and metaphorical expressions in text 1 have the same meaning, indicating a firm belief in Allah.

Hamid uses the words *tali* (rope) and *pintu* (door). Metaphorically, *tali* and *pintu* are the images of Islamic values. The word *tali* (rope) means a thick cord made of twisted strands of hemp, flax, wire etc, and *pintu* means a solid barrier that closes the entrance to a room⁵⁸. The function of metaphor in text 1 is to emphasize the meaning and beautify the delivery of the message.

Metaphorical expressions in text 1 portray 'aqidah of the Muslims. In Islam, there are words of *mushrik* and *shirk*. *Mushrik* is acknowledging the existence of something other than Allah. Meanwhile, *shirk* worships something other than Allah. The prohibition of associating Allah with others can be read in the following verses in Surah al-Nisa' 4:116:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Translation: "Indeed, Allah does not forgive association with Him, but he forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray."

⁵⁸ The New Lexicon, *Webster's Encyclopedic Dictionary of The English Language* (Lexicon Publication Inc,1992), 279 and 864.

Allah is full of mercies toward humankind. A Hadith from Abu Hurayrah said that Allah thus stated:

“When My servant draws close to me by the span of a palm, I draw close to him by the space of a cubit, and when he draws close to Me by the space of a cubit, I draw close to him by the space (covered) by two hands, and when he draws close to Me by the space (covered by) two hands, I go in a hurry towards him.”⁵⁹

Because Allah is full of pity toward humankind, a firm belief is necessary for them. As part of establishing the Islamic faith (*‘aqidah*), the main character in the novel speaks the name of Allah 47 times with ten variations. It can be seen in the accompanying Table 1.

Table 1. The Calling of Allah in *Di Bawah Lindungan Ka’bah*

	Variations	Total
(a)	Tuhan	13
(b)	Allah	13
(c)	-Nya	4
(d)	-Mu	1
(e)	Engkau	7
(f)	Rabbi	1
(g)	Ilahi	1
(h)	Ia	2
(i)	Dia	3
(j)	Gusti Allah	1
	Total	47

(Source: Research Results, 2023)

The novel also illustrates the importance of strengthening *‘aqidah* through direct utterances, as in the following expressions.

⁵⁹ Muslim bin al-Hajjaj, “Sahih Muslim,” book 48, Hadith 3, Hadith Collection, <https://quranx.com/hadith/Muslim/In-Book/Book-48/Hadith-3/>

(2) *"Waktu itulah baru saya insaf bahwa itu bukanlah perkara sendok dan gelas, bukan perkara obat dan ramuan, tetapi perkara ajal semata-mata."*

"That's when I realized that it was not a matter of spoons and ladles, not a matter of medicines and concoctions, but simply a matter of death."

(3) *"Ya Allah kuatkanlah hati hamba-Mu ini."*

"O Allah, strengthen the heart of Your servant."

(4) *"Dan biarlah Allah memberi perlindungan atas kita semuanya."*

"And may Allah protect us all."

(5) *"Rupanya dengan takdir Tuhan, kami bertemu di Tanah Suci."*

"Apparently, Allah made us meet in the Holy Land (Mecca)."

(6) *"Ya Rabbi, Engkaulah yang maha kuasa, kepada engkaulah kami sekalian akan kembali."*

"O Rabbi, You are the Almighty, to You we will all return."

Text 2 has an utterance to express Muslims' sole belief in God's provisions; text 3 is a prayer to Allah for everything; text 4 contains a message of surrendering everything to Allah; text 5 is a belief in Allah's destiny; and text 6 functions to glorify Allah and surrender to Him. The following Qur'anic verse in Surah al-Dhariyat 51:56 emphasises the foundation of utterances (2)-(6).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I created the jinn and humankind only that they might worship Me."

ii. *Hablun min al-Nas and the Main Islamic Values*

The complexity of life sometimes causes relationships among human beings to be strained and even damaged. Therefore, Islamic values are needed to strengthen human relations and, simultaneously, strengthen Islamic brotherhood. *Iman*, *Shari'ah*, and *Akhlaq* are all bestowed upon Muslims by their faith. By His six pillars of faith, Allah is the one whom *Iman* demands them to trust in. The rules, laws, and manner of life that Allah has given to humanity are referred to as *Shari'ah*. *Aqidah* is the moral, ethical, and manners-based practice. Muslims learn faithfulness from Islam. If they are unable to distinguish between good (*al-husn*) and evil (*al-qubh*), they could, nevertheless, be shown incorrect. Allah says in Surah al-'Asr 103:1-3:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ.
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

Translation: "With the exception of people who follow the truth and believe in doing good things; in such cases, word of caution and patience are advised."

In the Qur'an, the three basic frameworks of Islam are called faith and righteousness. Faith shows the concept of *'aqidah*, while charity shows the existence of *Shari'ah* and morality. A Hadith also tells the importance of faith and morality, "The believer with the most perfect faith is the one with the best morals"⁶⁰. Muslims approach the basics through the theological schools they embraced after Prophet Muhammad died. They include the Asharites and the Mu'tazilites. The first agreed that God decides what is good and what is evil, and men need to follow it. On the

⁶⁰ Muhammad bin 'Isa al-Tirmidzi, "Jami' al-Tirmidzi," vol. 5, book 38, Hadith 2612, Hadith Collection, <https://quranx.com/hadith/Tirmidhi/DarusSalam/Volume-5/Book-38/Hadith-2612/>

other hand, the latter states that men have independence in every action they do only in the realm of God.

Di Bawah Lindungan Ka'bah also addresses the ethical conundrum of right and wrong in relation to Zainab's and Hamid's independent actions. Even though her family would rather she be with another man, Zainab feels that her love for Hamid is Allah's destiny and that she must fight for it and die unmarried. However, because of his lesser social status, Hamid escapes and dies in Mecca because he does not want to offend Zainab's family by becoming her future spouse. It implies that Allah intends for them to be together in the hereafter rather than on earth. Grounded on such a plot, the novel uncovers the following central Islamic values:

a) Togetherness

The novel embraces the Islamic values of togetherness, compassion for others, and solidarity. Through the use of a metaphor involving weight, Hamka underlines the sense of community that exists among Muslims. The case can be seen from one of the dialogue excerpts from the novel's key characters below.

(7) "*Sebagai seorang kawan, yang wajib berat sama memikul dan ringan sama menjinjing, apabila jauh dari tanah air, sewajibnyalah saya engkau beri tahu, apakah yang menyusahkan hatimu sekarang sehingga banyak perubahanmu daripada biasa?*"

"As a friend who is obliged to carry heavy and light things with you when far from home, you should tell me what is troubling your heart now so that you have changed a lot more than usual?"

Text 7 is a conversation between Hamid and the protagonist, who met in Mecca one evening. Hamid's friend is concerned and sorry for Hamid's caring attitude.

His friend wants to share information and offer help. Togetherness, compassion, and solidarity are expressed in the words "*Berat sama memikul dan ringan sama menjinjing*" which are embedded in the direct utterances.

Hamka uses metaphorical expressions to package messages, including Islamic values, into his literary works. In Islam, people should help each other and do good things. Humans need help to solve all their problems. Interdependencies will continue to exist. The value of caring for one another is also mentioned in the Qur'an in the following verse in Surah al-Ma'idah 5:2.

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانَ يَوْمَئِذٍ اللَّهُ طَلَّ اللَّهُ شَدِيدٌ
الْعِقَابِ

Translation: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

In the verse above, Allah lays up certain limitations. Only by caring for and supporting one another can humans do good deeds. A Muslim brotherhood will eventually develop via mutual aid and generosity.

Abu Hurayrah reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah Almighty is pleased with you by three things and displeased by three things. He is pleased for you to worship Him without associating anything with Him, hold fast to Allah's rope, and not become divided. He is displeased for you to gossip among yourselves, to ask many unnecessary questions, and to waste your wealth." (Sahih Muslim 1715)

In Text 7, "...*berat sama dipikul* and *ringan sama dijinjing*..." are common metaphorical expressions in Malay society. In a metaphorical sense, these two expressions represent every challenge humans encounter. These metaphorical expressions correspond to Qur'anic verses in al-Ma'idah 5:2 and Hadith in *Sahih Muslim* (no.

1715). The metaphorical statements that are embedded in direct words serve an aesthetic and artistic purpose.

b) Trustworthiness

The Islamic ideals of trustworthiness are also displayed in *Di Bawah Lindungan Ka'bah*. In this particular value, the metaphorical use of *kunci* (key) and *pintu* (door) highlights the importance of trustworthiness that Muslims need to hold. The text that follows shows how such values are reflected:

(8) "Akan saya pikul rahasia itu jika engkau percaya kepadaku. Setelah itu, saya kunci pintunya erat-erat. Kunci itu akan saya lemparkan jauh-jauh sehingga seorangpun tak dapat mengambilnya ke dalam hatiku."

"I will carry the secret if you believe me. After that, I locked the door tightly. The key I will throw away so that no one can take it into my heart."

The dialogue between Hamid and the "I" character is continued in text 8. A metaphorical expression represents the firm assurance and commitment that Hamid's friend has to keep everything Hamid communicates to him confidently.

Life is a complicated thing. Positive things occasionally occur. Additionally, sometimes unpleasant things arrive. In the Malay culture, which includes Minangkabau culture, there is a saying, "*Buruak jo baik indak bacarai*" (bad and good things can happen at any time). Humans must, therefore, constantly exercise caution and vigilance. As mentioned in the following verse in Surah al-Anfal 8:27, the Qur'an highlights the value of trustworthiness.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Translation: "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know the consequence."

As mentioned above, the syntactic organization of the verse demonstrates how strongly the restriction is expressed. Maintaining trust is crucial from a practical standpoint as well because if one party talks with another party, two things could happen: Face Saving Act (FSA) or Face Threatening Act (FTA)⁶¹. FSA results in harmonious human relations, while FTA results in conflict or disharmony. It may occur because the parties involved do not want positive or negative information about them to be made public.

In text 8, metaphorical expressions, "*Setelah itu, saya kunci pintunya...*" are used to emphasize the delivery of the message which are stated in "*Akan saya pikul rahasia itu jika engkau percaya kepadaku.*"

c) Prosperity

The portrait of prosperity is another significant theme in *Di Bawah Lindungan Ka'bah*. To express the value metaphorically, Hamka employs a string of plantation such as *daun* (leaf), *bunga* (flower), and *buah* (fruit) to create the metaphorical expressions, as in the passage below.

(9) "*Di waktu malam ketika akan tidur, kerap kali ibu menceritakan kebaikan ayah semasa beliau hidup. Ia seorang terpendang dalam pergaulan dan amat besar cita-citanya jika saya besar akan menyerahkan saya masuk ke sekolah supaya menjadi orang yang terpelajar.*"

⁶¹ Jenny Thomas. *Meaning in Interaction; An Introduction to Pragmatics* (London: Longman, 1995).

Masa itu daun sedang rimbun, bunga sedang kembang, dan buah sedang lebat."

"At night, when going to sleep, (my) mother often tells of her father's kindness when he was alive. He was a well-known person in the community and had a considerable dream when I grew up to let me go to school so that I would become an educated person. At that time, the leaves were lush, the flowers were blooming, and the fruit was thick."

Text 9 explains how Hamid created and imagined the time when his father was still alive. That feeling is expressed metaphorically. In Islam, comfort, tranquility, and happiness are strongly advised, as stated in the following verse as in Surah al-Nahl 16:97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Translation: "Whoever does righteousness, whether male or female, while he is a believer, he will indeed cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do."

Humans were created to adore and serve Allah. To worship Allah well and sincerely, Muslims require comfort, serenity, and quiet. Additionally, some individuals may find comfort in the convenience of other people. Such a relation indicates a value that provides a connected contribution.

Allah endowed people with the capacity for thought and reason. As a result, Allah does not provide opportunities for people to lead pleasant, peaceful, or uncomfortable lives. Allah even advises working hard if the suffering was brought on by poverty (Surah al-Naba' 78:10-11) and demands knowledge if it is the source of the discomfort (Surah al-Mujadalah 58:11). If a bad

relationship with another person is causing the pain, attempt to fix it (Surah al-Nisa' 4:36). If the soreness is medically connected, get medical assistance (Surah al-Nahl 16:69 and Surah Yunus 10:57).

Through the roles and attitudes of the individual characters in the novel, Hamka has also painted a picture of life. Haji Ja'far's family thought highly of and adored Hamid since he was a promising youngster. Haji Ja'far was a rich man. Saleh, a young man, is conscientious in his worship. Zainab, a girl, was courteous. Hamid puts in much effort to support his mother. When she was ill, Hamid's mother was given medicine. When one of the family members is ill, they pay each other visits.

d) Affection

Di Bawah Lindungan Ka'bah has numerous examples of affection. The reader may see how the metaphorical expressions of affection combine to convey that love is blind to social standing in the following passage. The text that follows illustrates it:

(10) "*Cinta itu adalah jiwa. Antara cinta yang sejati dengan jiwa tak dapat dipisahkan. Cinta pun merdeka sebagaimana jiwa. Ia tidak memperbedakan di antara derajat dan bangsa, di antara kaya dan miskin, mulia dan papa.*"

"Love is soul. True love and soul cannot be separated. Love is as free as the soul. It does not discriminate between social classes and nations, rich and poor, noble and poor."

Text 10 explains the nature of love in the true sense. It is expressed in the metaphorical expression. The work also shows the romantic side of literary work through the love of Hamid and Zainab. Hamka explains that Hamid and Zainab's love is ethical and highly aesthetic. The emotions hidden in their hearts are neatly stored and not displayed wildly.

Hamka wants to show readers that love and affection, in the broadest sense, are values that must exist in every human being. The role and demeanor of each character in the novel exemplify it. Haji Ja'far and his wife have a loving family. Hamid, his mother, and his father live in love. Saleh and Rosna are a happy family. Mr. Paiman, Haji Jafar's family helper, was treated well. Hence, Islam emphasizes love and affection in human life. It can be seen from the following verse in Surah al-Dharyyat 51:49:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Translation: "Everything We have created in pairs so that you may remember (the greatness of Allah)."

Other verses about love and affection are stated in the Qur'an, al-Baqarah 2:163 and 165; Ali-'Imran 3:31; Maryam 19:96; al-Tawbah 9:24; al-Nisa' 2:129; al-Hujurat 49:13; and al-Rum 30:21. In Hadith, we can also find a similar theme:

Abu Hurayrah reported: The Messenger of Allah, pbuh, said, "You will not enter Paradise until you have faith, and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves."⁶²

e) Kindness

Kindness is an Islamic principle prominently illustrated in *Di Bawah Lindungan Ka'bah*. Hamka conveys a message of goodwill to his Muslim readers by using the words *pintu* (door) and *rumah* (house). The text that follows demonstrates it.

(11) "*Dia yang telah membuka pintu yang luas kepada saya memasuki rumahnya di zaman*

⁶² Muslim, "Sahih Muslim", book 1, Hadith 54, Hadith Collection, <https://quranx.com/hadith/Muslim/Reference/Hadith-54/>

hidupnya, sekarang pintu itu mau tak mau telah tertutup."

"He who had opened the wide door for me to enter his house in his day, now that door has been forced to close."

Text 11 describes Haji Ja'far's generosity during his lifetime. The expression in (11) describes this. The following verse in Surah al-Nisa' 4:36 also supports it.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Translation: "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful."

Other verses related to good deeds are stated in Surah al-Baqarah 2:195 and 261; al-Rahman 55:60; al-Zalzalah 99:7-8; al-A'raf 7: 56; al-Isra' 17:7; and al-Ma'idah 5:100.

Metaphorical expressions in text 11 have the function of describing the situation and the behavior of one of the characters in the novel. The metaphors are used to describe the problem and good attitude of Haji Ja'far. Kindness as an Islamic value is expressed using metaphors such as *membuka pintu* (to help), *memberi jalan* (to show the solution) and *memberi ruang* (to give a chance). The message is expressed politely and beautifully through metaphorical expressions.

f) Carefulness

Di Bawah Lindungan Ka'bah identifies carefulness as an additional Islamic value. Hamka instills the importance of value while predicting the future by using the metaphor of caution and the words *api* (fire) and *padamkan* (extinguish) in the story. The text that follows demonstrates it.

(12) *"Diletakkanlah ibunya suka, bermufakat orang itu dahulu dengan kaum kerabat, handai dan tolan. Kalau mereka tak sepakat, waktu itulah kelak engkau diserang oleh putus asa, oleh malu, dan kadang-kadang memberi melarat kepada jiwamu. Sebab, waktu api belum besar, tidak engkau padamkan lebih dahulu."*

"Suppose (her) mother likes, she will agree first with relatives and friends. If they disagree, you will be attacked by despair and shame and sometimes make your soul impoverished because when the fire is not yet significant, you do not put it out first."

Text 12 describes Hamid's and his mother's conversation. She advised her son to reconsider revealing his feelings for Zainab. Future negative consequences are expected due to the disparity in socioeconomic status between Hamid and Zainab. Hamid's mother uses the metaphorical expressions "*Sebab, waktu api belum besar, tidak engkau padamkan lebih dahulu*" to communicate her worries about Hamid's love to Zainab. The metaphors are used to create aesthetic and artistic effects in delivering the message. It is possible to replace metaphorical expressions with direct utterances such as "*Hati-hati dan waspadalah kamu.*" However, had the writer written the sentence, he would not have produced a more artistic aesthetic language effect on readers.

Humans must always be vigilant and watchful in all aspects of life. It is essential to avoid bad things and build a better life. Islamic values strongly suggest this condition to be part of Muslims' life. The following Qur'anic verses in Surah al-Zumar 39:9 also state:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا
رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

"(Are you polytheists who are luckier) or are those who worship at night prostrating and standing for fear of the Hereafter and hoping for the mercy of Allah? Say, "Are those who know and those who do not know the same?" Only people with common sense can receive lessons."

Aside from the Qur'an, Prophet Muhammad's Hadith also contains such a value.

Abu Huraira reported: The Messenger of Allah, (PBUH), said, "If one of you makes a wish, then be careful what he wishes for. He does not know what will be decreed of his wishes."⁶³

g) Politeness

Islamic values, including politeness, are frequently illustrated in *Di Bawah Lindungan Ka'bah*. Hamka uses the metaphorical words *pekuburan* (grave) and *air mata* (tears) to convey politeness and highlight the message's aesthetic effects. The following passage describes one of them.

(13) "Jika tak ada aral melintang, bulan di muka, ia hendak dipertunangkan saja dulu. Nanti di mana tamat sekolahnya, akan dilangsungkan perkawinan. Katanya tanah

⁶³ Ahmad bin Hanbal, "Musnad al-Imam Ahmad", Hadith 8474, al-Maktabah al-Islamiyyah, <https://www.islamweb.net/ar/library/content/6/8335/>-مسند-أبي-هريرة-رضي-الله-عنه

pekuburan ayahnya masih merah. Air matanya belum kering lagi.

"If nothing gets in the way, she will be betrothed first next month. Later, when she finishes school, there will be a marriage. She said his father's burial ground was still red. Her tears were not dry yet."

Text 13 explains the plan of Zainab's family to marry Zainab to her father's nephew. Mak Asiah wants Hamid to persuade Zainab. Zainab likes Hamid more than her father's nephew and does not want to marry the latter. She respectfully declines using the metaphor "*Katanya tanah pekuburan ayahnya masih merah*". In the book, Zainab avoided insulting her mother by providing alternative arguments rather than denying her in direct language. Islam greatly encourages civil behavior in humans. Politeness is one of the values that leads to harmony in life. In Islam, one of the virtues that binds a brotherhood is courtesy. It is written in the following verse in Surah al-Hujurat 49:3:

إِنَّ الَّذِينَ يَخُفُّونَ أَصْوَاهَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّمْوِينِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Translation: "Indeed, those who lower their voices before the Messenger of Allah-they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and a great reward."

The Qur'an has a lot to say about politeness. Other verses emphasizing the importance of politeness are Surah Luqman 31:9; and al-Isra' 17:23. Politeness emanates from every character in the novel. The politeness markers include the calling of *Engku* and *Haji* for Haji Ja'far, *Anakku* for Hamid, *Ibu* for Hamid's mother, *Mak* for Asiah, *Abang* for Hamid by Zainab, *Adikku* for Zainab in Hamid's letter to Zainab, and *Kakandaku Tuan* for Rosna's husband by Rosna

h) Endeavor

Endeavor is the other Islamic principle in *Di Bawah Lindungan Ka'bah*. By highlighting it with the words *luka* (wound) and *sembuh* (heal), the novel paints the spirit of striving as a crucial quality that Muslims must preserve. The paragraph that follows explains it.

(21) "*Cuma saja saya mesti berikhtiar supaya luka-luka yang hebat itu jangan mendalam kembali. Saya mesti berusaha supaya ia berangsur sembuh. Untuk itu, saya mengambil keputusan. Saya mesti meninggalkan Kota Padang, terpaksa tak melihat wajah Zainab lagi.*"

"'I' have to make an effort so that those significant wounds do not go deep again. 'I' have to try so that she gradually recovers. For that, 'I' made a decision. 'I' had to leave the city of Padang, forced not to see Zainab's face again."

Text 21 describes Hamid's confusion and uncertainty due to the complexity of expressing his love for Zainab. Hamid tries to calm down and expresses his feelings metaphorically: "*Cuma saja saya mesti berikhtiar supaya luka-luka.... Saya mesti berusaha supaya ia berangsur sembuh...*" The expressions convey the Islamic teachings that promote hard work and perseverance. People must endeavor to overcome the different issues they experience. Islam does not justify people engaging in various problems without any effort to solve them. Humans are the best-created creatures, and as mentioned in the following Qur'anic verse, Surah al-Tin 95:4, they are expected to be able to overcome numerous obstacles throughout their lives.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translation: "Indeed. We have truly created man of the best stature."

Humans, as the best creatures created by Allah, have souls, bodies, and minds that can be empowered to overcome various problems. Therefore, the novel warns and delivers the message to the readers that they must be able to create *hablun min Allah* and *hablun min al-nas*.

Conclusion

This study indicates that the novel, *Di Bawah Lindungan Ka'bah*, symbolizes core values that can be used as a guide in building and strengthening relationships of humankind with Allah (*hablun min Allah*) and among humankind themselves (*hablun min al-nas*). The fundamental value of the human relationship with Allah is a firm belief ('*aqidah*) in Allah's omnipotence and benevolence. Faith in Allah leads humankind to obey Allah's instructions and refrain from His prohibitions. The essential principles of human relationships with other humans are the efforts to develop trustworthiness, togetherness, affection, kindness, carefulness, and politeness, all of which contribute to prosperity. The Metaphorical expressions in the novel serve as a vehicle for describing a situation, emphasizing a meaning, and creating aesthetic and artistic effects for conveying and preaching Islamic values.

The implications of this study reveal that literary works are not simply fiction, but they can also be used as a vehicle for preaching and disseminating Islamic values. Using novels as a medium for preaching Islamic values is unique in that the moral values are presented through a sequence of beautiful language, such as metaphorical expressions. Since its first publication in 1938, the work has spanned time and place. The assumption is that the values contained in the novel are still relevant even as time passes.

The Islamic values are fixed. It is behaviors that shift. The essential Islamic values will remain in the novel as long as they are available. The issue in the future will be to what

extent these values become ingrained in human life. As a result, future research can devise exciting and straightforward methods to teach these essential values to every human being amidst the countless options for joyful human life. Further research into other characteristics of figurative language in the novel, such as simile, personification, oxymoron, hyperbole, and allusion, is ideally welcomed.

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