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THE INTERNAL VALUES OF AKHLAK IN KABA SI SABARIAH FOR EDUCATIONAL CHARACTER DEVELOPMENT

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ABSTRACT

The purpose of this research is to identify the akhlaq (أخلاق) values in the literary work. The method used in this study was content analysis, which involved collecting data from Kaba Si Sabariah and analyzing the akhlaq values within it. The result showed eight akhlaq in Kaba. These akhlaq values can be used as teaching material to support the internalization of the dimensions of faithfulness, devotion to the one almighty God, and possession of noble character, one of the six dimensions of the Pancasila student profile. In teaching akhlaq, studying literary works such as Kaba Si Sabariah is highly relevant and can help reinforce the teaching of akhlaq values because literary works have a strong appeal for conveying these messages. Therefore, this study contributes to developing akhlaq education through literary works as a valuable educational resource.

Keywords: Akhlaq (أخلاق), Kaba Si Sabariah, Pancasila student profile, content analysis, literature-based education.

ABSTRAK

Kajian ini bertujuan untuk mengenal pasti nilai akhlak (أخلاق) yang terkandung dalam karya sastra. Kajian ini menerapkan kaedah analisis kandungan yang melibatkan pengumpulan karya Kaba Si Sabariah dan menganalisis nilai-nilai akhlak yang ditemukan. Hasil kajian menunjukkan terdapat lapan nilai akhlak dalam data kajian. Nilai-nilai ini boleh digunakan sebagai bahan pengajaran untuk mendorong penghayatan keimanan, ketakwaan kepada Tuhan Yang Maha Esa dan pemantapan akhlak mulia, yang merupakan salah satu daripada enam dimensi profil pelajar Pancasila. Dalam pengajaran akhlak, mempelajari karya sastra seperti Kaba Si Sabariah adalah sangat relevan dan boleh membantu memperkukuhkan pengajaran nilai-nilai akhlak kerana karya sastra mempunyai daya tarikan yang kuat untuk menyampaikan mesej-mesej ini. Oleh itu, kajian ini menyumbang kepada pembangunan pendidikan akhlak melalui karya sastra sebagai sumber pendidikan yang berharga.

Kata kunci: *Akhlak, Kaba Si Sabariah, profil pelajar Pancasila, analisis kandungan, pendidikan berteraskan kesusasteraan.*

INTRODUCTION

The study of akhlaq is an important part of Islamic education, guiding how to behave in a manner that is pleasing to God and beneficial to society (Ismail, 2013). In its manifestation, akhlaq must go through considerations of reason and prevailing norms within society. As the proverb goes, something that “is good” is not necessarily “right”. This means that in acting, we cannot rely solely on a humanistic basis that prioritizes ‘the good of all parties’. The fictional story of Robin Hood, for example, is considered a hero among the people of Nottingham. Robin Hood is famous for his actions of stealing from the rich to give to the poor (Refieta, 2021). In Indonesia, the character of Sanaya in the story of Silalatu Gunung Salak is also known for stealing to give to the poor (Wahyuni, 2021). However, Sanaya is not considered a hero. In both of these stories, stealing is an action that lacks akhlaq, regardless of the cultural background of society. No religion justifies stealing. This means that a good action is not necessarily justified.

The Indonesia Ministry of Education, Culture, Research, and Technology has integrated the concept of akhlaq into the Dimension

of the Pancasila Student Profile, which includes having faith, piety towards God Almighty, and possessing noble character. This dimension encompasses five elements, including akhlaq towards fellow humans (Badan Standar, Kurikulum dan Asesmen Pendidikan, 2022). Through the dimension and element of akhlaq towards fellow humans, students are expected to listen well to different opinions, respect them, and critically analyze them without imposing their own opinions, while not letting bias interfere with their analysis.

We found the application of akhlak, or, in other words, that dimension, within the story of Kaba Siti Sabariah. Regarding this matter, it appears that the stories in Kaba Siti Sabariah can be used as teaching material to strengthen the Pancasila student profile, particularly in the element of akhlaq towards fellow human beings. Several actions and words of the characters can be used as a guide for internalizing the akhlaq element towards fellow human beings. This is based on the usefulness of literary works as teaching materials. The literature contains many moral values, values that are closely related to both personal akhlaq and akhlaq towards others. These values need to be internalized in students so that they can emulate and apply them in their daily lives. The novel “Bulan Jingga dalam Kepala” by M. Fadjoel Rahman (Murti & Siti, 2017) and the novel by Habiburrahman El Shirazy (Grinitha, 2015) are two examples. Both studies related to these novels found moral values related to the relationship between humans and the creator. These moral values can be aligned with the akhlaq element in the Pancasila student profile. Furthermore, the novel “Satin Merah” by Brahmanto Anindito and Rie Yanti (Iye, 2019). The research results indicated the existence of moral values in the form of exemplary behavior. It turns out that not only novels contain moral values, but also ancient literary works such as Kaba. This is also an added value when students are taught the akhlaq element of the Pancasila student profile. Students not only gain knowledge related to akhlaq itself but they are also entertained by beautiful language.

What akhlaq did Si Pulai’s mother teach him? If he wants to migrate, the first and foremost thing to find is a substitute for his mother (landlady) and siblings “dunsanak”. Mothers and siblings in the land of migration are often expressed by the term “induk semang”. Why is that so? Induk semang holds the same position as a mother and siblings, even more. How can one obtain an induk semang? The talibun describes it in terms of the “bunga kembang” and “bunga nibung”.

In the Victorian era (Setiawan, 2022), the “Bunga Kembang” better known as the “Hibiscus” flower, was a symbol of delicate beauty. On the other hand, the “Bunga Nibung” was a symbol of spirit and brotherhood. Its stem is distinct, being straight with a strong, sturdy, and termite-resistant texture. The “Bunga Kembang” is associated with “Induk Semang” which signifies tenderness and affection. Meanwhile, the “Bunga Nibung” is associated with the birth mother, which means a strong and secure shelter. If we can maintain good conduct towards the “Induk Semang”, its benevolence surpasses that of the birth mother.

The rationale fortifies the basis for selecting Kaba as a primary pedagogical resource for the Pancasila student profile. Beyond simply acquainting students with ethical and moral principles, the study of Kaba additionally engenders a deeper understanding of the intricate natural symbols that are extensively incorporated within its literary corpus.

LITERATURE REVIEW

Definition of Akhlaq

Akhlaq is an Arabic term that refers to an individual’s character, disposition, nature, ethics, morals, or manners (Al-Qaradhawi, 2005; Ismail, 2013; Sajid & Saeed, 2013; Zulqarnain & Sultana, 2017; Ahmed & Rafiqul, 2017). It is the plural of the word “khlulq,” which means ‘disposition’. Akhlaq is a faculty of the soul that unconsciously inspires activities and comes into existence through exercise and practice (Al-Ghazali, 1997; Ismail, 2013). In Islam, akhlaq is an important concept that refers to a person’s moral character and is considered a key aspect of a Muslim’s faith (Al-Qaradhawi, 2005; Sajid & Saeed, 2013).

Human Values

Human values refer to the values at the core of human existence. The values considered innate in human beings include truth, honesty, loyalty, love, and peace, as they display the goodness of man and society (Gupta, 2010). The five human values in all humans include truth, love and caring, peacefulness, responsibility, and justice. When

one value is truly understood and applied, the others are too, because it inter-relates and comes from the same source, namely the spirit within (Srivastava, 2010). Thus, no single value exists for its own sake. An axe is for cutting, a tree is fruit-giving, and a cow is milk-giving. This principle applies to everything in the universe because everything is interconnected. It is also true for humans. Consistent practice can bring perfection. We are beneficial insofar as we practice those values. When we fail to do so, we will only face danger and feel out of control.

Dimensions of the Pancasila Student Profile

The Ministry of Education, Culture, Research, and Technology has outlined six dimensions of the Pancasila student profile. These six dimensions are (1) faithful, devoted to the One Almighty God, and possessing noble character, (2) independent, (3) collaborative, (4) globally diverse, (5) critical thinking, and (6) creative. The focus of this writing is on the dimension of Faithful, devoted to the One Almighty God, and Possessing Noble Character. This article focuses on the first dimension because it is directly related to humanist values.

Dimension of Faithful, Devoted to the One Almighty God, and Possessing Noble Character

This dimension requires students to understand the teachings of their religion or belief system and to apply this understanding to their daily lives. There are five elements to this dimension: (a) religious akhlaq; (b) personal akhlaq; (c) akhlaq towards fellow human beings; (d) akhlaq towards the environment; and (e) akhlaq towards the state.

Religious morality demands that students actively participate in religious activities and continue to explore to deeply understand the teachings, symbols, sanctity, religious structure, history, and important figures in their religion or belief system. Personal morality requires students to continuously develop and introspect themselves to become better individuals every day. Morality towards others requires students to listen attentively to different opinions from their own, respect them, and critically analyze them without imposing their views. Morality towards the environment requires students to realize the importance of preserving the environment so that they can maintain a habitat that is suitable for all living beings, present and future. Morality towards the

state requires students to prioritize humanity, unity, national interests, and safety as collective interests above personal interests.

This dimension emphasizes the importance of akhlaq, which encompasses various aspects of personal and social conduct. Students are required to comprehend the teachings of their religion or belief system and apply them in their daily lives. The dimension is comprised of five elements, namely: (a) religious akhlaq; (b) personal akhlaq; (c) akhlaq towards others; (d) akhlaq towards the environment; and (e) akhlaq towards the state.

Religious akhlaq demands that students actively participate in religious activities and continuously explore to gain a deep understanding of the teachings, symbols, sanctity, religious structure, history, and important figures in their religion or belief system. Akhlaq towards others requires students to attentively listen to differing opinions and respect them, while critically analyzing them without imposing their views. Akhlaq towards the environment requires students to acknowledge the importance of preserving the environment, to maintain a suitable habitat for all living beings, present and future. Akhlaq towards the state requires students to prioritize collective interests such as humanity, unity, national interests, and safety over personal interests.

Concerning akhlaq towards others, students are expected to be able to (1) prioritize equality with others and respect differences and (2) empathize with others. Students can understand perspectives and emotions/feelings from the perspective of individuals or groups they have never met or known. They also prioritize equality and respect for differences as unifying tools in times of conflict or debate. Students are also expected to be able to identify common problems and provide alternative solutions to bridge differences while prioritizing humanity Yusri et al. (2023).

Kaba Si Sabariah

Si Sabariah is a kaba written by Hamka, first published in 1928. This is the first work of fiction written by Hamka. Si Sabariah is written in Minangkabau using the Jawi alphabet. Hamka began writing this romance after returning from Hajj in Medan in 1928. In the introduction to his work, Hamka states that Si Sabariah is

based on the story of “holy love and terrible murder” that took place in Sungai Batang in 1915. Si Sabariah tells the story of a woman who faces a dilemma when she has to choose between two options, namely divorce from her husband (Pulai) or severe family ties with her mother (Sariaman). It’s a tragic love story. A love story that is squeezed by greed. Before its publication, Hamka recited Si Sabariah to his father, Abdul Karim Amrullah, while at the Grand Meeting of Muslims in Bukit Tinggi in August 1928, along with Jamil Jambek and Abdullah Ahmad. Si Sabariah was well received in the market and underwent several reprints a year. The proceeds from the sale of Si Sabariah helped finance Hamka’s marriage. The fourth edition was published by Tsamaratul Ichwan in Bukit Tinggi in April 1957. In 2020, it was republished in Indonesian by Gema Insani and in Malay by Jejak Tarbiah.

METHOD

The data source for this research is “Kaba Si Sabariah” by Hamka, published by the Balai Bahasa Provinsi Sumatra Barat in 2021. The reason behind our selection of Kaba Si Sabariah as the data source is its abundance of humanistic values, many of which align with the Pancasila Student Profile’s akhlaq dimension. The method used in this research is the Content Analysis Method (White & Emily, 2006; Krippendorf, 2004), which aims to understand literary works from extrinsic aspects, beyond the aesthetic structure of the literary works (Endraswara, 2011). One of the contents is a moral/ethical message. The results of the analysis are expected to have implications for the student’s moral change after studying the moral messages. Data collection was conducted through careful and repeated reading (Elo et al., 2014). Each character’s speech was separated and grouped into the smallest units and written on data cards to facilitate analysis. The data on the data cards were analyzed and inferred (All, 2013) using a linguistic model in the form of thematic abstraction. The data were analyzed without being disconnected from their context.

RESULT AND DISCUSSION

We found eight moral virtues within Kaba Si Sabariah. They are decision-making, being responsible, respecting the customs and

traditions of their hometown, good manners, attitude towards others, politely rejecting the request of others, and being faithful and committed in marriage. Those moral virtues generally share similarities with the first dimension of the Pancasila Student Profile.

The First is Decision-Making.

Si Pulai expressed his intention to migrate following the customs and traditions that prevail in Sungai Batang. Before his migration, he sought the advice of his mother, Bundo Kandung.

Telah lama hamba dalam kampung, telah sampai hamba beristri, menjadi orang tua, paham singkat akal pun kurang. Relasi pun tidak ada, maksud sering tidak sampai, kehendak sering terganggu, hidup ibarat anai-anai. Angan-angan ingin melubangi langit, malang ditangkap layang-layang, karena badan yang melarat ini. Sekarang baiklah adat hamba turut, limbago hamba tuang. Adat dalam nagari kita, karena tidak bersawah yang berjenjang, tidak mempunyai harta yang banyak, daripada mengurangi mengusaki, lebih baik hamba pergi berjalan, menuju rantau yang ramai, supaya senang dalam hati.

(Hamka, 2021, p. 9)

The excerpt pertains to the life of Si Pulai who has been living in a village for a long time, got married, and became old, but still lacks understanding and has poor relationships with others. The person's desires and intentions often fail to materialize, leading to a difficult life. The person expresses the wish to achieve great things but feels limited by their humble circumstances. Therefore, the person decides to follow the local tradition and leave the village to seek a better life elsewhere, hoping to find happiness and success.

Although Si Pulai is already an adult, he does not make significant decisions in his life without seeking the opinions of others, especially his mother. Despite being married and a parent, Si Pulai still considers himself lacking in understanding and knowledge, likening himself to having a short and inadequate intellect, implying his lack of understanding and knowledge about life.

The decision-making process is a cognitive process that involves the processing and evaluation of information to choose the best available

action. Experts in psychology, economics, and management have extensively studied this process. One famous theory of decision-making is the two-stage process theory by Kahneman and Tversky (1979). This theory states that the decision-making process involves two stages: the first stage is rapid and intuitive information processing, called System 1, and the second stage is more systematic and analytical information processing, called System 2.

In the first stage, System 1 generates answers quickly and intuitively, often based on past experiences and pre-formed thought patterns. However, this rapid and intuitive information processing is also susceptible to cognitive bias and judgment errors. The second stage, System 2, involves slower and more systematic information processing and is typically used when the decisions made have more serious or complex consequences. System 2 requires greater mental effort and is more easily influenced by environmental factors such as time and fatigue.

Several factors can influence an individual's decision-making process, such as personal preferences, the environment, and social influence. Lerner and Keltner (2001) further suggest that an individual's emotional state, such as fear or anxiety, can influence the decision-making process. Similarly, Si Pulai seems to have gone through these two stages when making decisions.

The students need to internalize the character of Si Pulai, especially not feeling too proud even though they have completed formal education. They need to remain humble. When making decisions, it would be advisable for students to seek the opinions or advice of others, especially their families.

It is necessary to internalize such values of morality within students, namely, to not feel intellectually superior even after completing formal education. One should remain humble. When making decisions, students should seek the advice or opinions of others, especially their family.

The Second is Being Responsible

Si Pulai's mother is worried about her son's departure but also acknowledges that Si Pulai's life in the village is not easy. Si Pulai's

mother states that a child is the pillar of the family and that Si Pulai must take responsibility for his fate after getting married. However, Si Pulai's mother also provides support and advice to her son, that if he is serious, God will certainly provide him with a way and help him achieve his goals.

“Anak denai si Pulai, rumit bundo akan menjawab, terkunci lidah akan bertutur, ke mari salah rasanya. Kalau bundo pikir benar, anak bundo hanya seorang, kalau sakit bundo ditinggalkan, siapa yang akan mencarikan obat, kalau sampai bundo mati, siapa yang ‘kan menjemput orang alim, rumah akan jadi lengang. Akan tetapi kalau bundo pikir, Anak adalah semenda rumah orang. Dengan apa anak orang, akan diberi makan. Tatkala Anak menikah, nasib anaknya diserahkan, buruk baiknya Anak tanggungan, hal ini telah lama bundo pikirkan.

“Tidaklah bundo rentang panjang, dengan senang hati saja, dilepas Anak berjalan, cari oleh Anak peruntungan. Kalau Anak bersungguh hati, tidaklah Tuhan akan lupa, Allah bersifat murah hati, apa kehendak-Nya akan berlaku, apa yang dipinta tentu boleh.”

(Hamka, 2021, p. 9)

The text describes a conversation between Si Pulai and his mother (Bundo Kandung) regarding Si Pulai's decision to migrate. Bunda understands very well that Si Pulai is already an adult, and even has become a parent just like herself. Si Pulai is Bunda's only child and a place to lean on in her old age. However, Bunda also understands that Pulai has his own life. Pulai has responsibilities towards his wife and children. Finally, Bunda allowed Pulai to migrate.

The concept of providing freedom of action to children is known as “parenting with autonomy support” in the literature of child developmental psychology. According to this theory, giving freedom and support to children to make their own decisions is an important factor in supporting the development of independence and good decision-making in the future.

Ryan and Deci (2000) stated that providing support and freedom in decision-making can increase the motivation, independence, and life

satisfaction of children. On the other hand, excessive control over children can decrease motivation and hinder the development of independence.

In practice, providing freedom of action for children can be done in various ways, such as providing limited choices, supporting the child's decisions, and giving positive feedback on the decisions made. However, this approach must be done proportionally and tailored to the age and abilities of the child. The mother has done a good job of providing independence for Si Pulai to take responsibility for himself and his small family.

Through the expression of "Bunda", students are taught about the importance of being responsible. Being responsible for oneself, as well as being responsible for others. The phrase "*anak adalah semenda rumah orang*" teaches students that someday they (for males) will get married and become part of the family. It is only appropriate to carry the responsibility for the spouse and children.

Walaupun seperti itu, kalau jadi Anak berjalan, menuju rantau yang jauh, ingat nasehat mandeh kandung, adat limbago anak dagang. Anak akan bercerai dengan nagari, rantau yang akan diturut, kenali adat dan limbago-nya. Pakaikan paham budi halus, kalau menetap anak di sana, bukan uang saja yang dicari, tapi basa-basi cari pula. Ketahui angin yang 'kan mendinginkan, ranting yang akan melenting, menyauk di hilir-hilir, berkata di bawah-bawah, air orang sama ditimba, ranting orang sama dipatah, adat orang sama diisi.

(Hamka, 2021, p. 9)

The Third is to Respect the Customs and Traditions of Their Hometown

In addition to advising Pulai to find a landlady, Bundo also reminded him to learn the customs and traditions of the new environment he was heading to. This is written in Bundo's expression "*kenali adat dan limbagonya*" (know their customs and traditions). Bundo also reminded Pulai to be cautious in speech and behavior. Humble behavior, not being arrogant in words "*berkata di bawah-bawah*" (speaking humbly), and most importantly not forgetting their hometown "*kembali ke sangkar jua*" (returning to their roots).

Banyak yang harus diingat, berjalan selangkah menghadap surut, berkata sepatah dipikirkan, setinggi-tinggi melambung, kembali ke tanah jua. Denai lepas Anak berjalan. Denai beri bertali panjang, sejauh-jauh Anak terbang, kembali ke sangkar jua. Satu lagi Anak kandung, Sebelum Anak turun jenjang, pandai-pandai anak berkata, baik-baik berbicara, obatlah hati istri Anak, yaitu si Sabariah. Suruh bersabar ia dahulu, begitu pula mertua Anak, yang bernama si Sariaman, bawalah mufakat ninik mamaknya. Kita berkorong berkampung, kita berkoto bernagari, kita beradat berpusaka, kalau tidak harta benda, alur dan patut tentu diturut.”

(Si Sabariah, 2021, p. 9)

The text contains advice for a child who is traveling far from home. The child must remember the advice of their mother and also understand the customs and traditions of the place they are going to. In addition, the child must behave politely speak well, and try to improve their relationship with their spouse and in-laws. Although traveling to seek a better life, the child must still respect the customs and traditions of their hometown. This is a cultural heritage that should be preserved, even though money or material wealth is not a priority. The child must also face all situations calmly and wisely, and not forget their cultural roots.

The home serves as a source of emotional recovery and a place of shelter. The concept of home is complex and multifaceted, shaped by individual experiences, cultural values, and social norms. It is important to create homes and communities that support physical and emotional well-being (Kua & Reddy, 2019). This is also emphasized by Bunda to Pulai.

Bunda's words can serve as a guideline for students. No one knows their fate in the future. When they choose to migrate, they will remember the advice that Bundo gave to Pulai. Know the customs and traditions of the destination region, watch their words and behavior, and do not forget their origin.

The Fourth is Good Manners

Pulai listened to all his mother's advice. As a child with good manners, he promised to hold onto Bundo's advice firmly.

“Kalau begitu kata bundo, InsyaAllah hamba terima, nasihat hamba ikat dalam hati, hamba lekatkan dalam pikiran, biar selamat badan hamba.”

(Hamka, 2021, p. 9)

The sentence is a statement by Pulai who accepts advice from Bundo and promises to follow the advice by taking it to heart and mind so that they can maintain their physical and mental health. The sentence describes the character of Mamak Si Suman, who serves as a role model for students in terms of his good moral character. The discourse about him emerges when Sabariah’s mother, Sariaman, visits Mamak Si Suman to express her intention to divorce Sabariah from Pulai because Pulai has not communicated with them for a long time while he is away.

Sariaman is just looking for an excuse to separate Sabariah from Pulai. Her heart is drawn to Suman, who has just returned from his migration with apparent success and wealth. Sariaman wants to marry Sabariah to Suman for a better life. Unfortunately, when she conveyed her intention to Mamak Si Suman, he advised her otherwise.

The passage is a piece of advice given by Mamak Si Suman, a character in the story, to Sariaman who wanted to divorce her daughter Sabariah from Pulai and marry her off to Suman instead. Mamak Si Suman advises Sariaman to carefully consider the character and behavior of a person before accepting them, rather than merely looking at their physical attractiveness, strength, or wealth. Mamak Si Suman also emphasizes that one’s behavior and attitude are more important than their financial status, as wealth can come and go. Mamak Si Suman warns against breaking family ties and interfering in someone else’s relationship and advises Sariaman to focus on finding a good and kind-hearted person as a son-in-law. Ultimately, Mamak Si Suman emphasizes the importance of not giving in to one’s desires and temptations, but instead, submitting to the will of Allah.

Mamak Si Suman advised Sariaman not to find a partner for her daughter based solely on physical beauty. Physical attractiveness will fade as one grows older. When that happens, love may turn to hate, as the saying goes, *“elok hilang benci pun tiba”*. The same goes for wealth. Many rich people look down on the poor, *“kepala kita diinjaknya”*. It is better to choose a son-in-law or daughter-in-law who has good character and behavior.

The moral of choosing a life partner who does not prioritize wealth can be based on various factors such as personal compatibility, shared values, and aligned life goals. Knee et al. (2018) found that couples who prioritize emotional intimacy and social support tend to be more satisfied in their relationships than those who prioritize material factors such as money or social status. The study results indicate that the moral of choosing a life partner who does not prioritize wealth can have a positive impact on happiness and satisfaction in a relationship.

Moreover, an article in Psychology Today (Hendrie, 2020) suggests that in choosing a life partner, it is important to consider shared core values. By having shared values, couples can build supportive and enriching relationships.

Mamak Si Suman's speech can serve as an example for students to prioritize good character and behavior. Respecting others is not just about physical appearance and wealth. The behavior of Sariaman should not be imitated.

The Fifth is the Attitude Towards

Another character that can be emulated by students regarding their attitude towards others is Sabariah. Sabariah loves and respects her husband, Pulai. She patiently waits for news and the return of Pulai. However, her mother misunderstands Sabariah's attitude. Her mother assumes that Sabariah is suffering from being left alone by Pulai who has gone to work in another place. Sabariah did not feel that way. Seeing Sabariah living without certainty from Pulai, her mother intended to marry her to Suman, who had just returned from working away with a lot of wealth.

What can be learned from Sabariah's attitude towards her mother's desire?

Dengarkan oleh Bundo tutur hamba, penjawab bunyi kata Bundo, kalau berlain jawaban hamba, rida dan maaf hamba pinta. Adapun badan diri hamba, dari kecil bundo besarkan, bundo asuh bundo rawat, karena sayang dengan anak, telah besar bundo tumpangkan, bundo carikan hamba suami, tempat menumpang sakit dan senang, tempat menumpang hidup dan mati, ketika dia bundo terima, tentu dipikir-pikirkan benar.

*Di dalam adat Minangkabau, terlarang benar itu bundo,
karena syarak apalagi azab Allah bahayanya.*

(Hamka, 2021, p. 31)

Sabariah demonstrated exemplary conduct by showing respect for her mother's wishes to marry her to Suman. She was careful with her words and could not ignore all the kindness her mother had shown her since childhood. Everything her mother did was out of love for her. In the past, she had accepted the marriage proposal from Pulai because she believed her mother had chosen the best partner for her. However, now that she was being asked to separate from Pulai and marry Suman, she refused her mother's request.

The attitude of children towards parents who enforce their will can be influenced by several factors, including the child's gender, age, and family type. Dobson (2020) found that female children tend to have a more positive attitude toward parents who enforce their will compared to male children. In addition, older children are more likely to accept demands from their parents than younger children. However, this study also found that the parent-child relationship can play a crucial role in the development of a child's attitude towards parents who enforce their will. Children who have a good relationship with their parents and feel heard and valued are more likely to accept their parents' demands.

Sabariah did not want to defy her mother. She understood the customs and religion that they followed. Eventually, she chose to reject her mother's request by stating that her mother's action was forbidden and detested by God. She reminded her mother that divorcing her daughter from her husband to marry her to another man was against Minangkabau customs and religious teachings.

Sabariah's akhlaq is worth emulating by students when they are in a disagreement with an elder, especially with their parents. Even if we are in the right position, we should not speak or act in a way that can hurt others' feelings (Rozita, 2022; Waemasna & Yusniza, 2023). We should courteously convey the truth. Currently, many news reports highlight the behavior and attitude of children toward their parents, which is not worthy of emulation by students.

The Sixth is to Reject the Request of Others in a Manner

Sabariah also strengthened her rejection of her mother's wish by conveying knowledge she gained from reading books. Sabariah shared the content of two books she read about married life: Syamsulidayah and Siti Sawijah.

Lihatlah buku Syamsulidayah, tengoklah buku Siti Sawijah, penuh pengajar dan petunjuk, untuk orang bersuami istri. Selama dalam pergaulan, bertemu sakit dan senang, bertemu laba dan rugi, hidup seja semufakat, hidup ibarat dalam laut, menempuh pulau keselamatan. Ombak besar angin bersiru, layar berkipas kiri-kanan, tali-menali memberentang, kalau tidak sama-sama pandai, akhirnya karam di tengah, tidak terjelag tanah tepi. Kalau takut dilamun ombak, jangan diarungi laut luas, kalau segan diserang angin, jangan dipasang kain layar, kalau takut dilimbur pasang, tidak berumah di tepi pantai.

(Hamka, 2021, p. 33)

Winch (2017) provided several tips to help children reject their mother's requests politely and avoid unnecessary conflict, which is also what Sabariah did. She used polite language when rejecting her mother's request. Some of the tips provided by Winch include: 1) Speak politely and clearly. Children should use polite and clear language when rejecting their mother's request. They should also honestly and openly explain why they cannot fulfill the request. 2) Offer alternatives. Children can offer alternatives that may be more feasible to do when they cannot fulfill their mother's request. By providing alternatives, children can help their mothers achieve the same goal differently. 3) Remain empathetic. Children should remain empathetic when rejecting their mother's request. They can show that they understand their mother's desire, but they also need to demonstrate that they have boundaries and needs that must be met.

Furthermore, Raypole (2021) suggests that children use clear and effective communication and remain open to listening to their parents' perspectives. Children can also show gratitude and appreciation to their parents while still asserting their boundaries and needs.

Students will eventually get married. It is not wrong to equip them with the moral values of someone like Sabariah, particularly in terms of being a wife to their future husband. As written Syamsuldayah and Siti Sawijah, a husband is the captain of the ship while the wife is in the bow. This means that the husband is the leader in the household. In sickness and in health, they are together, united, and in agreement. In Sabariah's case, where she was left behind by Pulai who went to work abroad, did not make her give up or end their marriage. She also did not intend to find another man to replace Pulai. She understood that this was a test of her life with Pulai. In fact, through her words, Sabariah defended her husband.

Kita menolongnya dengan doa, dia bekerja dengan usaha, takdir Allah yang menyudahi.

(Hamka, 2021, p. 33)

The Seventh is to Advise Older People with Courtesy

Sabariah reminded her mother to help Pulai in his journey by praying for him. She believed that humans can only do their best, while the ultimate decision rests in God's hands. Such morals are essential to instill in students, prioritizing efforts before surrendering to God's will.

Bermenantu orang yang miskin, tidak mendapat banyak emas, tidak ada harta benda tetapi khusyuk kepada Allah, itulah yang paling baik. Bertukar pun menantu bundo, terbuang suami hamba, berganti pun dengan yang lain, walaupun kaya benar ia sekarang, kalau habis kelak akhirnya, tidak bundo inginkan lagi.

(Hamka, 2021, p. 35)

Sabariah further reinforced her argument to refuse her mother's wish. However, she still conveyed it politely. According to her, wealth is not eternal. Being divorced from Pulai now because she did not have much wealth, the same thing would happen with Suman when she no longer has any wealth. Her mother would divorce her with Suman just like when she divorced Pulai.

Tampan celaka orang kaya, kalau kita menerimanya, kebanyakan yang begitu, tetapi tidak pukul rata-rata,

kita dipandangnyanya rendah, mengharapkan limpah karuniannya, bunyi katanya lalu lalang, ninik mamak disangkanya sampah, kita disangkanya perkakas, pelepas hawa dan nafsu, dunia bak rasa akan dihadang, alam bak rasa akan dilangkahi, tidak ada hati kasihan. Ada pula yang lebih buruk lagi, mentang-mentang ia banyak uang, semuanya boleh untuknya, tampak pula yang lebih muda, kita tidak dipandangnyanya lagi.

(Hamka, 2021, p. 35)

Sabariah never desired to marry a wealthy man like Suman. In her mind, most wealthy people cannot appreciate others. They are unable to control their tongue, their words come and go as they please. The poor are only seen as tools, discarded when no longer needed. Another thing is that the wealthy at that time had a habit of seeking a younger wife when they were no longer interested in their current one.

Kalau disebut cerai dan talak, bergoyang bumi dan langit, gelap ke pintu arasy, meskipun hukumnya halal tapi tercela oleh Allah. Serumah orang bercerai, sekaum jadi musuhnya. Bunda menderita setiap hari. Kita ini orang miskin, emas tidak bangsa pun kurang, kaum kerabat kurang pula, yang kurang mari kita cari, jangan ada yang dibuang.

(Hamka, 2021, p. 37)

Divorce can have significant social impacts on the surrounding community (Thomas & Gonzalez, 2018; Amato & James, 2020; Lee & Lim, 2021). Some of the possible impacts include: 1) Social stigma and discrimination against divorced couples. 2) Emotional disturbances and mental health problems in divorced couples and their children. 3) Decreased economic well-being for divorced families, especially for financially dependent spouses. 4) Reduced social participation, including participation in religious activities and social organizations.

The Eighth Is to Be Faithful and Committed in Marriage

From Sabariah's speech, students can learn that when a divorce occurs, many parties will feel its impact. They are taught to prioritize the interests of the public over personal interests.

Kalau benci benar bundo pada Kakak, atau pun di badan hamba, bawalah hamba ke mana pergi, biarlah tinggal korong kampung, biarlah tinggal rumah tangga, tinggal tepian tempat mandi, kalau terbang Tuan ke langit, ikatkan hamba di kaki Tuan, kalau mati, mati seperti kini.
(Hamka, 2021, p. 77)

“Kata hamba tidak berubah, kalau mati kita sama mati.”

(Hamka, 2021, p. 79)

Regarding her husband, Pulai, Sabariah also upheld her moral values. If her mother did not like Pulai, she did not want to divorce him. She chose to follow her husband wherever he went, even if it meant leaving her mother's house. She preferred to obey her husband through religious teachings. She chose to die with Pulai rather than divorce him. Sabariah taught the importance of steadfastness in maintaining the integrity of the household. It does not mean that she was rebellious towards her parents, she only refused to obey when her mother ordered her to divorce Pulai just to marry a richer man.

A wife's loyalty to her husband is a topic that has been widely studied in the fields of psychology and sociology. Several studies indicate that factors such as marital satisfaction, commitment, and relationship quality can influence a wife's loyalty to her husband. For instance, a study conducted by Allen et al. (2018) found that marital satisfaction and commitment are associated with a wife's loyalty. Their results indicate that the higher the level of marital satisfaction and commitment, the lower the likelihood of a wife engaging in extramarital affairs.

Sabariah did not mind her husband returning home empty-handed. For her, the most important thing was that her husband arrived safely in the village. Such moral values are important to be taught to students. In the future, if they marry someone who is not wealthy, they will not make it a big problem that can destroy their marriage.

A further investigation carried out by Larson et al. (2019) has revealed that the quality of the relationship is also associated with the fidelity of a wife to her husband. Their study shows that wives who experience a sense of intimacy and attachment with their husbands are more prone to be loyal than those who do not. Sabariah is aware of this closeness with her husband as she follows him wherever he goes.

*Tiga ringgit tengah delapan,
sebulan tiga puluh hari,
Yang ada sama dimakan,
Yang tidak sama kita cari.*

(Hamka, 2021, p. 33)

For Sabariah, economic problems can still be resolved together between husband and wife. The key is to work hard. If they are already working, but their life is still not sufficient, the husband and wife should remain faithful to each other.

CONCLUSION

In conclusion, the dialogues from various characters like Sabariah and Pulai offer insightful lessons on akhlaq towards others. Pulai is responsible and contemplates migration for a better future. He respects his mother's counsel before making any decisions, exemplifying the importance of honoring his parents—an akhlaq trait worthy of emulation. Similarly, Pulai's mother demonstrates admirable akhlaq by advising on maintaining a positive demeanor and communication while navigating unfamiliar territories abroad. Moreover, it underscores the significance of learning and adapting to foreign customs and norms.

Furthermore, the akhlaq of a wife towards her parents and spouse merits attention. Declining parental requests politely does not constitute disobedience but a demonstration of adherence to held beliefs. Similarly, a wife's akhlaq towards her husband extends to accepting him unconditionally, irrespective of circumstances, as long as he remains true to his principles—a testament to the strength of marital commitment and loyalty.

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DATA AVAILABILITY STATEMENT

The data supporting this research are provided within this paper.

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