

The Character of Responsibility in Musim Semi Itu Bernama Al-Qur'an by Aulia Musla

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Abstract : The study in this research focuses on the analysis and description of the character of responsibility contained in the book Spring It's Named Al-Qur'an by Aulia Musla. The research data are sentences in the dialog and narration of the book Spring Named Al-Qur'an that contain the character of responsibility. Data collection is done by reading and recording techniques. The data analysis technique used is descriptive analysis. The results of the study show that the character of responsibility in the book is reflected in the form of responsibility towards God, social responsibility, and responsibility towards oneself. First, the character of responsibility towards God is reflected in the attitude of the character who invites to murojaah and be grateful for all the blessings that have been bestowed by Allah SWT. Second, the character of social responsibility is reflected in the attitude of Aunt Ida who likes to share and Altan who loves cats as living creatures. Third, the character of responsibility towards oneself is reflected in the attitude of Altan who takes the initiative to find solutions to solve problems and is able to take responsibility for his actions..

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Introduction

Literary work is a writing or story (Faidah, 2018) of the author's life experience presented with the beauty of language (Metro, 2021) from the results of creativity and imagination (Saputri, 2021). In line with some of these opinions, it is further explained that a literary work is a fictional story produced through a creative process and imagination. The author's creative process leads to the reality of life and then the reality is transformed into a story to make it more interesting.

In line with some of these opinions, it is further explained that literary works are fictional stories produced through the creative process and imagination of the author. The author's creative process leads to the reality of life which is then transformed into a story to make it more interesting. Therefore, it is not uncommon to find literary works that have similarities with the description of social life (Mustikasari, 2019). Literary works are divided into three forms, namely epic (prose), lyric (poetry), and dramatic (drama). Literary works in the form of prose have various types, namely fairy tales, short stories, and novels (Ratna, 2014).

Novel is one of the literary works whose creation process is based on the author's imagination of a life (Azizi, 2019) with the addition of a complex storyline (Lubis, 2018),

making it interesting and meaningful. Novels as literary works always contain harmonious elements ranging from form, content, language, and the author's views in his personal experience. In creating a literary work, the author certainly has certain goals in creating it (Thohuriyah, 2022). A good novel is a novel that is able to be impregnated, meaningful, and is expected to provide positive values (Nurhuda, 2018) and reveal noble values. One of the positive values that is beneficial for readers (Mustikasari, 2019). Positive values that are usually contained in novels are character education values. The author, consciously or unconsciously, will certainly write character education values either explicitly or implicitly.

The value of character education is the basis, handle, and guide in behavior and attitude for individuals and groups. Character education is understood as the development of character values in a person that is applied in life as a member of society and a religious, nationalist, productive, and creative citizen (Zubaedi, 2015). Sudrajat in Suwandi (2011) stated that character is the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture and customs. According to Suyanto (2010), individuals with good character can make decisions and are ready to take responsibility for any consequences of the decisions they make.

The Ministry of Education has formulated the purpose of character education to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Furthermore, the Ministry of Education (2010) divides character education values into 18 types, namely religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, friendship, love of peace, environmental care, social care, and responsibility.

Responsibility is not an innate attitude from birth, but is formed through a deliberate process over time. Responsibility means being able to take responsibility and having a feeling to fulfill duties and obligations with trust, independence, and commitment (Zubaedi in Syifa, 2022). Responsibility is the attitude and behavior of a person to carry out his duties and obligations as he should do, towards himself, society, the environment (natural, social, cultural), the State, and God (Mustari, 2014). Therefore, responsibility must be taught from an early age so that children can bear everything to carry out their duties and obligations. In this study, researchers only focus on the character of responsibility in terms of three aspects, namely responsibility to God, responsibility to social, and responsibility to oneself that appear in the Spring Season Named Al-Qur'an.

The responsibility of the characters in the novel is shown through their attitude and behavior in carrying out their obligations. The character's responsibility towards God can provide motivation to always carry out obligations to God's commands as religious people. Social responsibility is very useful to be applied in everyday life. The application of social responsibility can be through responsibility for others, responsibility for other living things including preserving nature. Responsibility towards oneself can develop a personality to carry out obligations in accordance with their respective duties and roles.

This research uses Paul Ricoeur's hermeneutic approach with the aim of interpreting and revealing the meanings that are still hidden in the novel studied. The hermeneutic approach in interpreting the text is related to (1) the position of the interpreter, the text, and the context of the issues that surround both in the historical period or sociological context and (2) the problem of interpreting the text which views that in the activity of interpreting the text, the

interpreter does not think about what the author intended or intended, but rather on the ability and interests of the interpreter to revive the text according to the accompanying circumstances (Sunarto in Zulfardi, 2016).

Previous research has been conducted by Ulya Zainus Syifa, Sekar Dwi Ardianti, and Siti Masfuah (2022) with the research title "Analysis of Children's Responsibility Character Value in Online Learning". The results showed that during the pandemic not all children had a good attitude of discipline and responsibility during online learning. Before online learning, students obeyed the rules and were responsible for their duties. Factors that hinder the cultivation of student responsibility are from external factors, namely cellphones. Internal factors that affect responsibility are laziness in students which causes students to delay completing school assignments. The difference between this research and the research to be carried out is that it lies in the object of study. Previous research seeks to analyze the responsibility of elementary school students in online learning, while researchers seek to describe the character of responsibility in the novel.

The next research was conducted by Nevi Mustikasari, Edy Suryanto, Sri Hastuti (2019) with the research title "Literary Sociology Study and Character Education Values in the Novel Pasung Jiwa by Okky Madasari and its Relevance as Teaching Material in High School". The results showed (1) analysis of the intrinsic elements of the novel Pasung Jiwa, the main theme is freedom and the struggle against injustice, the characters analyzed are the main characters namely Sasana and Jaka, and additional characters namely Father, Mother, Cak Man, Masita, Banua, Memed, and Leman, four marginal people, Elis, and Kalina. The plot of the novel is progressive. The setting of the novel takes place in Jakarta, Malang, and Batam. The time setting occurs in 1993-2003. (2) social criticism contained in the novel includes social criticism of the repressive new order government, social criticism of arbitrary power, social criticism of the economy namely the occurrence of a monetary crisis, and social criticism of human rights about Sasana's struggle as a transgender; (3) the educational values contained are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, social care, and responsibility; (4) Pasung Jiwa novel has the criteria of novel suitability that can be used as material. The study used a literary sociology approach to examine the value of character education in the novel while the researcher used a hermeneutic approach as a scalpel to interpret the hidden meaning in the novel. Furthermore, the study assessed the suitability of the studied novel to be used as teaching material in high school.

Hermeneutics is a word derived from the Greek *hermeneuo* which means 'expressing one's thoughts in words' and can also mean 'translating' or 'acting as an interpreter' (Hardiman, 2003). Paul Ricoeur as one of the hermeneutic figures defines hermeneutics as the theory of the rules of interpretation of a particular text or signs and symbols that are considered texts (Athaya, 2019). Furthermore, hermeneutics is explained by Ricoeur as revealing the objective meaning of texts that have distance, space, and time from the reader.

Ricoeur's thinking on symbols is often considered the starting point of his hermeneutical analysis (Latifi, 2010). A symbol is defined by Ricoeur as any structure of signification in which a literal, primary, and direct meaning is indicated, and another indirect, secondary, and figurative meaning is indicated that can only be understood based on the first meaning (Ricoeur in Latifi, 2010).

Ricoeur believes that dialog can be understood linguistically through word analysis, and can also be understood by people who find meaning in dialog. Conversation demands interpretation as words can have multiple meanings. However, Ricoeur argues that text cannot

be interpreted as dialog because text has a longer lifespan. Therefore, text interpretation becomes very important, if the speaker or author can no longer be found, such as historical documents (Daryanto and Rahardjo, 2016).

However, we are not limited to context because the text itself is always speaking to us, and the interpreter's job is to figure out what the text is saying. The meaning of the text has nothing to do with the author's purpose in writing the text. Rather, we can read a message and derive its meaning, even if we were not present when the message was delivered. Therefore, the author's purpose does not determine how the text will be interpreted. Ricoeur believes that the interpretation of the text is the focus of hermeneutics. However, this does not mean that hermeneutics should be limited to writing. A text is essentially a record, be it written, photographic, electronic, or stored in some other way. The key is how we interpret messages that are no longer part of the actual event or situation.

In his book *The Rule of Metaphore* (1978), Paul Ricoeur views understanding and interpretation as not only language-related activities, but also as acts of meaning and interpretation. No one reads a text with the intention of understanding its content without performing interpretation and meaning-making activities during the reading process (Hadi, 2014).

This research uses a qualitative descriptive method that utilizes ways of interpretation by presenting them in the form of descriptions. The research data source is the novel *Musim Itu Bernama Al-Quran* by Aulia Musla. The research data is in the form of sentence quotations in the dialog and narration of the novel *Musim Semi Itu Bernama Al-Quran* which describes the character of responsibility. The data collection technique uses reading and note-taking techniques. The reading technique is used to obtain data contained in the novel and the note-taking technique is used to record sentences that describe the character of responsibility in the novel. The data analysis technique used is descriptive analysis technique.

Methods

This research uses a qualitative descriptive method that utilizes ways of interpretation by presenting them in the form of descriptions. The research data source is the novel *Musim Itu Bernama Al-Quran* by Aulia Musla. The research data is in the form of sentence quotations in the dialog and narration of the novel *Musim Semi Itu Bernama Al-Quran* which describes the character of responsibility. The data collection technique uses reading and note-taking techniques. The reading technique is used to obtain data contained in the novel and the note-taking technique is used to record sentences that describe the character of responsibility in the novel. The data analysis technique used is descriptive analysis technique.

Result and Discussion

1. Character Responsibility towards God

a. Murojaah

"There is no day without memorizing it... even in a short time, I still murojaah. It's okay to memorize as much as you can, as little as you can, even a line. So that the Qur'an remembers us as friends who never leave it, friends who are always there in heavy and light situations." (The Beaming Face: 19).

Murojaah is one of the methods to maintain memorization. (Ilyas, 2020). In line with this statement, Hairul (2022) states that murojaah is maintaining the memorization of the Quran by constantly repeating it with the aim of achieving *mutqin* (strong) in reading, memorization, understanding, and experience. Based on this quote, the author

tries to invite readers to murojaah because basically there is no memorization without murojaah. The author reminds the reader that no matter how busy we are, we can still do murojaah, whether we are traveling or in between. This can be seen from the fragment of the sentence "...even in a narrow time, keep murojaah. As much as you can is fine, as little as you can is fine, a line is fine..."

Therefore, there is no excuse for not doing the murojaah and it is not appropriate for someone to say "Alhamdulillah, we have completely memorized the Quran, so we do not need to do the muroja'ah", because a hadith states:

"Yunus ibn Abdil A'la related to me, Annas ibn 'Iyad related to me, from Musa ibn 'Uqabah, from Nafi, from Ibn 'Umar r.a from the Prophet, who said "if a memorizer of the Qur'an prays and recites it at night and day, he will remember it. However, if he does not do so, he will forget it." (H.R. Muslim).

Everyone who memorizes the Qur'an actually knows very well that if he does not memorize his memorization continuously, then his memorization will be lost. Thus, the faithful companion on this journey is the Qur'an, while the re-muraja'ah is a security guard on the journey. In line with what is expressed by the author so that the Qur'an remembers us as a friend who never leaves it, a friend who is always there in heavy and light conditions.

b. Gratitude

"Then where is our gratitude? Let us not only remember the little, but forget the much." (Where Has Gratitude Gone: 64).

Gratitude is a very important teaching in Islam, so in the Quran and hadith, gratitude is mentioned along with dhikr and worship of Allah SWT. As Imam al-Ghazali emphasized that the mention of the command to give thanks together with the command to remember Allah shows the important position of Allah subhanahu wa ta'ala said in Q.S Al-Baqarah verse 152:

"Therefore, remember Me, and I will remember you, and give thanks to Me, and do not deny My favors." (Q.S Al-Baqarah verse 152).

Based on the novel excerpt, the author reminds readers to always be grateful for all the blessings that have been bestowed upon us. With so many of Allah's favors that we can see and feel in this life, what is meant by ignorance of favors is about human unawareness of these favors. One of the reasons is that what they see is that the blessings they receive are general for everyone and do not apply specifically to them, so they do not realize that it is a blessing that they should be grateful for. Many people only want to be grateful for the blessings of wealth that are specific to each individual for the size of the size, while they forget all the other blessings of Allah. As expressed by the author in the sentence fragment "Even though the favors we have gotten to this day are so many: family, friends, work. Whatever it is, it must have made us smile and laugh."

2. Character of Social Responsibility

a. Sharing

Apart from being individual beings, humans also act as social beings. With their role as social beings, humans are not only responsible for themselves, but also responsible for the surrounding environment, including other living things. Responsibility to others is understood as a relationship that exists when humans live in the world. In accordance with their nature, humans are social creatures who are unable to live alone without the help of others. Humans live in the world by interacting every day without exception with interactions in the family, interactions with the community environment, in friendships,

and with colleagues at work. The responsibility of fellow humans is a shared obligation regardless of differences in race, ethnicity, culture and religion.

"You've never been to KFC, right? Here, Auntie brought it." "Come and play, Auntie will take you on the busway. You've never ridden it, right?" "You said you wanted Bandung Makuta, here, Auntie bought it." (Death is the Best Advice: 43).

As social creatures, it is natural to be able to socialize, cooperate, and share with other humans around us. Sharing with others shows an attitude of social concern. Judging from the dialog excerpt above, it shows that the character of Aunt Ida told by the author has instilled the character value of responsibility in sharing. Since the author was a child, every time Aunt Ida came home before the holidays, she would bring something. Even though Auntie was difficult and had no money, she always took the time to buy snacks for her nieces and nephews, in this case the author of the novel. For her kindness, Aunt Ida became the favorite aunt of her nieces and nephews. Sharing can eliminate the feeling of having something excessively and eliminate the miserly nature in a person. Sharing will also not harm oneself, but rather increase the rewards and blessings from Allah SWT. Sharing is a social gesture that one can do to foster the common good and prosperity.

b. Compassion for Animals

Cats can't be chased away, right, Ma?" I nodded. "Cats can't be hit, right?"

"Yes." "Ma, Altan really loves that cat." (Altan really loves that cat: 224).

In fact, living creatures on earth were created to live side by side and help each other. Therefore, humans as social creatures have a responsibility towards their surroundings, including animals. Based on the novel excerpt above, it shows that Altan loves cats very much. The cat, which didn't know where it came from, suddenly approached Altan's house. Despite being anonymous, Altan accepted the cat's presence and asked his mother not to evict the cat from their house. This can be seen from the phrase spoken by Altan, "Don't kick it out, okay?" which refers to the cat. Altan has an understanding that cats, as living creatures that are also God's creation, should not be kicked out, beaten and scolded. Therefore, he loves the cat very much.

3. Character Responsibility to Self

a. Responsibility

The value of responsibility towards oneself is a fundamental thing that we need to understand. Responsibility to oneself determines the awareness of each person to fulfill his or her own obligations in developing personality as a personal human being. Humans as individual beings are free to make decisions, place personal goals, and guide personal behavior by using reason. All affairs carried out by each individual human being must of course be accountable to himself or herself.

Altan, who carelessly put the book on the terrace, found his book wet from the rain, seeing me frowning, Altan hurriedly said. "Altan didn't mean to." The explanation didn't change anything, I still demanded responsibility as a consequence because Altan was not orderly in cleaning up the book, I revoked Altan's screentime that afternoon. "You can watch it if the book is dry."

Several times Altan whined and asked to watch the movie, but I refused, until finally Altan took the initiative to dry his book. Then, not long after, Altan said "How about we dry it with a hairdryer?" Maybe I was harsh, maybe I was heartless, but Altan was a boy who I wanted to teach to be responsible and accept the consequences of his actions. (Responsibility: 213).

The form of responsibility to oneself based on the novel excerpt above is taking initiative. Initiative is an ability that exists in a person including children to be able to produce a problem solution. Therefore, this initiative attitude really needs to be taught to children so that they are able to hone their abilities in finding opportunities, developing ideas, and finding new ways to solve a problem.

Based on the novel excerpt, it shows that Altan has instilled the character value of responsibility in being innovative by trying to find a way to solve a problem. At first, Altan was reluctant to take responsibility for drying his wet book, despite being given an ultimatum by his mother that he could watch if his book was dry. However, the boy eventually took the initiative to dry his books. When he got impatient, he suddenly took the initiative and said, "Why don't we dry it with a hairdryer?"

Altan has taken responsibility and abided by the consequences of his actions. Every human being needs to learn from experience, and so do children. We need to learn from experience and learn to solve problems through thinking by developing ideas to achieve a certain goal.

Conclusion

Based on the results of the study, it can be concluded that the character of responsibility in the book *Spring is Named Al Quran* by Aulia Musla is shown in the form of responsibility towards God, social responsibility, and responsibility towards oneself. The character of responsibility towards God is reflected in the attitude of the character who invites to murojaah and be grateful for all the blessings that have been bestowed by Allah SWT. The character of social responsibility is reflected in the attitude of Aunt Ida's character who likes to share and Altan's character who loves cats as living things. The character of responsibility towards oneself is reflected in the attitude of Altan who takes the initiative to find solutions to solve problems and is able to take responsibility for his actions.

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