
Analysis Of The *Most Beautiful Hijrah* Novel Beautiful Works By Nur Safitri

Erlina Zahar*

¹Universitas Batanghari Jambi, Indonesia

*E-mail korespondensi: erlina.zahar@unbari.ac.id

Abstract

This research analyzes the commendable moral values contained in the novel *Hijrah Terindah* by Indah Nur Safitri. This research aims to describe the commendable moral values contained in the novel *Hijrah Terindah* by Indah Nur Safitri, which include the commendable morals of tawakal, the commendable morals of patience, the commendable morals of qanaah, the commendable morals of husnuzan and the commendable morals of rida. This research uses a qualitative descriptive research type. The data collected by the author comes from quotations from statements in the novel relating to aspects of the commendable moral values of tawakal, patience, qanaah, husnuzan and rida, then the author tabulates them into a data tabulation table. With this type of research, the next step is for the author to analyze the data that has been collected in accordance with the theoretical basis that the author has used with a structural approach so that the author can describe the data of this research. The results of this research can be concluded that the novel contains the commendable morals of tawakal, the commendable morals of patience, the commendable morals of qanaah, the commendable morals of husnuzan and the commendable morals of rida. Of the 5 aspects of commendable moral values, the most dominant is the praiseworthy moral value of tawakal and the least is the praiseworthy moral value of qanaah.

Keywords: Values, Morals, Ethics

INTRODUCTION

A literary work is a work of art imbued with human values, beauty, and life lessons. Through literary works, people can learn about the customs, beliefs, and norms that apply in society. Literary works also highlight the differences in values between communities of different ethnicities, races, and religions. Therefore, problems that arise in society can inspire authors to create literary works. Furthermore, the description of social life depicted in a literary work can provide many benefits. the reader (Hutabarat, Wiryotinoyo, Masni, & Handayani, 2022).

Literary works are extremely beneficial to human life. A literary work is not only entertaining but also serves as a medium for public education. The benefits of literary works as entertainment are due to the structure of literary language being simple and easily understood by people of all walks of life. Literary works portray the lives of ordinary people. Readers gain insight into the author's thoughts within the literary story. The results of reading a work can provide new learning for the reader. A literary work can change society's views on life values because it can raise readers' awareness of the truths in life. Therefore, literary works also provide benefits as an educational medium. Public (R. Rosmiati & Saputra Hutabarat, 2021).

Literary works are divided into two types: imaginative and non-imaginative. Imaginative works are those that evoke images or fantasies during reading, such as pantun, poetry, short stories, drama, and novels. Non-imaginative works, on the other hand, emphasize facts rather than fantasy, yet still meet the aesthetic requirements of art, such as essays, criticism,

biographies, histories, and memoirs (Nurdin, Sembiring, Phongsavath, Rahmawati, & Hutabarat, 2022).

One of the literary works most sought after by readers, especially teenagers, is the novel. A novel is a fictional story in which the author takes the reader through each storyline with the main characters, thus providing them with a glimpse into the realities of life that they might also experience. Novels can be a means of addressing the chaotic behavior and mindset of today's teenagers, who seem to have lost their way in becoming better human beings (R. Rosmiati & Hutabarat, 2023).

"Literary works are a means of conveying messages about the truth, about what is good and what is bad" (Nurgiantoro, 2018:119). The ability of literary works to convey this message is what can be a means of demonstrating moral values to humans. Through literary works, authors can convey good messages in language that is light and easy for readers to understand. Conveying messages through literary works also tends to be easy, because it is packaged in such a way that all readers from various circles can understand it. With narratives that build the concept of thinking that humans with good morals will have an image of a decent life, and humans who deny it will lower human values in his life and are looked down upon by humans who other (Sumatera, Simarmata, & Hutabarat, 2024).

Some Indonesians today are experiencing a decline in their commendable moral values. They often fall into bad behavior and habits, such as brawls, theft, promiscuity, and drug use. Several cases exemplify this phenomenon, including the Kompas media (2020), which reported on a child who cruelly reported his biological mother to the police for not giving him a motorbike. A child should not do such a thing. Reporting a parent to the police is an example of uncivilized behavior towards parents (Hutabarat et al., 2022).

Similarly, a 2020 report by Tribune reported the arrest of 37 young couples attempting to engage in sexual activity with minors in a hotel in Jambi. This inappropriate behavior will result in significant harm to society. Juvenile delinquency also demonstrates a lack of commendable moral values in today's society, requiring attention from all parties, including novelists (Hutabarat, 2022).

One example of a case reported by the Jambi media is a 16-year-old teenager involved in a prison-based drug syndicate. These cases of drug distribution and use in the community demonstrate that drugs pose a threat to society. They need to be educated about this. Loss or harm from bad behavior on their future. Moral education through advice or lectures can be monotonous and rigid for teenagers still searching for their identity. They tend to prefer education that's casually embedded in a story, whether through audio, visual, or audiovisual media. Therefore, novels can be a solution for a commendable moral education medium for teenagers (Zuhri Saputra Hutabarat, 2018).

Novels are a popular reading material for people of all ages, from young to old. The stories depicted in novels represent real-life events, which can be real-life events described by the author, or the author's hopes for them to occur in society. Morality is certainly an important aspect depicted in a novel, and therefore, morality in novels is crucial. Many novels have received good responses from the public, are popular with readers and are then made into films with touching stories and featuring characters with commendable morals, such as *Ayat Ayat Cinta* (2004), *Diatas Sajadah Cinta* (2004), *Ketika Cinta Bertasbih* (2007) by Habiburahman El-Shirazy, then the novel by Andrea Hirata entitled *Laskar Pelangi* (2005), *Sang Pemimpi* (2006) and novels by other authors that are able to inspire their readers and

even win *Best Seller awards* (Hutabarat, 2023).

A novel that is currently attracting the interest of readers, especially among teenagers, is Indah Nur Safitri's "*Hijrah Terindah*." This novel is widely discussed by young people, or what are now often called "the youth." Millennials. This novel, just released in February 2020, has been immediately recognized by novel lovers in Indonesia. It attempts to convey messages about the journey of a character named Amanda from her bad behavior to a better one. The novel, which is planned to be filmed in 2021, needs to explain the moral values contained within it. Inside (Hutabarat, 2021).

LITERATURE REVIEW

A novel that is currently attracting the interest of readers, especially among teenagers, is Indah Nur Safitri's "*Hijrah Terindah*." This novel is widely discussed by young people, or what are now often called "the youth." Millennials. This novel, just released in February 2020, has been immediately recognized by novel lovers in Indonesia. It attempts to convey messages about the journey of a character named Amanda from her bad behavior to a better one. The novel, which is planned to be filmed in 2021, needs to explain the moral values contained within it. Inside (R. Rosmiati & Saputra Hutabarat, 2021).

Several positive comments regarding this novel were written in the media, one of which came from James Riyanto. He is an Indonesian film producer who also collaborated with the author in completing this novel. He is interested in making this novel into a film. According to Jaymes, "Through this novel, I want to promote the path of hijrah to today's millennial youth, for those who have begun to lose their morals and even tend to be alay". He also added that "The power of this novel lies in its edifying messages. No matter who we are and how great our sins, Allah is always waiting for us to return to His path of hijrah. Keep striving to change on the right path." The author of this novel is Indah Nur Safitri, with the pen name Indahnursf (Zahar et al., 2024).

The author of the novel is a second semester student in the Department of Islamic Broadcasting Communication, Raden Fattah State Islamic University of Palembang. The author of this novel is still young, but has been able to publish several works in the form of novels, namely: *Love in Silence* (2019), *Heart* (2019), *Soulmate* (2019), *Is There Still Repentance for Me ?* (2019), and *The Most Beautiful Hijrah* (2019). This formation is interesting for the author to research the work of this young novelist. Still at a young age, she has been able to produce works that can be proud of and become a hot topic of conversation among readers. novel.

In this study, Indah Nur Safitri's novel, "*Hijrah Terindah*," is an interesting topic to examine and research. Several previous studies have been conducted on other best-selling novels, such as *Laskar Pelangi* (*Rainbow Troops*), *Ayat-ayat Cinta* (*Ayat-ayat Cinta*), *Ketika Cinta Bertasbih* (*When Love Recites the Tasbeeh*), and others. However, this study, related to the novel "*Hijrah Terindah*," is the first to be examined using scientific writing methods (Z. S. H. Rosmiati, 2016b).

RESEARCH METHOD

This research uses a qualitative descriptive research type. Arikunto explains, "Descriptive research is non-hypothetical research, so in the research steps there is no need to formulate a hypothesis" (Arikunto, 1999; 245). "Descriptive research presents a detailed picture of a specific situation, social setting, or relationship" (Silalahi, 2012: 27). "The data collected are in the form of words, pictures, and not numbers. This is due to the application of

qualitative methods. Therefore, the research report will contain data citations to provide an overview of the report presentation" (Moleong, 2018; 11). Then, "Descriptive characteristics not only describe situations or events, but also explain the relationship of testing, hypotheses, predictions, and obtain the meaning and implications of a problem that wants to be solved" (Rukajat, 2018; 1). Therefore, it is concluded that descriptive research is a research method that will show images of data that has been Obtained.

Data is needed in a research. "Data is information or explanation, either qualitative or quantitative that shows facts" (Sedarmayanti, 2002;72). The information collected can be in the form of oral or written. Written data collected can be in the form of documents "The data that will be collected in this research is in the form of documents of quotes from the characters' conversations, which are related to commendable moral values including tawakkal, patience, qanaa'ah, husnudzan, and ridha contained in the novel *Hijrah Terindah* by Indah Nur Safitri.

Data sources are information about where the data is obtained. "The main data sources in qualitative research are words and actions, the rest are additional data such as documents, and others (Moleong, 2018:157). Sugiyono explains "Primary data sources are data sources that directly provide data to data collectors" (Sugiyono, 2013:137). Then, "Primary data sources include historical and legal documents, results from an experiment, statistical data, creative writing sheets, and art objects" (Silalahi, 2012:289). This study uses art objects and creative writing as research data. The data source for this study is the novel "*Hijrah Terindah*" by Indah Nur Safitri, which the author obtained from the Gramedia Jambi bookstore. The novel was published in 2020 by Aksara Plus. The cover is red. young, with silhouette Woman wearing a hijab Which currently is at in on hill when the sun is about to rise. This novel has 203 pages, with 20 small themes in it.

RESULTS AND DISCUSSION

Based on the results of the research conducted by the researcher on the moral values contained in the novel *Hijrah Terindah* by Indah Nur Safitri, data was obtained regarding five commendable moral values contained therein: tawakal (relief), sabar (patience), qanaah (contentment), husnuzan (assertion), and rida (relief). The data collected by the researcher from the novel *Hijrah Terindah* by Indah Nur Safitri will be explained in the points of explanation below.

1. Quotes on Husnuzan's Moral Values in *the Most Beautiful Hijrah Novel* by Indah Nur Safitri

The aspect of Husnuzan's commendable moral values in the novel *Hijrah Terindah* by Indah Nur Safitri found 19 quotations that were found in the novel. Husnuzan's commendable morals are shown more in statements that teach not to be prejudiced by other people's good deeds, towards someone's fate, that even though a person's past was bad, their future is not necessarily bad, and as long as they want to improve themselves, *God willing, their future will be good* (Z. S. H. Rosmiati, 2016a).

The quote about Husnuzan's moral values that researchers found in the novel *Hijrah Terindah* by Indah Nur Safitri is as follows:

- 1) Iqbal asked for forgiveness after seeing Amanda's stubborn and selfish behavior. However, his intention was nothing more than to encourage Amanda to change. He felt sorry for her. **He believed she was a good girl , a gentle girl, but her heart was untouched by affection, making her seem as hard as stone.** One of Iqbal's prayers

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- was that Amanda would soon receive guidance. (*The Most Beautiful Hijrah*) :16)
- 2) **And Iqbal is sure that one day Allah will answer his prayers .** (*The Most Beautiful Hijrah*) :16)
 - 3) Amanda blinked her eyes repeatedly, unable to believe Devi would be this kind. Devi had always been kind to Amanda. **Devi wasn't the stingy, easy-going type. Devi was a good person, even... for Amanda, Goddess That "very Good".** (*Hijrah The most beautiful* :18)
 - 4) Devi returned Amanda's warm hug, happy to be able to help Amanda even though she might need it too. **But Devi knew Amanda wasn't a bad friend . They had known each other for over two years. They both understood each other.** Furthermore, they had the same background: not receiving affection from their parents. (*The Most Beautiful Hijrah*) :18)
 - 5) In truth, Iqbal had never been this caring toward a woman. But when he saw Amanda, he felt compelled to protect her and help her change. **Iqbal knew that everything that had happened to Amanda was due to her fate, having not experienced parental love since childhood.** Moreover, Amanda's own family remained silent and indifferent to her. (*The Most Beautiful Hijrah*) :25)
 - 6) **Amanda is actually a kind and gentle girl, Iqbal knows that. It's just that Amanda is too stubborn. Her heart is too hardened by the things she thinks, then she jumps to conclusions without investigating whether they are right or wrong.** That's what makes Amanda increasingly bad with her habits, according to him. Good, whereas give harm for himself Alone. (*Hijrah The most beautiful* :25)
 - 7) "Says who? Do you know that it's a sign that Allah doesn't love you? **If Allah doesn't love you, why are you still allowed to breathe until now?"** (*The Most Beautiful Hijrah*) :59)
 - 8) Amanda chose to remain silent. Devi's words were true, but Amanda didn't want to be overconfident. **After all, was it possible that Iqbal would like a woman like her? Probably not? A far cry from the devout Iqbal.** (*The Most Beautiful Hijrah*) :60)
 - 9) **Iqbal never imagined Amanda would be involved in a murder plot.** It was completely unexpected. Furthermore, everyone already knew about the incident. Amanda.
"Here, drink this first," Iqbal offered Amanda some mineral water. (*The Most Beautiful Hijrah* : 67)
 - 10) **Iqbal didn't want to think about anything else.** He knocked on the door and repeatedly greeted her. There was no response. Iqbal tried to look through the mirror and saw Amanda asleep on a chair. Iqbal She changed her mind and decided to go home, but something was strange. Yes, there was blood soaking Amanda's clothes. (*The Most Beautiful Hijrah* : 73)
 - 11) There are no other words that Amanda wants to express other than thank you and sorry. **Yes, thank you because Iqbal has always been kind to her .** Especially when she was completely lost, Iqbal helped her without hesitation, starting with energy, money, time, and others. Amanda herself is confused why Iqbal still wants to care about her, when so far Amanda has never had a good impression of Iqbal. (*The Most Beautiful Hijrah* :107)

- 12) "No, Amanda! You are a good woman, you are a holy woman if you want to purify yourself by becoming a pious woman. Amanda, being where you are now is progress. Trust me. **You will find a point of comfort, calm, and peace. Trust me. You will feel it if you have drawn closer to your Lord,**" Iqbal advised. (*The Most Beautiful Hijrah* :111)
- 13) "We are all the same, son. We are despicable humans, we are great sinners who disguise themselves as good, but far from it, we are sinners whose sins are countless. But we must remember, wherever we are, and whatever our circumstances, the aggregate is always that God is always with us. Someone may consider So-and-so a criminal, but it does not rule out the possibility that So-and-so is considered a devout person before God. **We cannot judge someone as bad, because what is bad in the eyes of humans is not necessarily bad in His eyes,**" explained Mr. Rahman. (*The Most Beautiful Hijrah* :125)
- 14) Amanda was still frozen, torn between belief and disbelief. However, this was the reality. **No one could judge whether someone was bad or bad forever. And no one could judge whether someone was good or good forever.** A person's faith always fluctuates, and nothing is impossible if Allah has spoken. **Everything is** in Allah's destiny. (*The Most Beautiful Hijrah* :155)
- 15) **Iqbal sensed Amanda was hiding something. However, he didn't want to judge her negatively. Maybe it was just his prejudice.** Never mind. (*The Most Beautiful Hijrah* :160)
- 16) Regards...
Amanda put down her phone annoyed, what's more this.
"Has Iqbal been terrorizing her?" **Amanda didn't want to suspect anything.** She knew what Iqbal was like, and Amanda had known Iqbal's character for years. "It definitely wasn't Iqbal," she thought. (*The Most Beautiful Hijrah* : 180)
- 17) **You shouldn't suspect Amanda. Perhaps the person's intentions are good.** Let 's meet tomorrow. I'll accompany you. (*The Most Beautiful Hijrah* : 180)
- 18) "Assalamu'alaikum Amanda," Deggg!
Amanda was shocked when Rama approached her. He had just mentioned her name, Amanda, not Zahra. Would he insult her, or would he curse her and reveal all her past shame? *Oh my God...* **Amanda silently prayed for forgiveness. She already suspected Rama, who didn't necessarily have bad intentions towards her.** (*The Most Beautiful Hijrah* : 200)
- 19) In the past, Islam was only written on the KTP, but now I embody every command that Allah has required for Muslims. Yes, it's true, migration is beautiful. **We never know what someone will become in the future. It may be that in the past that person was the worst, the most despicable, but it does not rule out the possibility that in the future he will become the best.** (*The Most Beautiful Hijrah* :202)
- The discussion in this research focuses on the form of moral values contained in the novel *Hijrah Terindah* by Indah Nur Safitri. The moral values obtained from this research are the moral values of tawakal, patience, qanaah, husnuzan and rida. Below, especially in the words or sentences in bold, is a clearer description of the quotation the.

1. Analysis of Husnuzan's Moral Values Contained in the novel *Hijrah Terindah* by Indah

Nur Safitri

In Jumhuri's opinion, husnuzan is a person's perspective that makes him see things positively, someone who has the husnuzan trait will consider something with a clear mind. Supian added that husnuzan means "be kind". Purintyas categorizes husnuzan into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, being persistent, never giving up, being patient, and having high initiative) and husnuzan to fellow human beings (Budiningtyas & Hutabarat, 2024).

From the explanation of the theory above, a quote related to Husnuzan's commendable moral values is found:

- 1) Iqbal asked for forgiveness after seeing Amanda's stubborn and selfish behavior. However, his intention was nothing more than to encourage Amanda to change. He felt sorry for her. **He was sure she was a good girl , a gentle girl, but her heart was untouched by words of love, which made her seem as hard as stone.** One of Iqbal's prayers was that Amanda would soon receive guidance. (*The Most Beautiful Hijrah* :16)

The bold text in the quote above indicates a positive attitude toward others. Even if someone's behavior is rude and disregards religious rules, that doesn't necessarily mean they're evil and can't change for the better. This demonstrates that showing husnuzan toward others is a commendable virtue. This aligns with Jumhuri's theory: "Husnuzan is a way of looking at someone that makes them see things positively. Someone with husnuzan will consider things with a clear mind" (Jumhuri, 2015).

- 2) **And Iqbal is sure that one day Allah will answer his prayers .** (*The Most Beautiful Hijrah*) :16)

The bold text in the quote above shows the commendable morals of husnuzan to Allah, confident that Allah will answer his prayers. This is in accordance with Purintyas' theory, namely one category of husnuzan is husnuzan to Allah SWT., "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, persistent, never giving up, patient, and having a high level of initiative) and husnuzan to fellow human beings" (Purintyas, (2020:159)

- 3) Amanda blinked her eyes repeatedly, unable to believe Devi would be this kind. Devi had always been kind to Amanda. **Devi wasn't the stingy, easy-going type. Devi was a good person, even... for Amanda, Goddess That "very Good".** (*Hijrah The most beautiful* :18)

The text in bold in the quote above shows the good prejudice a friend has towards his friend, even though sometimes the friend looks like his life is sloppy, it doesn't make him prejudiced and distanced. So that good and friendly relations between humans are created. This is in accordance with Supian's theory, Husnuzan linguistically means "be kind" (Supian, (2015:130).

- 4) Devi returned Amanda's warm hug, happy to be able to help Amanda even though she might need it too. **But Devi knew Amanda wasn't a bad friend . They had known each other for over two years. They both understood each other.** Furthermore, they had the same background: not receiving affection from their parents . (*The Most Beautiful Hijrah*) :18)

The bold text in the quote above shows the commendable morality of husnuzan, where good assumptions about friends are formed from a long-standing relationship, having known each other for more than two years. Even though sometimes his friend hurts his feelings, he

still believes that his friend has no evil intentions. This is in accordance with Jumhuri's theory, "Husnuzan is a way of looking at someone that makes him see things positively, someone who has the nature of husnuzan will consider something with a clear mind" (Jumhuri, 2015:189)

- 5) In truth, Iqbal had never been this caring toward a woman. But when he saw Amanda, he felt compelled to protect her and help her change. **Iqbal knew that everything that had happened to Amanda was due to her fate, having not experienced parental love since childhood.** Moreover, Amanda's own family remained silent and indifferent to her. (*The Most Beautiful Hijrah*) :25)

The bold text in the quote above shows a good opinion of fate. Even though an unfortunate fate caused him to be reborn as an orphan, so he did not feel the love of his parents, this does not mean that the person was evil and destroyed in his previous life. It is possible that his destiny will change for the better with good behavior and hard work. This is in accordance with Purintyas's theory of husnuzan towards humans, "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, persistent, never giving up, patient, and having high initiative) and husnuzan to fellow human beings" (Purintyas, (2020:159)

- 6) **Amanda is actually a kind and gentle girl, Iqbal knows that. It's just that Amanda is too stubborn. Her heart is too hardened by the things she thinks, then she jumps to conclusions without investigating whether they are right or wrong.** That's what makes Amanda increasingly bad with her habits, according to him. Good, whereas give harm for himself Alone. (*Hijrah The most beautiful* :25)

The bold text in the quote above shows the good prejudice of humans who are too principled and stubborn. However, even though she is harsh on someone, she can be a kind and gentle girl. This is one of the categories of husnuzan towards humans, in accordance with the classification of husnuzan by Purintyas, "Broadly speaking husnuzan includes 3, namely husnuzan to "Allah Swt., husnuzan to oneself (belief in one's abilities, be persistent, never give up, be patient, and have high initiative) and husnuzan to fellow human beings" (Purintyas, 2020:159)

- 7) "Says who? Do you know that it's a sign that Allah doesn't love you? **If Allah doesn't love you, why are you still allowed to breathe until now?"** (*The Most Beautiful Hijrah*) :59)

The text in bold in the quote above states that we must be dedicated to Allah as the creator of creatures, perhaps Allah does not love His creatures. This is one of the categories of husnuzan to Allah, according to Purintyas' theory, "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, persistent, never giving up, patient, and having high initiative) and husnuzan to fellow human beings" (Purintyas, 2020:159)

- 8) Amanda chose to remain silent. Devi's words were true, but Amanda didn't want to be overconfident. After all, was it possible that Iqbal would like a woman like her? Probably not? A far cry from the devout Iqbal. (*The Most Beautiful Hijrah*) :60)

The bold text in the quote above shows good prejudice towards the intentions of someone who is always helpful, and is able to ward off bad thoughts about that person's feelings. This is in accordance with Supian's definition of husnuzan, Husnuzan linguistically

means "be kind" (Supian, 2015: 130). By having husnuzan, a good relationship will be created with someone who is willing to help solve our daily life problems.

- 9) **Iqbal never imagined Amanda would be involved in a murder plot. It was completely unexpected**. Furthermore, everyone already knew about the incident. Amanda.

"Here, drink this first," Iqbal offered Amanda some mineral water. (*The Most Beautiful Hijrah* : 67)

The bold text in the quote above shows a positive attitude toward the problems faced by a friend who is involved in a serious case such as planning a murder. Having husnuzan toward a friend, before it is proven that the friend actually committed the murder, is a good thing. This is in accordance with Jumhuri's theory, "Husnuzan is a person's perspective that makes him see things positively, someone who has the nature of husnuzan will consider things with a clear mind" (Jumhuri, 2015:189). Even though his life is reckless, just because he is a good friend, it does not necessarily prove that he killed his friend. Having husnuzan will allow the truth to be revealed.

- 10) **Iqbal didn't want to think about anything else**. He knocked on the door and said hello repeatedly. There was no response. Iqbal tried to look through the mirror and saw Amanda asleep on a chair. Iqbal decided against it and decided to go home, but something was strange. Yes, there was blood soaking Amanda's clothes. (*The Most Beautiful Hijrah*):73)

The bold text in the quote above shows that by expressing husnuzan toward a friend, one can dispel negative thoughts about them. A person who expresses husnuzan will first find out what problems those closest to him are experiencing. This is in accordance with Jumhuri's theory, "Husnuzan is a person's perspective that makes him see things positively, someone who has the quality of husnuzan will consider things with a clear mind" (Jumhuri, 2015:189). The words "not wanting to think negatively" demonstrate the commendable morality of expressing husnuzan toward others.

- 11) Amanda had no other words to express than thank you and sorry. **Yes, thank you for always being kind to her**. Especially when she was completely lost, Iqbal helped her without hesitation, with his energy, money, time, and everything else. Amanda herself Confused Why does Iqbal still care about her, when Amanda has never had a good impression of him. (*The Most Beautiful Hijrah* : 107)

The bold text in the quote above shows good prejudice towards someone's goodness. This is an example of husnuzan to humans, according to Purintyas' husnuzan category. Broadly speaking, husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (believing in one's abilities, being persistent, never giving up, being patient, and having high initiative) and husnuzan to fellow human beings (Purintyas, 2020:159). This quote also shows husnuzan towards humans, even though the person does not give a good impression, people who have husnuzan will still treat these humans well.

- 12) "No Amanda! You are a good woman, you are a holy woman if you want to purify yourself by becoming a pious woman . Amanda, being at this point is an improvement. Trust me. **You will find a point of comfort, calm, and peace. Trust me. You will feel it if you have drawn closer to your Lord,** " Iqbal advised. (*The Most Beautiful Hijrah* :111)

The bold text in the quote above shows a good opinion of a person's destiny, even though her past is dark, there is still a possibility that she will become a pious woman if she is

willing to purify herself. This is an example of husnuzan to humans, according to Purintyas' husnuzan category, "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, persistent, never giving up, patient, and having high initiative) and husnuzan to fellow human beings" (Purintyas, 2020:159). Being dedicated to humans is one of the most commendable morals. Then we also pray to Allah that humans will have commendable morals if they try to get closer to Him His Lord.

- 13) "We are all the same, son. We are despicable humans, we are great sinners who disguise themselves as good, but far from it, we are sinners whose sins are countless. But we must remember, wherever we are, and whatever our circumstances, the aggregate is always that God is always with us. Someone may consider So-and-so a criminal, but it does not rule out the possibility that So-and-so is considered a devout person before God. **We cannot judge someone as bad, because what is bad in the eyes of humans is not necessarily bad in His eyes,**" explained Mr. Rahman. (*The Most Beautiful Hijrah* :125)

The bold text in the quote above shows the morals of husnuzan towards Allah, because something that looks bad in human eyes, is not necessarily bad in the sight of Allah. In accordance with Purintyas' theory regarding the category of husnuzan to Allah, "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, perseverance, never give up, be patient, and have high initiative) and husnuzan to fellow human beings" (Purintyas, 2020:159). Being humble by not judging other people badly is a commendable moral. Allah is the one who knows good and bad human morals. Sometimes people who look bad are not necessarily evil inside himself (Dacholfany, Ikhwan, Budiman, & Hutabarat, 2024).

- 14) Amanda is still frozen, torn between belief and disbelief. However, this is the reality. **No one can judge whether someone is bad or will always be bad. And no one can judge whether someone is good or will always be good.** A person's faith always fluctuates, and nothing is impossible if Allah has said so. **Everything is in Allah's destiny.** (*The Most Beautiful Hijrah*) :155)

The bold text in the quote above shows the morals of husnuzan towards one's fate, because bad people can become good if Allah wills. In accordance with Purintyas' theory regarding the category of husnuzan to Allah, "Broadly husnuzan is divided into 3, namely husnuzan to Allah SWT., husnuzan to oneself (belief in one's abilities, persistent, never giving up, patient, and having high initiative) and husnuzan to others "Human" (Purintyas, 2020:159). Humans can change according to the experiences and guidance they receive. A person's faith is not static, so it naturally changes over time. So, someone who had a bad youth may become a pious person during their parenting years.

- 15) Iqbal sensed Amanda was hiding something. **However, he didn't want to judge her negatively. Maybe it was just his prejudice.** Never mind. (*The Most Beautiful Hijrah*) :160)

The bold text in the quote above shows Husnuzan's morals which explains his prejudice towards someone who looks like he is hiding something, but thinks positively before discovering the true reality. In accordance with Jumhuri's theory, "Husnuzan is a way of looking at someone that makes him see things positively, someone who has the characteristic of husnuzan will consider something with a clear mind" (Jumhuri, 2015: 189). It is normal to be suspicious of someone when they see something they shouldn't. However, it is necessary to

suspect a threat before judging someone. Prejudice is a form of husnuzan towards humans.

16) Regards...

Amanda put down her phone annoyed, what's more this.

"Has Iqbal been terrorizing her?" **Amanda didn't want to suspect anything.** She knew what Iqbal was like, and Amanda had known Iqbal's character for years. "It definitely wasn't Iqbal," she thought. (*The Most Beautiful Hijrah* : 180)

The bold text in the quote above indicates that Amanda has a positive attitude toward Iqbal, a friend she has known for years. According to Jumhuri's theory, "Husnuzan is a way of looking at someone that makes them see things positively, someone who has a positive attitude." "Husnuzan will consider something with a clear mind" (Jumhuri, 2015:189).

17) **You shouldn't suspect Amanda. Maybe the person's intentions are good.** Let 's meet tomorrow. I'll accompany you. (*The Most Beautiful Hijrah*) :180)

The bold text in the quote above shows Amanda's message from Nafisyah which prohibits Amanda from suuzan (the opposite of husnuzan) to other people. This is in accordance with Supian's definition of husnuzan, "Husnuzan linguistically means "be kind" (Supian, 2015: 130).

18) "Assalamu'alaikum Amanda," Deggg!

Amanda was shocked when Rama approached her. He had just mentioned her name, Amanda, not Zahra. Would he insult her, or would he curse her and reveal all her past shame? *Oh my God...* **Amanda silently prayed for forgiveness. She already suspected Rama, who didn't necessarily have bad intentions towards her.** (*The Most Beautiful Hijrah* : 200)

The bold text in the quote above states that we should not suuzan (the opposite of husnuzan) to other people. In accordance with Jumhuri's theory, "Husnuzan is a way of looking at someone that makes him see things positively, someone who has the characteristic of husnuzan will consider something with a clear mind" (Jumhuri, 2015: 189).

19) In the past, Islam was only written on the KTP, but now I embody every command that Allah has required for Muslims. Yes, it's true, migration is beautiful. **We never know what someone will become in the future. It may be that in the past that person was the worst, the most despicable, but it does not rule out the possibility that in the future he will become the best.** (*The Most Beautiful Hijrah* :202)

The bold text in the quote above teaches readers to have respect for other people, because we never know what someone will become in the future. Maybe in the past that person was the worst, the most despicable, but no closed possibility in time front he will become fence Good. In accordance with Jumhuri's theory, "Husnuzan is a way of looking at someone that makes him see things positively, someone who has the nature of husnuzan will consider something with a clear mind" (Jumhuri, 2015:189) and (Surono et al., 2023).

CONCLUSION

Based on the research results in Chapter IV above, it can be concluded that the novel *Hijrah Terindah* by Indah Nur Safitri contains the commendable moral values of Husnuzan. This is proven by the discovery of data in the form of quotes relating to commendable moral values including these five values. Husnuzan's commendable moral values are demonstrated by the statements in the novel about being kind to Allah, being kind to fellow human beings, and being kind to oneself. As for Husnuzan's commendable morals found in the novel, there are 19 quote.

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