THE ANALYSIS OF THE RELIGIOUS AND SOCIAL VALUES IN AMINA BINT AL HUDA’S THE DANGEROUS GAME

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Abstract: Literature is our way to experience the world through the imagination. The literature of imagination interprets experience by a fictitious concerned with actual truth or particular event. There are literary works, like poems, novels, plays, and short stories. Values in literature are the same as values in life. This study uses content analysis design. The data was taken from The Dangerous Game written by Amina bint Al Huda. The finding shows that there are some values that people can get from the literature such as the religious values and the social values as in to find a spouse and to live as husband and wife. Religious values refer to religion system, it has strongest basic of truth than other values. This value can arise confidence, belief and faith, then people can realize that they just a creature of God, a weak creature that the Almighty has all the allowance to decide His creature’s destiny.

Keywords: religious values, short story, The Dangerous Game

Some people divine literature as the expression of thoughts and ideas in language. There are some literary works, like poems, novels, plays or dramas, movies and short stories. They are interesting to be read and watched. People are not only entertained by them but also get some values to have better life. Kenny in Mustofa (2014) says that literature is a simply way human being uses to imagine the world. It is not only an act of expression of realistic objective events within society but also gives more valuable values revealed. In other words, experiencing literature in life can contribute valuable values.

Longman Dictionary of Contemporary (1987) states that English literature is a written works, which are of artistic values. Literature is our way to experience the world through the imagination. Poems, short stories, dramas are something to enjoy in which sometimes we may get involved into the tragic stories. In short, the imagination can be explored through literature.

Meanwhile, Connolly in Mustofa (2014) states that there are two kinds of literature, they are: literature of knowledge and literature of imagination. The knowledge literature represents the interpretation of facts, ideas, or happening, a description of a person or place, the explanation of scientific process, the account of war, or the discussion of political issues. It satisfies the need of factual information, intelligence or helped men leading full social and intellectual life. The literature of imagination interprets experience by a fictitious concerned with actual truth or particular event. The literature writer invents a life like and image or story that embodies truths of human nature. He aims to present the general truth of human nature in concrete way.

The process of studying literature is the most beneficial that another thing. Through reading the literature, we get experience and get better understanding toward ourselves. Studying literature must be pleasurable or meaningful. As stated before, we can learn a valuable values by reading the literary works.

Value is identical with a positive thing. According to Frankel in Mustofa (2014), a value is an idea, a concept about what someone think is important in life. In generally, value is divided in two parts, they are values of being and values of giving. Value of being is values in each person itself, which will increase, become a character and how someone acts to another. Furthermore, value of giving is value has to be practiced or be given as the result will accept as much as has given.

Values in literature are the same as values in life. There some values we can get from the literature. There are religious values, philosophical values, the value of ethic, moral values and aesthetical values (Mustofa, 2014). Religious values are ethical principles founded in religious tradition, texts and
beliefs. Religious values refer to religion system, it has strongest basic of truth than other values. This value can arise confidence, belief and faith, then people can realize that they just a creature of God, a weak creature that the Almighty has all the allowance to decide His creature’s destiny. This paper is intended to describe the religious value found in the short story *The Dangerous Game* written by Amina bint Al Huda.

**METHOD**

The method used in this study was a descriptive design focusing on content analysis. In Djiwandono (2015) content analysis is used to analyze a literary work, especially in a linguistics research or applied linguistics. The literary work being analyzed here is a short story. The title is *The Dangerous Game* written by Amina bint Al Huda. It is taken from the internet. The writer of this study focus on the religious values found in the short story.

The instruments to have the data are documentation and human instrument. The short story as the documentation and the writer as the human instrument. It is slightly simple, because it does not need another person to help.

**FINDING AND DISCUSSION**

In this study, the writer stated the finding of the religious values found in the short story, and the lesson we can learn from the story.

**The Religious Values in The Dangerous Game by Amina Bint Al Huda**

There are some religious values found in the novel, such as doing regular salat, the expression of thankfulness to Allah, reciting Qur’an, and wearing hijab for Muslim women. Each of them are discussed below.

“Baidah, pale faced, murmured, “He is not a committed Muslim.”” (Paragraph 3, line 3)

In this story, Baidah was afraid to God about Foad’s attitude. She felt worry, Foad could not bring her to good family life. Because of the frighten to God, her face became pale, and she could not say anything about Foad. She showed her afraid to God by murmuring only.

“Baidah said, “I expect you’ve done your prayer”” (Paragraph 4, line 2)

Baidah knows is leaving Shalat is a sin, she tries a lot to remind her husband to do Shalat. She gives her high motivation to her husband. It is a good example to be a wife, who is always loves and gives her husband motivation to do Shalat. She always be a reminder for her husband.

“Fatigue doesn’t exempt one from one’s religious duty” (Paragraph 6, line 4)

Baidah knows some religion rules, she is a reminder for her husband in doing Shalat. She wants the best for her husband. It is a good religious advice from Baidah to her husband. She loves her religion and loves her husband so she reminds her husband more and more.

“Alhamdulillah, you can obey the Islamic rules” (Paragraph 10, line 3)

The word Alhamdulillah shows a thankfulness to God. Baidah feels very thankful to God because she successfully bring her husband back to Islam. It is a happy sentence from Baidah knowing her husband came back to the rules of Islam.

“InshaAllah, I’ll make you happy” Foad said” (Paragraph 7, line 6)

InshaAllah is the word used by Muslim to beg a succeed and grateful from Allah. In this sentence, Foad tries to make baidah sure that he can make her happy. It is a good example to be a muslim, if we (muslim) promising something we have to say InshaAllah, to beg Allah’s blessing.

“She hurried to the Holy Qur’an to seek comfort and refuge” (Paragraph 10, line 5)

Baidah believed by reciting the Holy Quran she could be more patient and comfort facing his husband. Our Prophet said “Verily the one who recites the Quran beautifully, smoothly and precisely, he will be in the company of the noble and obedient angels . . . “(at-Tirmidhi)

Reciting the Quran is the best act of worship after the obligation. The holy Quran will be a witness either for or against you according to the relationship with it.

“Subhanallah, You’re very beautiful with the hijab!” (Paragraph 9, Line 4).
The word Subhanallah is used to express the impression to Allah for the beauty we see. Here, the friend of Foad named Shahir, impressed Baidah, because she was beautiful. and Shahir never seen a Hijab woman in the program he held.

“I have decided to be present but I will wear Hijab” (Paragraph 9, line 3)

Hijab is muslimah’s identity, Wearing Hijab is the example of obeying Islamic rules. It is a good example to be a good muslimah. Baidah did not want to join a program without her hijab, although her husband forbid her to wear her hijab. Hijab is the identity of Muslimah. It is a must for the Muslimah to wear Hijab. The beauties that woman can reveal are the face and the palms of the hand. So Hijab is not about the guidance from Allah, but it is Muslimah’s obligation to obey the religion rules.

“I have fallen to the bottom of the abyss and am hopeless, May Allah forgive me”

This sentence shows us the regretful of Foad. Foad tried to do a taubah to Allah. Allah has promised us in His Holy Quran “And whoever does evil, or wrongs his own soul, but afterwards seeks Allah’s forgiveness, will find Allah is Forgiving, Compassionate”.

Allah is Forgiving. It is a good sentence of a regretful person, he feels afraid of God, wants to back to the bright of islam.

“We fasted in Ramadhan month” (Paragraph 4, line 2)

Shahir the friend of Foad, tried to seduce Foad to drink a bottle of coke. But Baidaah refused and said that they are fasting. Fasting is also the identity of Muslim. We do it in Ramadhan month or some able day.

Social Values

Beside the religious values learn from the story, the story has taught the readers some values to learn in term of choosing a spouse and living as husband and wife. Firstly, choose the right man to be the husband. From the story of The Dangerous Game, we can conclude that, we as the Muslimah has rights to choose the good committed Muslim to be our husband. Marriage is a holy union. Choose the right leader that can lead us to the Allah’s Way.

As Asia refused Foad, is the example of the rights of woman to choose the husband. A good Muslimah get a good Muslim, and a good Muslim get a good Muslimah too. Baidah as the second woman character, had a good idea to bring Foad back to the religion rules by marriage. But she failed. She never succeeded to advise or invite Foad to the religious commitment. She got cruel treat, humiliating and exploitation from her husband.

We seek the refuge to Allah from those bad things. Secondly, One should not obey the husband’s want if it is contrary with our religion rules. In this story, Baidah, actually, a good Muslimah. But day by day to make her husband happy, with a great dilemma, Baidah tried to obey her husband’s want. Baidah has got her miserable story of life. She wanted to divorce, but she did not want her baby grew without father’s love. And thirdly, one should listen to a close friend’s advise. If it is good you can think about it first, then take the decision.

In this story, Baidah had asked Asia why she refused Foad’s proposal of marriage. Asia answered that Foad is not a committed Muslim. Asia had tried to advise Baidah not to receive Foad’s proposal of marriage, but Baidah had another opinion, she was sure that she can change Foad’s bad commitment by marriage. But in fact, Baidah failed to bring Foad back to the religion rules. Instead, Baidah fell into great misery.

CONCLUSION

Values in literature are values in life. Religious values come in our daily life, in which we can realize that we are a creature of God. This values can arise our beliefs and understanding about the religion itself. The religious values and the social values found in the short story have taught us to obey the religion rules. Deep believe is acknowledged about the existence of God.

Human beings, as one of the creations of God have to know and understand that God has created living things and manage the destiny of life, such as the marriage and death. As a good creation, we have to get efforts to live our life, and do our best in our live. We do our best and God does the rest.

REFERENCES


