

ANALYTICAL STUDY OF SOCIAL VALUES IN *FIHI MA FIHI* OF

JALALUDDIN RUMI

THESIS



Written by :

Anisa Putri

ID Number. 16130066

SOCIAL SCIENCE EDUCATION STUDY PROGRAM

DEPARTMENT OF SOCIAL SCIENCE EDUCATION

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

DECEMBER, 2020

ANALYTICAL STUDY OF SOCIAL VALUES IN *FIHI MA FIHI* OF

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THESIS

Submitted to The Tarbiyah Faculty of The Islamic State University of Maulana Malik Ibrahim Malang to Fullfil One of the Requirment fot Obataining a Bachelor's Degree
Social Science Education (*S.Pd*)



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RUMI

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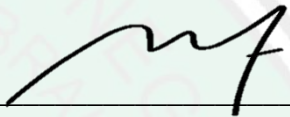
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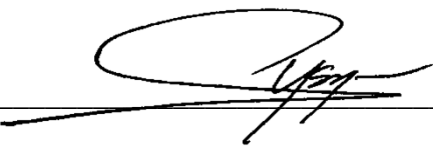
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DEDICATION

Thank you to Allah SWT who always gives the best to me until now, I dedicate this work to the people I care about:

A big thanks to **My Mother and My Father** who always accompanied me with prayers and supported me until now.

For the one and only my grandmother who had pass away on july 9th 2020 **Rubi'ah** who always supports, cherishes and accompanies me till her last breath.

For my friends who always help me to prepare all of my document for registration in final examination.

Lastly for myself, thank you for struggling and trying so far, you are doing a great job. Thanks for all the good that I have and all the good thing to come.

MOTTO PAGE

Do your work with responsibility, take the risk, and be thankful



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Dean of Tarbiyah and Teacher Training Faculty (FITK)

Islamic State University Maulana Malik Ibrahim Malang

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Malang

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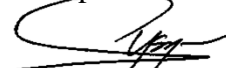
After several times of guidance, both in terms of content, language, and writing techniques, and after reading this thesis below:

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The as an Supervisor, we think that this thesis is worth to be submitted. Thus, Please Understand.

Wassalamualaikum Wr.Wb

Supervisor



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CERTIFICATE OF THESIS AUTHORSHIP

I declare that in this thesis there is no work that has been submitted to obtain a bachelor's degree at a college, and to the best of my knowledge, there are also no works or opinions that have been written or published by other people, unless written in this manuscript and mentioned in the list of references.

Malang, 29th December 2020



Anisa Putri

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises to Allah the most beautiful, the only one lord in universe. Thanks to Allah because of all blessing and guidance, so writer is able to finish this thesis. *Sholawat* and *Salam* always be presented to out Prophet Muhammad SAW, and his family, and followers until the end of the day.

This thesis is written to be submitted as a part of requirement for obtaining Bachelor Degree in Social Science Education Department, Faculty of Tarbiyah and Teaching Training at Islamic State University of Maulana Malik Ibrahim Malang. I want to express my gratitude to several persons who given me inspiration:

1. For my Parents who support and permit me to learn until now.
2. My Grandmother who believe me till her last breath.
3. Dr. Alfiana Yuli Efianti, MA as head of Social Science Education Department.
4. Ust. Mokhammad Yahya, P.hd , M.Si as my Supervisor who guide me to accomplish this thesis.
5. And to All my friends at ICP 16
6. LSFD (Lingkar Studi Filsafat) who guide me to understand Rumi
7. Researchmate at LKP2M (Lembaga Kajian Penelitian dan Pengembangan Mahasiswa)

This work I present to all readers, I hope several suggestion and constructive critics to repair my research. Hopefully this work can useful for many people, *aamiin*.

Malang, November 10th 2020

Writer



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TRANSLITERATION GUIDANCE

A. General

The transliteration guidance which is used by the Sharia Faculty of The State Islamic University of Maulana Malik Ibrahim Malang is the EYD (*Ejaan Yang Disempurnakan*). This usage is based on the Consensus Directive (SKB) from Religious” Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated 22 January 1998, No. 158/1987 and 0543.b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

B. Consonants

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	‘
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W

س	S	ه	H
ش	Sy	ء	‘
ص	Sh	ي	Y
ض	Di		

C. Diphthongs Vocal

In every written Arabic text in the latin form, its vowels *fathah* is written with “a”, *kasrah* with “i”, and *dlommah* with “u”, whereas elongated vowels are written as such:

Elongated (a) vowel = â	example قال becomes <i>qâla</i>
Elongated (i) vowel = î	example قيل becomes <i>qîla</i>
Elongated (u) vowel = û	example دون becomes <i>dûna</i>

Specially for the pronouncing of *ya' nisbat* (in association), it cannot represent by “i”, unless it is written as “iy” so as to represent the *ya' nisbat* at the end. The same goes for sound of a difting, *wawu* and *ya'* after *fathah* it is written as “aw” da “ay”. Study the following example:

Diftong (aw) = و	example قول becomes <i>qawlun</i>
Diftong (ay) = ي	example خير becomes <i>khayrun</i>

D. Ta' Marbûthah (ة)

Ta' marbûthah is transliterated as “t” if it is in the middle of word, but if it is *Ta'* marbûthah in the end of word, it transliterated as “h”. For example: الرسالة المدرسة will be *al-risalat li al-mudarrisah*, or in the standing among two words that in the form *mudlaf and mudlafilayh*, is transliterated as “t” which is enjoined with the previous word, for example في رحمة الله *fii rahmatillah*.

E. Auxiliary Verb and Lafadh al-Jalalah

Auxiliary verb “al” (لا) write with lowercase form, except if it located at the beginning of word, while “al” in *lafadh al-jalalah* which located in the middle of two words or being or become *idhafah*, it removes from writing. Study the following:

1. Al-Imâm al Bukhâriy said...
2. Al- Bukhâriy explains, in the prologue of his book...
3. *MasyâAllâhkânawamâ lam yasya” lam yakun.*
4. *Billâhi ,,azzawajalla.*

Abstrak

Putri, Anisa.2020. *Analisis Nilai Sosial dalam Buku Fih Ma Fih Jalaluddin Rumi*. Skripsi. Jurusan Pendidikan Ilmu Pengetahuan Sosial., Fakultas Ilmu Tarbiyah dan Keguruan. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi : Mokhammad Yahya,MA.Ph.D

Kata Kunci: Nilai Sosial, *Fih Ma Fih Jalaluddin Rumi*

Perkembangan teknologi informasi yang menyebabkan munculnya demoralisasi harus diperbaiki dengan pendidikan karakter yang berorientasi pada penanaman nilai sosial. Untuk itu dibutuhkanlah sebuah referensi yang relevan, *Fih Ma Fih* merupakan satu buku yang berisi tentang referensi pendidikan karakter dalam islam. Buku ini bersisi tentang ceramah Jalaluddin Rumi, filosof dari Persia yang memiliki tempat spesial pada keilmuan sosial dan humaniora.

Tujuan dari penelitian ini adalah untuk: 1) Menjelaskan nilai-nilai sosial yang terkandung dalam buku *Fih Ma Fih* karya Jalaluddin Rumi. 2) Menjelaskan pembangunan nilai-nilai sosial dalam buku *Fih Ma Fih*.

Untuk mencapai tujuan tersebut, digunakan pendekatan kualitatif dengan jenis penelitian studi kepustakaan. Instrumen kunci dari penelitian ini adalah Buku *Fih Ma Fih Jalaluddin Rumi*, dan teknik pengumpulan data yang digunakan adalah teknik dokumentasi yang dilakukan pada buku *Fih Ma Fih*. Data analisis ditemukan dengan cara analisis isi sesuai dengan indikator yang ingin ditemukan.

Hasil penelitian menunjukkan bahwa, (1) terdapat nilai sosial dalam isi buku *fih ma fih* Jalaluddin Rumi berupa nilai sosial spiritual, nilai sosial dominan, dan nilai sosial tradisional, (2) proses konstruksi nilai sosial dalam buku *fih ma fih* di dasarkan pada pembentukan karakter melalui kisah-kisah sahabat, guru, dan rasul disertai ayat Al-quran dan hadis yang relevan.

Abstact

Putri, Anisa.2020. *Analytical Study of Social Values in Fihi Ma Fihi of Jalaluddin Rumi*. Thesis. Department of Social Science Education Program, Faculty of Tarbiyah and Teacher Training. Maulana Malik Ibrahim Malang Islamic State University.Supervisor : Mokhammad Yahya,MA.Ph.D

Keyword: Social Values, *Fihi Ma Fihi* Jalaluddin Rumi

The development of information and technology that led to the emergence of demoralization must be improved with character education oriented towards planting social values. For that it takes a relevant reference, *Fihi Ma Fihi* is a book that contains a reference to the education of characters in Islam. The book is about the lectures of Jalaluddin Rumi, a Persian philophysicist who has a special place in social and humanities sciences.

The purpose of this research is to: 1) Explain the social values contained in the book *Fihi Ma Fihi* of Jalaluddin Rumi. 2) Explaining the development of social values in *fihi ma fihi*.

To achieve this goal, a qualitative approach is used with this type of literature study research. The key instrument of this research is the *Fihi Ma Fihi* Jalaluddin Rumi Book, and the data collection technique used is the documentation technique performed on *fihi ma fihi*. Analysis data is found by means of content analysis according to the indicator you want to find.

The results showed that, (1) there is a social value in the content of the book *fihi ma fihi* Jalaluddin Rumi in the form of spiritual social values, dominant social values, and traditional social values, (2) the process of building social values in the book *fihi ma fihi* is based on character formation through the stories of friends, teachers, and apostles accompanied by the quran and the relevant hadith.

مستخلص البحث

فوتري، النساء 2020. تحليل القيم الاجتماعية في كتاب فيه ما فيه جلال الدين الرومي. بحث جامعي. قسم تعليم العلوم الاجتماعية بكلية التربية وتدريب المعلمين. جامعة مولانا مالك إبراهيم الإسلامية الحكومية في مالانج. المشرف: الدكتور محمد يحيى الماجستير.

الكلمات الرئيسية: القيم الاجتماعية، فيه ما فيه جلال الدين الرومي

يجب تحسين تطوير تكنولوجيا المعلومات التي أدت إلى ظهور الإحباط من خلال تعليم الشخصية الموجه نحو تنمية القيم الاجتماعية. لذلك نحن بحاجة إلى مرجع ذي صلة. فيه ما فيه هو كتاب يحتوي على مجموعة من المحاضرات لمولانا جلال الدين الرومي. فيلسوف من بلاد فارس له مكانة خاصة في العلوم الاجتماعية والإنسانية. أهداف هذه الدراسة هي: (1) شرح القيم الاجتماعية الواردة في كتاب فيه ما فيه لجلال الدين الرومي. (2) شرح تطور القيم الاجتماعية في كتاب فيه ما فيه. لتحقيق هذه الأهداف، يتم استخدام نهج نوعي مع نوع بحث دراسة الأدب. الأداة الرئيسية لهذا البحث هي كتاب فيه ما فيه جلال الدين الرومي، وتقنية جمع البيانات المستخدمة هي تقنية التوثيق المستخدمة في كتاب فيه ما فيه. تم العثور على تحليل البيانات عن طريق تحليل المحتوى وفقا للمؤشرات التي تم العثور عليها. أظهرت النتائج (1) وجود قيم اجتماعية في محتويات كتاب فيه ما فيه لجلال الدين الرومي في شكل قيم روحية اجتماعية، وقيم اجتماعية سائدة، وقيم اجتماعية تقليدية، (2) تقوم عملية بناء القيمة الاجتماعية في كتاب فيحي ما فيحي على بناء الشخصية. من خلال قصص الأصدقاء والمعلمين والمرسلين مصحوبة بتأملات في آيات القرآن والأحاديث ذات الصلة.

CHAPTER I

INTRODUCTION

A. Background of The Research

The development of science and technology drives industrialization makes a development and modernization of a nation. However, the various advances and sufficiencies resulting from the industrialization have led to negative excesses which gave an impact on changes in human behavior and more complex social problems. Demoralization is part of negative excesses with the increasingly widespread culture of corruption, social conflicts such as harassment, and individualistic attitudes in society.

They are alienated from themselves, the social environment, and also God. Soekarno the founding father of Indonesia stated that the development of a nation is not only about technological development but the most important thing is the development of character. Social value is a part of character building which serves as a direction, unifying, fortress of national protection and as a driver of character development based on moral values.¹

Kluchohn explained that value is a conception that implicitly or explicitly distinguishes individuals and groups and has specificities that can affect the

¹ Maman Rachma, *Pengembangan Pendidikan Karakter Berwawasan Konservasi Nilai-Nilai sosial, Jurnal Forum Nilai sosial*, UNNES, Vol.40 No.1 Juni 2013. hlm.9

choice of ways for individuals or groups to achieve a predetermined goal.² While the characteristics of social values are as follows: a form of interaction, a transformation, a learning process, as a fulfillment of needs, a form of diversity, a form of acceptance, assumptions, and influence.³

In connection with the development of character that refers to social values, then in Islam is known as the existence of tassawuf. The hope of social values is in line with the urgency of Sufism discourse which is focused on the formation of character through moral values or norms. Social values are always related to the ethics of social interaction, the process of socialization, the formation of personality, the application of social norms, the context of social behavior and control, as well as adjustments to social change.

Islamic Cedikiawan, Jallaluddin Rumi is one of the tassawuf figures known for his spiritual intelligence in every work that was born in the form of prose and poetry. Rumi is a person who has a special place in social sciences and humanities. Rumi is used as a fundamental and non-occidental source for studying human behavior in responding to the problems it causes.⁴

Rumi had created to many phenomenal works, one of that is *Fihi ma fihi*'s Book which is the main study of this research. Many studies discuss and relate

² Dalil Adisubroto, *Nilai: Sifat dan Fungsinya*, Buletin Psikologi, UGM, No.2 tahun 1993, Pg.28

³ Maman Rachman, *Loc.Cit*, Pg.8

⁴ Ahmad Murad Merican. *Rumi and The Advacement of Man and Society*, Journal, KAHTA: Jounal of Dialouge Civilization, Pg. 21

it to spiritual values and moral values, but no one has linked it to social values. The contents of the book *Fihi ma fihi* are indeed more emphasized on spiritual values. However, researchers in this paper believe that spiritual values also have a close relationship with social values that explained in the characteristics of social values and strengthened by the reconstruction of Sufism in the new paradigm of social Sufism.

The effort of reconstruction Sufism relevant to the modern age that created a blend of social values and Sufism in the paradigm of Social Sufism. Affirmation of Sufism teachings substance itself that emphasizes the balance (harmonization) between individual and social shifts, or balance (harmonization) between human relations with God (*habl min Tuhan*) and human relationships with each other (*habl min al-Nas*), even relationships with nature and other creatures.⁵

Rumi's thoughts are also very relevant to be applied in schools learning or educational institutions such as philosophy, logic, sociology, and several other social science.⁶ The collection of procedures in the book *Fihi Ma Fihi* is a lecture, reflection and commentary material that addresses the issue of morals and hadith. The link has a concept that is in line with social values, which presents

⁵ H. MA Achlami HS, *Tasawuf Sosial Dan Solusi Krisis Moral, Ijtimaiyya, Vol.8 No.1 Februari 2015*, Pg. 95

⁶ *Ibid.*, Pg.21

various answers to problems that arise in aspects of the application of social values.

B. Focus of The Research

Based on the background of the writing problem that the author studied, the writing focus is obtained in the formulation of the problem as follows:

1. What are the social values contained in the book *Fihi Ma Fihi* by Jalaluddin Rumi?
2. How is the construction of social values in the book *Fihi Ma Fihi*?

C. Objective of The Research

The purpose of this writing is to answer the problems that become the background of the writing made by the author. Based on the formulation of the problem, the following objectives to be achieved in this paper are:

1. To explain the social values contained in the book *Fihi Ma Fihi* by Jalaluddin Rumi.
2. To explain the construction of social values in the book *Fihi Ma Fihi*.

D. Significance of The Research

The benefits that provided through this writing based on the intended writing objectives are as follows:

1. Theoretical Benefits

Theoretically, the result of this study can contribute in education to give a new reference conducting theoretical of teaching in term of social value build character.

2. Practical Benefits

Provides Information as well as educate and parent in term of teaching and building character of their children or student. Also give information how to solve social problem may occur in everyday life.

E. Previous Research

As a poet who is a fundamental and non-occidental source to study human behavior and answer the problems it causes. Rumi has a special room in social and humanities studies.⁷ Many raised and appreciated his poetry, Islamic thought, philosophy, and translation of his works in various languages.

Some of Rumi's works are E. H. Whinfield with the title of his study *Masnawi Ma'navi: The Spiritual Couplets of Maulana Jalalu-'din Muhammad I Rumi*. One of the intellectual works that is quite profound is *The Mathnawi of Jalalu'ddin Rumi*, written by R. A. Nicholson.⁸ This book examines *Masnawi* with various perspectives both intellectually and spiritually. Another work that will be the main subject of discussion in this research is *Fihi Ma Fihi* which is

⁷ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rumi*, terj., Ab. Koliq. (Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI, 2014). Pg. 5

⁸ Halimi Zuhdy, *Misitik Jalaluddin Rumi Analisis Stuktural Dalam Puisi Jalaluddin Rumi*, (<http://repository.uin-malang.ac.id/2107/7/2107.pdf> diakses 16 Desember 2019). Pg.12

a prose writing containing Rumi's lecture in answering various problems in a variety of different contexts.

While the work that also examines Jalaluddin Rumi is the writing of Nanan Abdul Mannan with the theme of the Analysis of the Sufistic Poetry of Jalaluddin Rumi (A Metaphorical Approach), Nanan Abdul Manan. From his explanation that the entire poems produced by Jalaluddin Rumi are about religious issues.⁹ The Essential Rumi book, a collection of poetry translations by Coleman Barks. Then a book edited by a married couple Camille Adams Helminski and Edmund Kabir Helminski which has been translated into Indonesian with the title: Rumi, the sacred charm of the East. There is also research examining Rumi's thinking in social and humanities studies. The research included Ahmad Murad Merican in Rumi and The Advocment of Man and Society, Fina Ulya in Women in Rumi's View, and Siti Arinda Magfira Akhyar The Ethical Values of Jalaluddin Rumi's Poems.¹⁰

After researchers conducted studies and tracking from various sources both thesis, thesis, dissertation, journals and several books, which were carried out in depth, researchers have not found a specific study that discusses the analysis of social values contained in the book *Fihi Ma Fihi* by Jalaluddin Rumi, most only discuss the moral and spiritual values associated with the teachings of

⁹ *Ibid.*,

¹⁰ *Ibid*, Pg.12

tasawuf jalaluddin rumi. However, there are several journals that discuss Rumi's thinking in a social and humanities study that relates it to the relevance of Rumi's thought to social values and philosophy. Meanwhile, social values themselves have essentially the same aspects as spiritual values. In addition they study more about the values of love in literary works (poetry, prose and others).

No	Author's Name, Title, Form (Thesis / Thesis, Journal / etc.), Publisher, and Year of Writing	Similarity	Distinction	Originality Writing
1	Ahmad Murad Merican, <i>Rumi and The Advacment of Man and Society</i> , Jurnal, University of Malaya KAHTA, 2012	Analysis of Rumi's jalaludin thought	Ahmad Murad Merican examines Rumi's thinking as a fundamental and non-occidental source for studying human behavior and responding to the problems it causes.	This study more specifically analyzes the social values that exist in one of Rumi's works, <i>Fihi Ma Fihi</i> . Researchers in their research try to study the social values in one work of Jalaluddin Rumi <i>Fihi Ma Fihi</i>
2	Mahmood Hokmabadi, <i>The Strategies Of Mowlana Jalaluddin Rumi (Mowlavi) In Teaching Cognitive Concepts As An Effective Strategy In Modern Educational System</i> , Jurnal, Procedia Social and Behavioral Science.2011	Analysis of Jalluddin Rumi's Thoughts	The concept of cognitive education in Rumi's work to deal with social problems in the modern education system.	Analysis of social values in one work of <i>Fihi Ma Fihi</i>
4	Siti Arinda Magfira Akhyar, <i>The Values Ethic Of Jalaluddin Rumi's Poems</i> , Jurnal, Al Risalah Volume 31 No.1, 2017	Analysis of Jalluddin Rumi's Thoughts	Siti Arinda analyzed the ethical values in the poetry of Jallauddin Rumi	Analysis of social value in the work of <i>Fihi Ma Fihi</i>
5	H. MA Achlami HS, <i>Tasawuf Sosial dan Solusi Krisis Moral</i> , Ijtimaiyya, Volume 8 No.1 Febuari 2015	Analysis of Jalluddin Rumi's Thoughts	Achlami tries to show that the values taught in Sufism are in line with prevailing social values so that social Sufism emerges to answer the challenges of the times in improving the nation's morals	Analysis of social value in the work of <i>Fihi Ma Fihi</i> Jaluddin Rumi

Table 1.1 : Previous Research

F. Definition Key Terms

1. Value

Kimbal Young defines value as an abstract and often unconscious assumption of what is considered important in society. Whereas A.W Green argues that nilai is awareness that is relatively ongoing accompanied by emotions towards objects. Karel J. ¹¹ Vegger added that sociology views values as definitions (something in people's heads) that determine the merit of actions.¹²

Based on some of these definitions it can be concluded that value is something that is valuable, quality, shows quality, and is useful for humans.¹³ Something is valuable means that something is valuable or useful for human life. Whereas the characteristics of values according to Bambang Daroeso include abstract, normative, and motivator and human reality. Various types of values consist of logical values, aesthetic values and ethical / moral values.¹⁴

Studying about values we also need to examined an norm in general.¹⁵ A norm is a standard of behavior that some point people agree that norm are standars. Norm divided into two type these are folkways and mores. Folkways are norms releted to everyday life eating with silverware, getting up in morning. Meanwhile mores norms are behaviors that are right or wrong such as kill

¹¹ Dalil Adisubroto, *Loc. Cit*

¹² *Ibid.*,

¹³ Halimi Zuhdy, *Loc, Cit.*, Pg.12

¹⁴ *Ibid.*,

¹⁵ *No name. Values and norms.*

<https://courses.lumenlearning.com/culturalanthropology/chapter/values-norms/>. Chapter 2

people, steal, robing and something like those. In norm, if you break it you will got punished, for folkways you got moacking or something come from social punishment. Meanwhile, if you break mores norm you may got prison.

Based on some expert opinions above, it is found that the understanding of value has different meanings such as meaning as a concept of acting, a general standard that can determine a norm, an assumption, a belief, and also a general concept of goodness.¹⁶ However, basically all comes down to the meaning of values as a guide in the form of general standards, concepts, beliefs, or assumptions in determining actions towards good and useful things in life.¹⁷

Values also have a variety of forms including aesthetic values, moral / ethical values, and logical values.¹⁸ Aesthetic value is related from our visual perspective to the meaning of everything.¹⁹ Aesthetic values are subjective and cannot be forced. Whereas ethical / moral values are related to human behavior or actions.²⁰ Whereas the value of logic is based on right and wrong thinking which is based on agreed right logic.

¹⁶ Maman Rachma, *Pengembangan Pendidikan Karakter Berwawasan Konservasi Nilai-Nilai sosial*, *Jurnal Forum Nilai sosial*, UNNES, Vol.40 No.1 Juni 2013. Pg.9

¹⁷ Hastim Rosiana, *Nilai-nilai sosial dan Agama dalam Keputusan Ekonomi (Studi di Desa Pramboterbayang Kecamatan Soko Kabupaten Tuban)*. Skripsi Tidak Diterbitkan, Malang: UIN Maulana Malik Ibrahim, Pg. 26

¹⁸ *Ibid.*,

¹⁹ *Ibid.*,

²⁰ *Ibid.*,

2. Fihi Ma Fihi book

The book *Fihi Ma Fihi* is the work of Jalaluddin Rumi whose delivery is in the form of prose. The discussion at each article is the answer and response to various questions in different contexts. Some of its contents contain Rumi's conversation with a Roman Seljuk government bureaucracy leader. The contents of the issue revolve around moral and social issues. In addition, the book *Fihi Ma Fihi* also contains Irfan sciences which are equipped with Qur'anic Interpretation and Hadith. Reading the book *Fihi Ma Fihi* gives us ease or a way to understand the analogies written in some of his other books.

Fihi Ma Fihi includes the cultural encyclopedia of Maulana Jaluddin Rumi which contains reflections on lecture material in inventing and discussing issues around morality and the Irfan sciences using interpretations of the Qur'an and Hadith. ²¹*Fihi Ma Fihi* was recorded perfectly when Rumi died. Rumi also listed several names that had emotional connections including Baha 'Walad (his father), Burhanuddin Muhaqqiq al-Tarmidzi (his father's teacher), Syamsuddin Tabrizi (Supreme Master Rumi) and also his close friend Saladin Zarkub.²²

G. Composition of Research Finding

The systematic discussion used in preparing the writing proposal is:

First Chapter, introduction. Contains problem background, problem limitation, problem formulation, research objectives, research benefits.

²¹ *Ibid*,

²² *Ibid*,

The second chapter, the theoretical foundation. Contains a series of theoretical descriptions, which include the definition of Values and an overview of the contents of the book *Fihi Ma Fihi*. Meanwhile, the Theory Framework sub-chapter which discusses the construct of the theory of the author's thoughts in analyzing the book *Fihi Ma Fihi*. The contents of the theoretical framework include theories about the brief biography of Jalaluddin Rumi, *Fihi Ma Fihi* and Rumi, social values, constructs of social values, and social values in Islam.

The third chapter, research methodology. Contains data collection methods, data processing methods, conclusion drawing techniques, research objects, and systematic research.

The fourth chapter, data exposure and research results. This chapter provides a description related to the general description of research settings, exposure to research data, and research findings. Describe the results of data analysis in a description of the data findings in the text of the book *Fihi Ma Fihi*. Presentation of data in the form of fragments of dialogue, writing or criticism from the book *Fihi Ma Fihi*.

The fifth chapter, the discussion of research results. This chapter discusses the research findings described in chapter four through an analysis in a data description. This chapter also presents answers to questions in the formulation of research problems in an interpretation, integration, modification, proof, and explanation of the implications of research.

CHAPTER II

LITERATURE REVIEW

A. Theoretical Foundation

1. Jalaludin Rumi

Jalaluddin Muhammad bin Muhammad al-Balkhi al-Qunuwi or better known as Maulana Jalaluddin Rumi was the first philistine from Turkey known for his works of mysticism. Jalaluddin was born on 30 September 1207 AD (6 Rabi'ul Awal 604 H) in Balkh, one of the cities in Khurasan.²³ Rumi's nickname was earned because his life was spent in Konya (now Turkey) formerly known as Rome (Rome).²⁴ Meanwhile, Maulana or Mavlana is a name that is encoded on every cleric or teacher who teaches about Islam.²⁵ Rumi is most captivating and influential poet-philosopher of all the times (in the entire corpus of Persian sufi poetry).²⁶

His father, Bahauddin Walad Muhammad ibn Husein, was a great hanafi cleric.²⁷ Known as a Muslim scholar who is a member of fiqh, fatwa giver, and as well as teacher of al-Kubrawiyah (Follower of Najmuddin al-Kubra) as Sultan-ul-ulama.²⁸ Nasab Baha Walad from the path of the father connected to Caliph Abu Bakr.²⁹ Meanwhile, his mother was Mumine Hatun binti Amir Behl who according

²³ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rumi*, terj., Ab. Koliq. (Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI, 2018)

²⁴ *Ibid.*,

²⁵ William C. Chitick, *Me and Rumi*, (Kentucky: Colour Import Ltd. 2004).Pg.18

²⁶ *Ibid.*,

²⁷ Jalaluddin Rumi., Op.Cit

²⁸ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rumi*, terj., Ab. Koliq. (Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI, 2018)

²⁹ *Ibid.*,

to some of his nasab narrates is still connected to the kings of Khawarizmi.³⁰ With his family, Rumi did not settle in the city of Balkh but often moved from one city to another in the Khurasan region, such as Wakhsy, Tirmidz, and Samarkand.³¹

The Mongol invasion made Rumi's father's wiggle room more limited in spreading his teachings and thoughts.³² Thus, Rumi and her parents had to migrate to a small Asian region.³³ A refuge from mongol attacks filled with scholars, thinkers, and wise men.³⁴ After several years of hiding in asia, monghol soldiers reached several cities in Khurasan. So they had to emigrate and continue the long journey to Konya in 616 or 617 A.H..³⁵

Before arriving in Konya, they also had time to stop in naisabur city, a couple from Khurasan city.³⁶ There they received a welcome from Sheikh Fariduddin al-attar, a great poet who lived in a cubicle (pharmacy) in the market where the oil seller.

Shaykh Fariduddin al-attar treated the sick with his own medicines.³⁷ In addition, he also often composed irfani poems and composed several books.³⁸ According to some histories, saying that Sheikh Fariruddin was amazed by

³⁰ Ahmad Bangun Nasution, *Akhlak Tasawuf: Pengenalan, Pemahaman, dan Pengaplikasiannya* (Disertai Biografi dan Tokoh-tokoh Sufi), (Jakarta: PT Raja Grafindo Persada)

³¹ *Ibid.*,

³² Jalaludiin Rumi, Op, Cit.,

³³ *Ibid.*,

³⁴ *Ibid.*,

³⁵ *Ibid.*,

³⁶ *Ibid.*,

³⁷ Tourîng Et Automobile Club De Turquie, jurnal JANVIER 1957.Pg.22

³⁸ *Ibid.*,

jalalaluddin Rumi's personality which already had an extraordinary level of intelligence and dexterity.³⁹

Because of his admiration, Sheikh Fariddudin gave gift to little Rumi in the form of his book titled *Asrar Namih* (Book of Secrets). He also once told Baha Walad that Rumi would be able to light a fire with cepa on husk in this world.⁴⁰

After stopping in Naisabur, they resumed their journey to Baghdad. Baha walad and his family stayed in Baghdad for three days before then continuing on to Hijaz and Sham.⁴¹ During his three days in Baghdad, Baha Walad, Rumi's father gave a prediction of the collapse of the Abbasid Dynasty on a caliphate coming to his residence.

A caliph named Shihabuddin Abu Hafs as-Suhrawadi, who is known as a wise man who is alaimand respected through his work entitled *Awarif al-Ma'arif* (The Knowledge of Spiritually Learned). In addition to some of these cities, Maulana Rumi has also stayed for a long time in several cities such as Ak-Shahr (Aksehir), Malta, and Laranda (the place of rumi's mother's death).⁴²

During konya's journey, Rumi received a lot of education directly from her father. Many knowledge and learnings he learned through lectures, and the Father's

³⁹ Ahmad Bangun Nasution, *Ahlak Tasawuf: Pengenalan, Pemahaman, dan Pengaplikasiannya* (Disertai Biografi dan Tokoh-tokoh Sufi), (Jakarta: PT Raja Grafindo Persada)

⁴⁰ Touring Et Automobile Club De Turquie, Op.Cit

⁴¹ *Ibid.*,

⁴² Idries Shah, *Butiran Mutiara Hikmah: Kumpulan Kisah Sufi*, (Jakarta: Lentera, 2002)

dialogue with various Muslim scholars were found in various cities that were stopped before arriving in Konya.

After Baha walad and Rumi reached Konya, Bahauddin Walad died there on October 1 2nd, 1231.⁴³ After a year of Baha Walad's death, a disciple of Baha walad named Burhanuddin Muhaqqiq al-Tirmidzi wanted to see Baha Walad. However, on his arrival Baha Walad was dead.

Burhanuddin then gave education to Maulana Jalaluddin. Burhanuddin also suggested that Maulana jalaluddin go to the city of Sham to increase its scientific capacity. Rumi was then sent to halb. In addition, the Rulers and scientists who were friends of Baha Walad also took an important role in rumi education, such as Serajuddin Urmevi and Sadruddin Konevi.⁴⁴ With Burhanuddin, Rumi went all the way to Caesarea. Nine months on, Burhanuddin al-Tirmidzi became a mursyid for Rumi, both far and near.⁴⁵

The following year, Rumi held his education in Damascus and Haleppo.⁴⁶ Di sana Rumi met a major Islamic cleric named Muhayuddin Arabi and got a chance to learn together about Mysiticm.⁴⁷ Rumi met a major Islamic cleric named Muhayuddin Arabi and got a chance to learn together about Mysiticm .⁴⁸ His arrival in Konya brought him fame and attracted many people to study with him.

⁴³ Tourîng Et Automobile Club De Turquie, jurnal JANVIER 1957.Pg.22

⁴⁴ *Ibid.*,

⁴⁵ *Ibid*

⁴⁶ *Ibid.*,

⁴⁷ *Ibid.*,Pg.23

⁴⁸ *Ibid.*,

His fame as a Teacher who taught peace and peace of life. On October 11, 1244, it was a turning point in Rumi's journey as a philosopher and teacher.

Syamsudin At-Tabrizi, was the one who brought great change and excitement in Rumi's life. His meeting with Tabrizi left him shrouded in remorse, until Rumi stopped teaching.⁴⁹ Syam Tabrizi became the most influential person on the way to Rumi's true self.⁵⁰ Tabrizi was the first to introduce Sufism to Rumi.⁵¹ After his meeting with Syam At-Tabrizi, Rumi spent more time alone and had a dialogue with Sham. The days that are welcomed by dialogue with Sham provide a great change of the way of the philosopher to the Sufi road (*tasawuf*).⁵² Rumi's teaching transformed into a learning based entirely on Mahabbah (Love) and God.

However, Rumi's closeness to Syam Tabrizi did not receive a good response from his environment. People around Rumi feel Rumi's closeness to Syam Tabrizi is wrong. Maulana, whom they loved and respected, talked with an unknown dervish.⁵³ Realizing jealousy towards him from those around Rumi, Sham finally decided to leave. After Syam Tabrizi left Konya, Maulana Jalaluddin, who was deeply grieved, started composing sentimental poems after him.⁵⁴ Seeing the sadness experienced by the father, Sultan Walad's son, Maulana Jalaluddin Rumi, then went

⁴⁹ *Ibid.*, 23

⁵⁰ Ahmad Bangun Nasution, *Ahlak Tasawuf: Pengenalan, Pemahaman, dan Pengaplikasiannya* (Disertai Biografi dan Tokoh-tokoh Sufi), (Jakarta: PT Raja Grafindo Persada)

⁵¹ *Ibid.*,

⁵² *Ibid.*,

⁵³ *Ibid.*,

⁵⁴ Touring Et Automobile Club De Turquie, *jurnal JANVIER* 1957.Pg.22

⁵⁴ *Ibid.*,

to Damascus to look for Shams so that his father would no longer suffer from this parting. Finally, Sultan Veled found Shams in Damascus and brought him back.⁵⁵

The Return of Syam Tabrizi di Konya, membuat Maulana Rumi Extremely Happy. Rumi decides to marry Sham to her adopted son Kimya.⁵⁶ After some momen, rumors started again among some people including the son of Maulana, Alauddin Chelebi (Sultan walad).⁵⁷ At that time, Syam Tabrizi disappeared again from Konya. Maulana Jalaluddin felt very sad, she tried to find Sham all the way to Damascus. However, he failed and returned to Konya without Syam Tabrizi with him. Some reports say that Shams were killed or sent away. Maulana in his great sorrow because kehilangan Shams Tabriz kemudian wrote sebuah karya yang berjudul “*Divan-i Kabir*”.⁵⁸

After Shams, he met a new people and became friends with a goldsmith named Selahuddin.⁵⁹ Salehuddin died shortly after.. The death of Selahuddin made Maulana reach the climax of love for God and he wrote his greatest work called “*Masnawi*” with the encouragement of Husamettin Chelebi. After that Maulana Jalaluddin was got sick for about forty days.⁶⁰

When Rumi was sick, he whole population of Konya, men, women and children, starting with Seljuki Emperor Giyasuddin Keyhusrav III ran to his

⁵⁵ *Ibid.*,

⁵⁶ *Ibid*, Pg.23

⁵⁷ *Ibid.*,

⁵⁸ *Ibid.*,

⁵⁹ *Ibid.*,

⁶⁰ *Ibid.*,

service.⁶¹ Pada akhirnya, All efforts were in vain and Maulana was quickly going towards his destined end.⁶² He closed his eyes to life on December 17th, 1273 at dawn. His funerals took place the next morning, semua orang ikut memakamkan Rumi without any distinction in race, religion or sect, and among the sounds of various musical instruments.⁶³

Jalaluddin Rumi's works are many in the form of poetry and prose. Here is the work of Jalaluddin Rumi who is still famous and used as a reference to several disciplines in the World, among others:

1. *Al-Majalis as-Sab'ah*: is a book containing a collection of counsels and talks that Rumi delivered on the pulpit. Its contents include everything found during Rumi's life odyssey that brought him together with the teacher, Syamsuddin al-Tabrizi.⁶⁴
2. *Majmu'ah min ar-Rasa'il*: is a collection of letters Rumi wrote to his friends and relatives.⁶⁵
3. *M asnâvi*: It is Rumi's best work, composed of 26 thousand couplets and consists of six volumes.⁶⁶ Through Masnavi, Jalaluddin tries to explain his mystic ideas in short stories.⁶⁷ It is written in Persian and translated into many

⁶¹ *Ibid.*,

⁶² *Ibid.*,

⁶³ *Ibid.*,

⁶⁴ Touring Et Automobile Club De Turquie, jurnal JANVIER 1957.Pg.22

⁶⁵ *Ibid.*,

⁶⁶ *Ibid.*,

⁶⁷ William C. Chitick, *Me and Rumi*, (Kentucky: Colour Import Ltd. 2004).Pg.18

languages and many interpretations of it have been written.⁶⁸ The Book of Masnavi discusses various themes related to man, the world, and the hereafter.⁶⁹ *Matsnawi* is a poetic personification work of Rumi's inner realm reflected in the rhyses.⁷⁰

4. *Divan-i Kabir*: It consists of 21 volumes (D ivan) and 96 thousand couplets. Merupakan kitab yang berisi Poems of love and mysticism are written in Persian and in the form of rubai and ghazel.⁷¹ Published and printed in edisi per-volume. ⁷² Rumi made this Diwan when left behind by Syamsuddin Tabrizi. Diwan is also known as Diwan Syams Tabrizi. This diwan also presents the experience and idea of transdental love that Jalaluddin Rumi on the way of Sufism.⁷³
5. *Fihi Ma Fihi*: It is a didactic work and contains the sermons and advice of Maulana Jalaluddin. It is Persian; it has been translated into Turish and several other bahsa namely Arabic, English, and Indonesian. ⁷⁴ This work presents Jalaluddin's story and thoughts about the world.
6. *M ajalis-i Seb 'a*: Contains seven wejangan or Rumi's advice in Arabic. ⁷⁵

⁶⁸ *Ibid.*,

⁶⁹ Jalaluddin Rumi, .*Matsnawi: Senandung Cinta Abadi*, (Jogjakarta: Bentang, 2006)

⁷⁰ Osman Nuri Topbas, *Ratapan Kerinduan Rumi*, (Bandung: PT Mizan Pustaka, 2015), Pg13

⁷¹ *Ibid.*,

⁷² *Tourîng Et Automobile Club De Turquie*, jurnal JANVIER 1957. Pg.23

⁷³ Jalaluddin Rumi, .*Matsnawi: Senandung Cinta Abadi*, (Jogjakarta: Bentang, 2006),Pg. xvii

⁷⁴ *Tourîng Et Automobile Club De Turquie, Op.Cit*

⁷⁵ *Ibid.*,Pg.23

7. *Maktubat*: This book is a collection of 144 letters written by Jalaluddin Rumi to the important personalities of the time by Maulana.⁷⁶

Jalaluddin Rumi is also known for his timeless legacy mesleum in Turkey as well as works of art such as sufi dance that until recently was famous and became part of culture in Turki.⁷⁷

2. Rumi and Fihi Ma Fihi

Fihi Ma Fihi is one of the books written by Jalaluddin Rumi whose delivery uses prose in Persian.⁷⁸ The book *Fihi Ma Fihi* consists of 71 articles with different editorial lengths and is not given a title in each article.⁷⁹ Six of the seventy-one articles contained in the book *Fihi Ma Fihi* are written in Arabic, including in articles 22, 29, 34, 43, 47, and 48.⁸⁰ However, in some books the translation of *Fihi Ma Fihi* is in the English and language versions Indonesian articles are not written in Arabic but are translated, in order to facilitate the understanding of the reader.⁸¹

Fihi Ma Fihi book was first translated into Arabic by Isa Ali Al-Akub, a person from Huwajjah Syria on Tuesday 17 Shawwal 1421 Hijriyah at seven in the afternoon.⁸² Then translated into English by A.J Arberry and translated by

⁷⁶ *Ibid.*,

⁷⁷ *Ibid.*,

⁷⁸ *Ibid.*,

⁷⁹ *Ibid.*,

⁸⁰ *Ibid.*,Pg.17

⁸¹ *Ibid.*,

⁸² *Ibid.*,Pg.17

Abd. Koliq in Indonesian, which is then given a title browser on each article, but without changing the editorial meaning of the contents of the book *Fihi Ma Fihi*.⁸³

Badiuzzaman Farouzanfar (Professor Literature) stated in the introduction of *Fihi Ma Fihi* book that it is impossible for us to think if Rumi gave the name of this book by himself, there is a great suspicion that the name *Fihi Ma Fihi* was taken from a fragment of the poem contained in al-futuhah al-makkiyah by Shaykh muhyiddin ibn 'Arabi.⁸⁴ Badiuzzaman is a person who cultivates and examines Rumi's thoughts in his works, one of his criticism in the book *Fihi Ma Fihi*.⁸⁵ Badiuzzaman concluded that the title *Fihi Ma Fihi* was given by Rumi's son Sultan Walad, after it was recorded perfectly.⁸⁶

Fihi Ma Fihi includes the cultural encyclopedia of Maulana Jaluddin Rumi which contains reflections on lecture material in inventing and discussing issues around morality and the Irfan sciences using interpretations of the Qur'an and Hadith.⁸⁷ *Fihi Ma Fihi* was recorded perfectly when Rumi died. Rumi also listed several names that had emotional connections including Baha 'Walad (his father), Burhanuddin Muhaqqiq al-Tarmidzi (his father's teacher), Syamsuddin Tabrizi (Supreme Master Rumi) and also his close friend Saladin Zarkub.⁸⁸

⁸³ *Ibid.*,Pg.16

⁸⁴ *Ibid.*,Pg.16

⁸⁵ *Ibid.*,Pg. 20

⁸⁶ *Ibid.*,

⁸⁷ *Ibid.*,

⁸⁸ *Ibid.*,

3. Social Value

a. Defining Social Values

Some of scholar had defined social values, such as C. Kluckhohn and Strodtbeck said that social values is the cultural value in the form of human nature life, the nature of human work, and the nature of human position. According to Notonegoro, social values is an concept that live inside social majority mind which is bad or good. Meanwhile Kimbal Young said that social value is an abstract asumption that often unrelise wich is the good and bad.

Social values themselves are part of the three values which are abstractly used as guidelines in assessing and doing something that is considered good. To understand social values, we need to explain some features of social values, including: ⁸⁹

- a) Social interaction, means that social value is a form of value that contains a collection of moral aspects related to good mentality. Created in a community in a group interaction.
- b) Transformation, means that social value is a form that is not innate from birth. Because social value will only be obtained after humans are in the world and doing an interaction. That is because social value only occurs in the process of interaction which is ultimately passed on from one person or

⁸⁹ Maman Rachma, *Op.Cit.* Pg.7

group to another person or group. In essence, transformation in social values is intended in the form of social processes, such as social contact, communication, interaction, socialization, diffusion, and others.

- c) The learning process, means that social value is obtained from a gradual learning process in the family and community environment that shapes a person's social behavior.
- d) Fulfillment needs, means that social values are able to determine the level of needs and the level of fulfillment of needs in everyday life. This match between ability and level of need will result in satisfaction for human beings.
- e) Diversity, means that social values are a born culture that is produced on the basis of collective behavior just then developed in a community group. Then automatically the formed social value system becomes different which results in the creation of a varied value system.
- f) Acceptance, it means that social values get different acceptance responses in each group according to the agreement that is applied dominant in the relevant place.
- g) Assumptions, means that social values are values that emerge from various assumptions on various objects in society. Assumptions are people's views on a matter that is temporary because the truth cannot be tested. Usually these assumptions are general and look at factual objects in society.

- h) Influence, means that social values are the result of different influences that will form different individual personalities. Good values will form good individuals, and vice versa.

The role of social values includes several things including, as a guide in social interaction in the family and community environment, the process of socialization and personality formation, as a form of social norms, the context of social behavior and control, as well as adjustments to social change.⁹⁰ While the function of social value itself is as a unifier and guide the direction of the life of a person or group, as a protective device, as well as a driver in social relations that are more inclined towards moral improvement.⁹¹

As directions and unifying, social values act as tools or guidelines in carrying out community actions. Meanwhile, as a unifier, social values can create and increase solidarity between people. The way of thinking and acting in society is generally directed by the prevailing social values. As a driver of protection tools that social values are related to spiritual values or moral values. As a driver of the existence of noble social values, there arises good hopes in humans.

⁹⁰ Maman Rachma, *Pengembangan Pendidikan Karakter Berwawasan Konservasi Nilai-Nilai sosial*, *Jurnal Forum Nilai sosial*, UNNES, Vol.40 No.1 Juni 2013. Pg.9

⁹¹ *Ibid.*,

b. Example of Social Values

Based on the following definition about social values definition by scholar, there are some example about social values :

Scholar	Example of social values
C. Khulckhon and Strodibeck	Nature for man's work, example : Some people consider that they work to earn a living, obtain a position, hour, etc.
Prof. Notonegoro	Spiritual Values, example: A religion rule that based on religious teaching. Some of people in islam, they have rule how to do or don't eat something halal or haram in their life.
D.A Wila huky	Social Valued are learnd, example: In java family, the have a rule that derived from their ancestor to their new generation which is called "Unggah-ungguh" that give direction how to treat people in different old in social life.

c. Types of Social Values

Based on the definition of social value by some social scholar, there are six type of social values:⁹²

a) Spiritual Social Values

Spiritual social values is anything which is useful for people's spirit, which derived from value of truth, aesthetic value, moral value and religious values. The example is how Muslim have their way to act in society in doing haram or halal.

b) Social Values Dominant

⁹² No name. Values and norms. <https://courses.lumenlearning.com/culturalanthropology/chapter/values-norms/>. Chapter 2

Dominant social values are those that majority of people in a society support this value in particular time. The example of dominant social values is an equality treat within woman and men in society, such as the right to be an president or go in to parlement. Some of example in Indonesia has many of culture and they treat in equal by society.

c) Social Values Traditional

Traditional social values are those that majority have belived in society in long periode of time. Traditional may be a dominant values or have declined in some importance time or periode. The example of traditional social values is, a rule of woman that should be home makers.

d) Social Values Emerging

Emerging social values are a values that have developed as a result of the failure or inadequacy on traditional or on dominant social values have emergence into new idea. This social values may add or replace the earlier values. The example of emergence social values is an acceptance of same sex couple (LGBT) at some country such as America and Australia.

e) Social Values Alternative

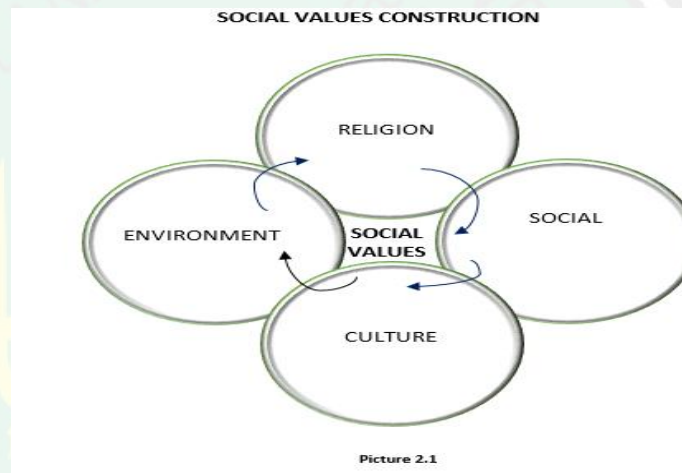
Alternative social values are a values that are held in contrast to dominant or traditional values. This values may develop as greater support and emerge as a new dominant values or remain as alternative which held by smaller insignificant sector in society. The example of this values is In

some religion at Indonesia woman as housmakers has dismissed to an alternative values (means many woman being breadwinners now days).

f) Social Values Oppotional

oppositional values are social values that held by small group in society which are in opposition side at the majority of society. The example is religion extrimis such as wahabi in Indonesia.

4. Social Values Construction



Berger and Luckman argue that construction is a process of made a meaning that carried out by each individual on the environment and aspects outside of themselves which consist of externalization, internalization and objectivation processes.⁹³ Externalization is adjustment to the sociocultural world, objectivation is social interaction in an intersubjective world that is institutionalized and then undergoes a process of institutionalization, and

⁹³ H. MA Achlami HS, *Tasawuf Sosial dan Solusi Krisis Moral, Ijtima'iyya*, Vol.8 No.1 Febuari 2015, Pg.95

internalization is a way for individuals to identify themselves in the midst of social institutions as part of it.⁹⁴

Culture is a part of society that determines the acceptance and formation of the majority assumption in determination of collective agreement.⁹⁵ Karsper and Streit stated that this culture also influenced social life.⁹⁶ The environment is an intermediary for social interaction. While religion becomes a source of good teachings that affect people's interaction and acceptance.⁹⁷ The four indicators become the main influence in the construct of a value in society including social value.

Based on this interpretation social values are constructed in two types of calcifications, including the dominant value and the ingrained value.⁹⁸ Dominant value is a value that is considered more important than other values in its position. An indicator of a dominant value is determined by the quantity of adherents of that social value.⁹⁹ The link is influenced by the dominant cultural background, the religion or belief of the majority, the environment and the social conditions of the community.¹⁰⁰

⁹⁴ *Ibid.*,

⁹⁵ Abu Amar Bustomi, *Konstruksi Nilai sosial Pesantren (Kontribusi Pesantren dalam Membangun Moral Bangsa)*, Jurnal: Tarbawi (studi Pendidikan Islam), Vol. 02 No. 01 Year 2016. Pg.17

⁹⁶ *Ibid.*,

⁹⁷ *Ibid.*,

⁹⁸ *Ibid.*,Pg.19

⁹⁹ *Ibid.*,

¹⁰⁰ *Ibid.*,

Meanwhile, the value of ingrained flesh (Internalized Value) ingrained is a value that is based on one's personal experience of interactions conducted.¹⁰¹ This value has been socialized since childhood through family environment interaction which of course is also inseparable from the influence of culture, religion, and also the environment, and the social situation of the family.¹⁰² In general, this type of social value has a personal effect on individuals when they do not obey it, such as feeling ashamed and guilty.¹⁰³

Associated with Peter L Beger's construction theory, the nature of the world in everyday life is something that comes from the thoughts and actions of humans to form a value that is embraced and agreed upon in the majority.¹⁰⁴ In the process of social value construction it is emphasized that each value is imposed on an awareness.¹⁰⁵ The basis of consciousness is determined by one's life experience that transformatively forms an assumption and generates a value in general.¹⁰⁶

¹⁰¹ *Ibid.*,

¹⁰² *Ibid.*,Pg.15

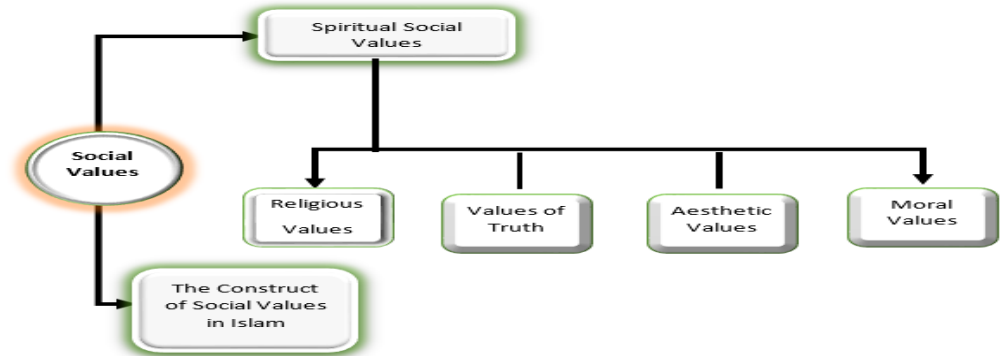
¹⁰³ *Ibid.*,

¹⁰⁴ *Ibid.*,Pg.15

¹⁰⁵ Abu Amar Bustomi, *Konstruksi Nilai sosial Pesantren (Kontribusi Pesantren dalam Membangun Moral Bangsa)*, Jurnal: Tarbawi (studi Pendidikan Islam),Vol. 02 No. 01 Year 2016 . Pg.15

¹⁰⁶ *Ibid.*,

5. Social Values in Islam



Picture 2.2

Meaning of social values is always associated with the concepts and values of goodness in determining one's good and beneficial actions. Meanwhile, Islam is the source of the teachings of goodness in its meaning as a religion which is a system of guidelines for its adherents. Islam came as *rahmatan li alamin* with Rasul Muhammad S.A.W as a role model leader. Islam has a hand indicator in social life, namely al-quran and al-hadith.

Social values in Islam are not only intended to gain acceptance in society but also its followers are needed to get salvation in the world and the hereafter. Various social values in Islam include the value of worship to Tuhan S.W.T and moral values. Whereas, in its classification the moral values in Islamic social values are structured into three types namely

individual moral values, moral values in the family, moral values in society.¹⁰⁷

Islam also teaches social values in the principles teachings of the aqeedah morality that govern the behavior of a Muslim in accordance with the hadith and the Qur'an. Among them are teachings about the nature of good and bad in the study of aqeedah and morality which includes morality and morality *mazmumah* morality which contains social values in the social life of a Muslim and Muslim society.

Social values in teachings of Islam are also contained in the hadiths and verses of the Qur'an including Qs. Adz Dzariyat verses 56 and Qs. al Mulk Verse 192 about humans as caliphs, Qs Al Maidah verse 2 and Qs. Asy Syuro verse 38 concerning the principle of cooperation, taawaun or collectivity, and Qs. Al-Hujurat verse 13 about guidelines for social interaction.¹⁰⁸

6. Social value in character education

The law No. 17 of 2007 in the National Long-term development plan (RPJP) of 2015-2025 stated that Indonesia has the ideals to develop noble, moral, ethical, culturally, and civilized society based on the philosophy of Pancasila.¹⁰⁹ The realization of the ideals is carried out in various aspects of the nation and the state is in a program of character education.

¹⁰⁷ Hastim Rosiana, *Loc.Cit.* Pg. 26

¹⁰⁸ Buku pedoman perwalian jurusan P.IPS Uin Malang

¹⁰⁹ Tim Pengembangan Kurikulum Kemendikbud, *Pebgutan Pendidikan Karakter*, (https://cerdasberkarakter.kemdikbud.go.id/?page_id=132 accessed 27 April 2020)

Marthin Luther King said that character education is the ultimate goal of an actual education. The definition of the character according to the National Language Education Center is the Bawaab, heart, soul, personality, morality, personality, nature, habits, temperament, and character. While the character also refers to a series of attitudes (Atitude), Behavior (behavior), motivation (Motivation), and Skills (Skill).

While the social value construction in character education can be reviewed from the goal as well as the approach that is carried out in implementing character education.¹¹⁰ Social values that are based on the social value identified in 18 values derived from religion, Pancasila, culture that is religious, honest, tolerance, discipline, hard work, creative, self-reliant, democrated, curiosity, a bowl of nationality, love the homeland, appreciate the achievement, friendly/communicative, love peace, likes reading, caring environment, social care and responsibility.

7. Ethics and Morals

Ethics in its sense comes from a Greek word "ethos" with the meaning of cage, meadow, habit, custom, character, morality, attitude, feeling, way of thinking.¹¹¹ Whereas in the plural word in the form of "ta etha" with the meaning of the habit.

¹¹⁰ Tim Pengembangan Kurikulym Kemendikbud, *Pebgutan Pendidikan Karakter*, (https://cerdasberkarakter.kemdikbud.go.id/?page_id=132 accessed 27 April 2020)

¹¹¹ K. Bertens. *Seri Filsafat Atmajaya:15 Etika*.1992.Jakarta: PT Gramedia Pustaka Utama.Pg.4

The great Greek philosopher Aristotle in his interpretation used the word Ethics as an indicator in explaining moral philosophy. So there appears a limitation interpretation that what is meant by the word is the science of a custom or activities that are commonly done.

The word "ethos" in various Indonesian sentences often appears and is used in several combinations of words. While the word that has almost the same meaning is "moral". Derived from the Latin "mos" with the same meaning that is habit or custom. That is the origin of the naming of the word ethics, in various absorption and comparison of meanings..

Discussing the meaning of ethics, in the Dictionary of Indonesian version 1953, intended as a science. So there are various scientific disciplines that paint the term, such as, trade ethics, business ethics, Javanese ethics, teaching ethics, and various similar things. Based on this, then divided into 3 meanings, including 1) Knowledge of what is considered good and bad related to moral or moral rights and obligations, 2) a group derived from the *asa* or values related to morals, 3) the value of right and wrong embraced by a group in people's lives. ¹¹²

The conclusion of some of the above descriptions is that ethics has 3 main meanings in its use. ¹¹³ The first is as a word with the meaning of values and also moral norms used as a handle for a person or a certain group in

¹¹² *Ibid*, Pg. 5

¹¹³ *Ibid*, Pg. 6

terms of regulating behavior.¹¹⁴ Examples that apply is ethics in a religion, for example Islam, has a pedoma called al-Quran and al Hadith.

Second, ethics is defined as something that means a set of principles or a moral value.¹¹⁵ For example, a rule of medical code of conduct that is made officially and written with the legal entity that overshadows it. This understanding is associated with its meaning as a code of ethics. Third, meaningful as a science that provides an understanding of good and bad.¹¹⁶ This can happen when the ethical value contained in it is widely used as a reference for methodological reflection of a study.

8. Research Roadmap

The concept of social value has been incorporated since 1827 in England and 1975 into the school curriculum, as an effort to anticipate and deal with the negative excess caused by the development of science and technology.¹¹⁷ However, the implementation of these efforts did not fully succeed in achieving its basic objectives. There are still many who consider the existence of social values in the education curriculum as an important science for their lives. This is because, the implementation still seems theoretical and does not really answer the real social problems.

¹¹⁴ *Ibid.*,

¹¹⁵ *Ibid.*,

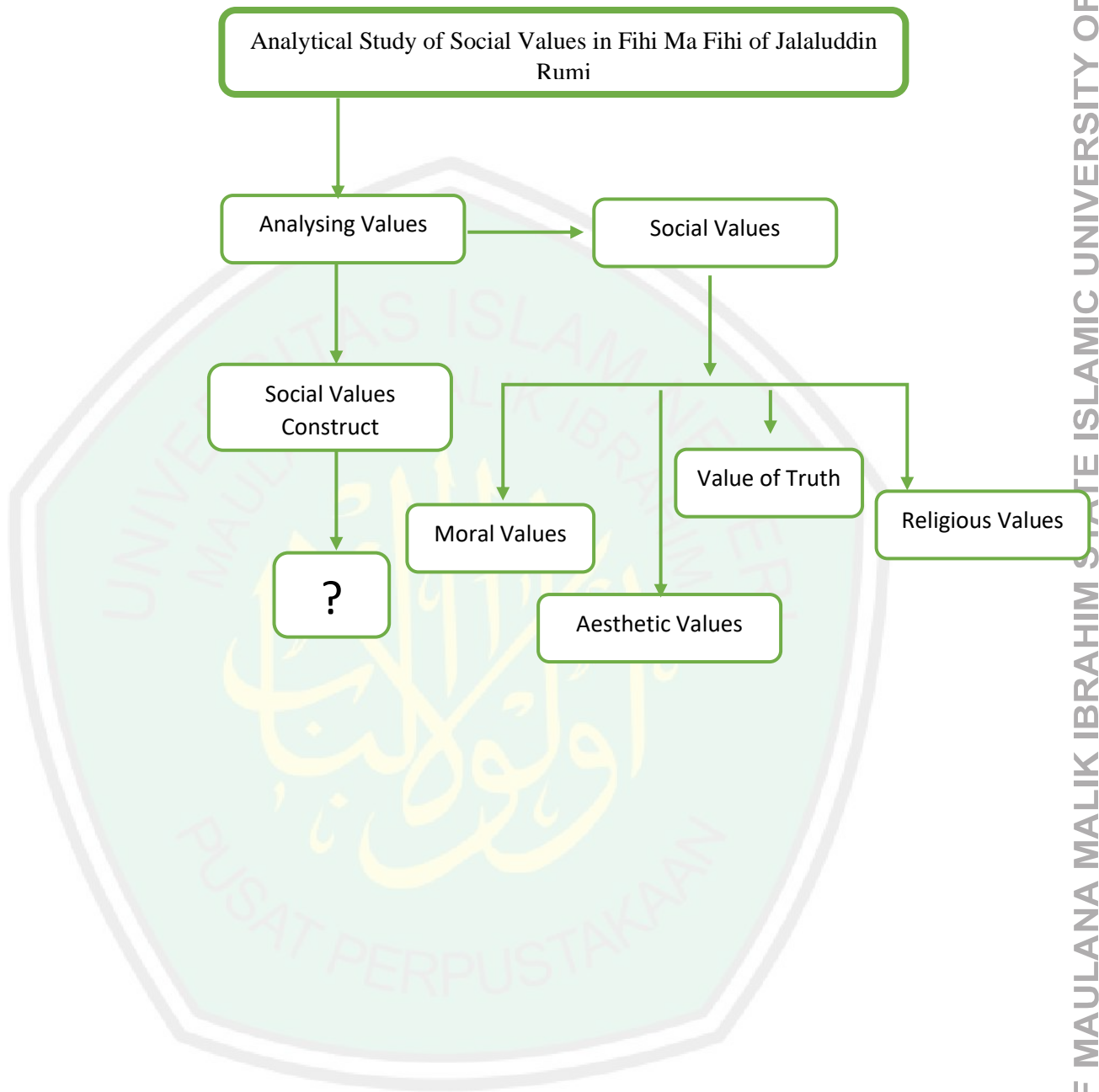
¹¹⁶ *Ibid.*,

¹¹⁷ Agisa, Andya.2018. *Pembelajaran Ilmu Pengetahuan Sosial dan RPP 2013*. Thesis not Publish. Banjarmasin: Universitas Lambung Mangkurat

Based on the results of the literature review there are indeed many studies that discuss social values, but only separately as social values in the economic and political fields. While the scope of the concept of social values includes many aspects that are sourced in ethics and spirituality such as mental aspects, and social relations. Therefore the author wants to do a concept of social values in aspects of the spirit that includes aspects of mental, and social relations. Because the authors find a finding that basically all aspects of forming the concept of social value are based on two main aspects, namely mental aspects and social relations.

The author takes several literatures related to the concept of social value, one of them is the book "Concept Formation in Social Science" written by William Outhwaire. Research related to the concept of social values is "The use of the concept of social values in the construction of critical history lessons" written by Nana Supratna in the journal *Paramita: Historical Studies* Volume 22 Number 1 in 2012.

Related to the book *Fihi Ma Fihi* and the thought of Jalaluddin Rumi, the author takes several literature reviews from several studies conducted by Ahmad Murad Merican, and also Anne Schimel. In addition to reviewing other supporting literature sourced from books written by Jalaluddin Rumi such as *Masnawi*, and theology of Education.



CHAPTER III

METHOD OF RESEARCH

A. Approach and Research Design

This writing uses a qualitative method with a library study approach (Library Research). This research develops an in-depth understanding of a single case or explores issues or problems using the media of documentation and interpretation of texts in a qualitative form.¹¹⁸ This type of library research has special characteristics, including; first face to face with text or numerical data, not with the field or eyewitnesses in the form of events, people or other objects.¹¹⁹

Second, ready to use (readymade), which means that in library research researchers do not go anywhere, except only dealing directly with sources that are already in the library.¹²⁰ Third, data in libraries are generally secondary sources of data, in the sense that researchers obtain data from second hand not the author or owner of the main data.¹²¹ Finally, the condition of the data is not divided into space or time.¹²²

¹¹⁸ J.W Cresswell. 2013. *Qualitative Inquiry and Research: Chosing Among Five Approches*, Third Edition. Sage Publication. California. Translatation A.L Lazuardi. 2015, *Penulisan Kaulitatif Dan Desain Riset: Memilih Diantara Lima Pendekatan*. Cetakan 1. Pustaka Pelajar. Yogyakarta. Pg.156

¹¹⁹ Digilib.uinSBY. *Bab III Metode Penelitian Kepustakaan*.
(<https://www.google.com/url?sa=t&source=web&rct=j&url=http://digilib.uinsby.ac.id/1359/6/Bab%25203.pdf&ved=2ahUKEwj9y8mHg8vnAhUWxDgGHZ0tBfYQFjAAegQIARAB&usg=AOvVaw3GnnK8cVMFqPp7WnzCJkWI>). diakses 12 Febuari 10.22 am)

¹²⁰ *Ibid.*,

¹²¹ *Ibid.*,

¹²² *Ibid.*,

Content analysis is a research technique for making replicable and valid inferences by paying attention to the context of the reading.¹²³ This method is non-reactive in that it does not involve subject interaction because this method is used to examine non-living objects, such as documents, notes, recordings, speeches, books and films.¹²⁴ Thus avoiding judgments that are subjective.

According to Bernard, content analysis techniques are based on several principles including systematic principles, objective principles, and real content principles.¹²⁵ Content analysis has three approaches in content analysis, Descriptive content analysis, Exploratory content analysis, Predictive content analysis.¹²⁶ Meanwhile, the method of analysis in library research studies is interpretation and hermeneutics.¹²⁷

B. Data and Data Resources

The data source is a reference used by the author as an medium analysis to obtain the data needed to support the results of the author analysis. Data sources are divided into two forms, namely primary data sources and secondary data sources. Data sources are data sources that originate directly from the

¹²³ Metode Penelitian.(*digilab.uinila.ac.id diakses pada 09 febuari 2020 pukul 11.46*) .Pg. 67

¹²⁴ Krippendorf, K. *Content Analysis*. (Pennsylvania: The Anneberg School For Communication University of Pensylvinna,2004), Pg. 15

¹²⁵ *Op.Cit.*,hlm.72

¹²⁶ Marzuki, *Metodelogy Riset*, (Yogjakarta: Bagian Penerbitan Fakultas Ekonomi Universitas Islam Indonesia: 1993), Pg. 55-56

¹²⁷ *Ibid.*,

source or related writing object. While secondary data sources are data sources that come from other parties that discuss related data.¹²⁸

1. Primary data

Primary data in this study are sourced from literature data. Meanwhile, the meaning of the primer data is data sourced directly from the object of its first source which is carried out directly by the researcher.¹²⁹ The primary data in this writing comes from a book by Jalaluddin Rumi entitled *Fihi Ma Fihi*.

2. Secondary data

Secondary data is data derived from several expert opinions, previous research, and books that are relevant to the themes discussed in this paper. Secondary data from this writing are several sources that discuss social values, Jalaluddin Rumi, and writing related to the book *Fihi Ma Fihi* by Jalaluddin Rumi.

C. Data Collection Technique

The method of collecting data in this paper is the documentation. Namely looking for data in the form of notes, notes, book transcripts, and the like. The documentation method is the most appropriate method in conducting data mining in writing a literature study.

¹²⁸ Marzuki, *Metodelogy Riset*, (Yogyakarta: Bagian Penerbitan Fakultas Ekonomi Universitas Islam Indonesia: 1993), Pg. 55-56

¹²⁹ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta: Raja Grafindo Press, 2005), Pg.39

D. Data Anlaysia

This writing uses the type of content analysis, which is intended to analyze the message or behavior contained in the contents of the related book. There are three approaches in content analysis, Descriptive content analysis, Explanatory content analysis, Predictive content analysis.¹³⁰

- a. Descriptive content analysis is analysis intended to describe in detail a message, or a particular text. The design of this analysis is not intended to test a particular hypothesis, or the relationship between variables. This analysis is only for description, describing aspects and characteristics of a message or a text.
- b. Explanative content analysis is content analysis in which there is testing certain hypotheses. This analysis also tries to make a relationship between one variable and another.
- c. Predictive content analysis is content analysis that attempts to predict results as captured in content analysis with other variables. Researchers not only use variables outside of content analysis, but must also use research results from other methods, such as surveys and experiments. Data from the two research

¹³⁰ Sumadi Suryabrata, *Metodologi Penelitian*, (Jakarta: Raja Grafindo Press, 2005), Pg.39

results (content analysis and other methods) are linked from their interrelations.¹³¹

Data Analysis Method used by the author in this paper are the method of Interpretation and Hermeneutics. The method of interpretation analysis is a process of finding meaning in a broad sense about the data obtained, or it can also be interpreted as an interpretation process for a data obtained that would be presented by the author.¹³² Thereby providing interpretation for the words obtained makes a broader meaning of the writing data.

While the hermeneutic approach method consists of three forms or models. The first model was developed by Friedrich Schleiermacher, Wilhelm Dilthey, and Emilio Betti in the form of an objective hermeneutika model.¹³³ In the interpretation of the objective Hermeneutic model that the interpretation of the text as understood by the author, so that the interpretation of the meaning in it is not based on the reader's conclusions but derived instructively.¹³⁴

The second model was developed by Hans-Georg Gadamer and Jacques Derrida, a subjective hermeneutic model.¹³⁵ Based on this model hermeneutics is not an attempt to find the objective meaning referred to by the writer but

¹³¹ Koppredof, *Analisis isi* (Jakarta: Rajawali Pers, 1991),Pg. 15

¹³² Halimy Zuhdy, *Loc.Cit*

¹³³ Josef Bleicher, *Contemporary Hermeneutics*, (London: Roulege & Kegan Paul, 1998). Pg. 29

¹³⁴ *Ibid.*,

¹³⁵ *Ibid.*,

rather to understand what is contained in the text itself. While the third model is the liberation hermeneutics initiated by contemporary Muslim figures such as Hasan Hanafi and Farid Esack.¹³⁶ The hermeneutic model of liberation explains that not only means interpretation or understanding methods but more than that, namely action.¹³⁷

E. Data Validity Check

Checking the validity of the data in this study was carried out by triangulating data and library research. Then it is used as data analysis material through interpretation of documents relating to the main points of the problem discussed in this paper.

F. Research Procedure

The first thing to do in this research is data collection. The data collection begins with determining the location of the search for data sources, such as libraries and research centers. Next, start searching for data needed in research. The data will then be read and analyzed by a researcher, because the main task of the researcher is to be able to capture the meaning contained in the source of the literature. There are two stages in reading the data that has been obtained.

¹³⁶ *Ibid.*,

¹³⁷ K. Bertens.1992. *Filsafat Barat Abad XX*.(Jakarta: Gramedia, 1981) Pg. 225

First reading at the symbolic level, it is not possible to read all sources obtained from the first to the end.¹³⁸ If that is done, it will take up time and will reduce the efficiency of research time. This stage is by not reading as a whole but by capturing the synopsis of books, chapters, sections to the smallest part of the book, this is very important to do to find out the research map, the results will be recorded in a data card and given a code in accordance with the map and research categories which is conducted.¹³⁹

Second, reading at a semantic level.¹⁴⁰ Read the data that has been collected in more detail, unravel and capture the essence of the data. This requires perseverance and a long time. Each point that is read is analyzed in the data. After a semantic reading is done, recorded on a data card, the stages of recording on the card include:¹⁴¹ 1) Noting in quotation, namely by recording a direct quote without changing the slightest editor of the data source or from the author of the work (key terminologies). 2) Taking paraphrase notes, this process can be done with verstehen analysis to capture the essence of the data in the form of a lengthy description, then taken the essence of understanding in a conclusion.¹⁴² 3) Take notes synoptically, noting the model is more summary.

¹³⁸ Digilab.uinSBY. *BAB III Metode Penelitian Kepustakaan*.
(<https://www.google.com/url?sa=t&source=web&rct=j&url=http://digilib.uinsby.ac.id/1359/6/Bab%25203.pdf&ved=2ahUKEwj9y8mHg8vnAhUWxDgGHZ0tBfYQFjAAegQIARAB&usg=AOvVaw3GnnK8cVMFqPp7WnzCJkwI>. diakses 12 Febuari 10.22 am). Pg. 57

¹³⁹ *Ibid.*,Pg.58

¹⁴⁰ *Ibid.*,

¹⁴¹ *Ibid.*,

¹⁴² Digilab.uinSBY. *BAB III Metode Penelitian Kepustakaan*. Op,Cit,Pg. 57

4) Take notes in a precise manner, noting this model is a continuation of synoptic recording.¹⁴³

After synoptic notes, researchers will face the results of many synoptic notes, it is necessary to categorize the records, for example elements of religious values, cultural values, epistemology, axiology, ethics and other elements. Further researchers made more compact notes based on collected synoptic notes.¹⁴⁴ 5) Encoding. This stage is the most technical stage in a study, the aim is to systematize so that data is irregular or stacked.¹⁴⁵ Through the data card, the data is chosen according to the respective data categories and figures listed in the data, including the publisher and place.¹⁴⁶ below the phase to compose this research in timeline:

1. Pre-Research Phase

The Pre-Research Phase is the first step in determining the theme or topic of research that is then laid out in a proposal. At this stage the proposals that have been drawn up will be consulted on the guidance to be briefed to be precise and in accordance with the research and objectives that want to be achieved in this activity. After conducting guidance with the guidance lecturer, the proposal was recommended for later in the seminar. Research Phase

¹⁴³ *Ibid.*,59

¹⁴⁴ *Ibid.*,

¹⁴⁵ *Ibid.*,60

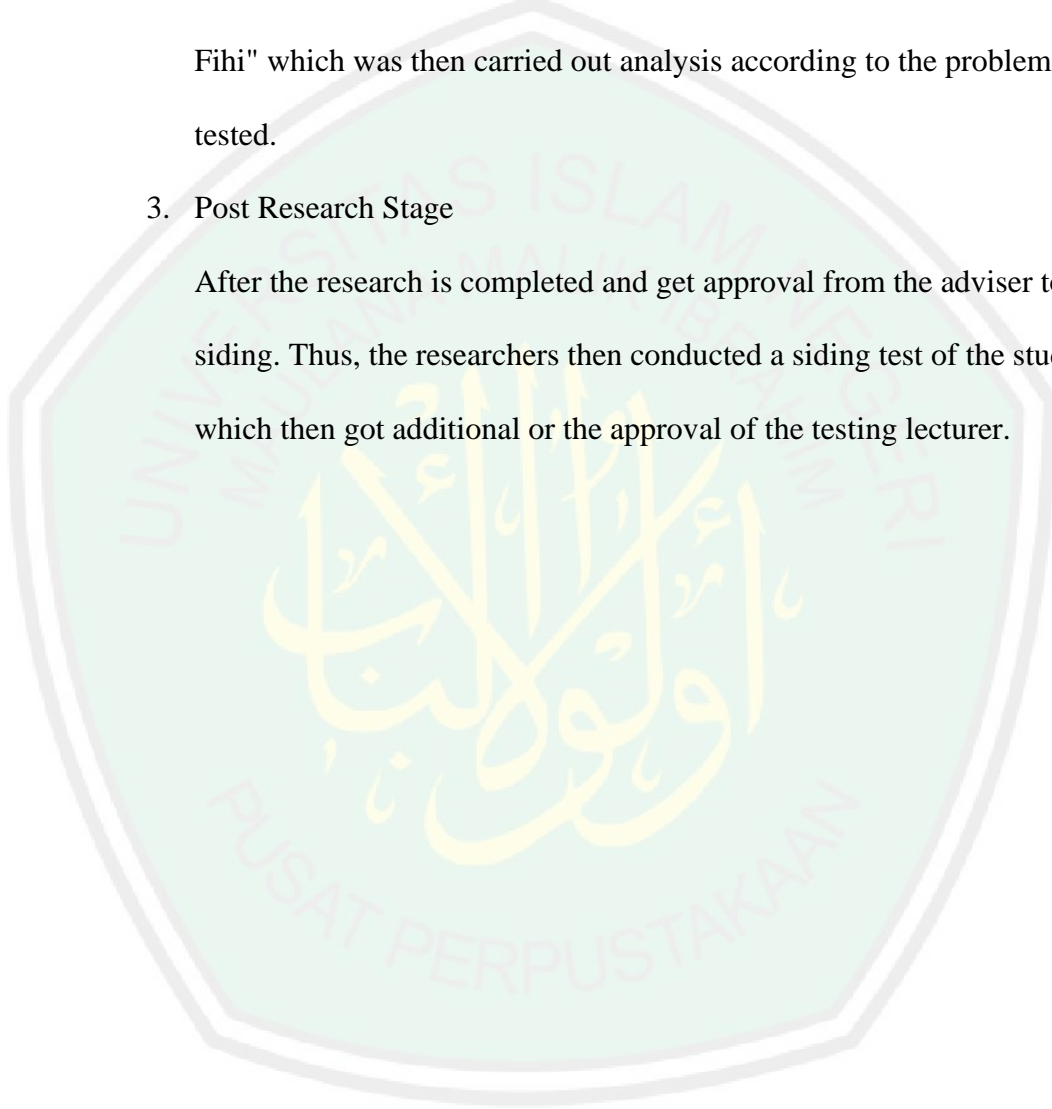
¹⁴⁶ *Ibid.*,

2. At this stage, researchers conducted research in accordance with the results of the proposal seminar that has been approved by testers.

Researchers conducted a document test in the form of the book "Fihi Ma Fihi" which was then carried out analysis according to the problem to be tested.

3. Post Research Stage

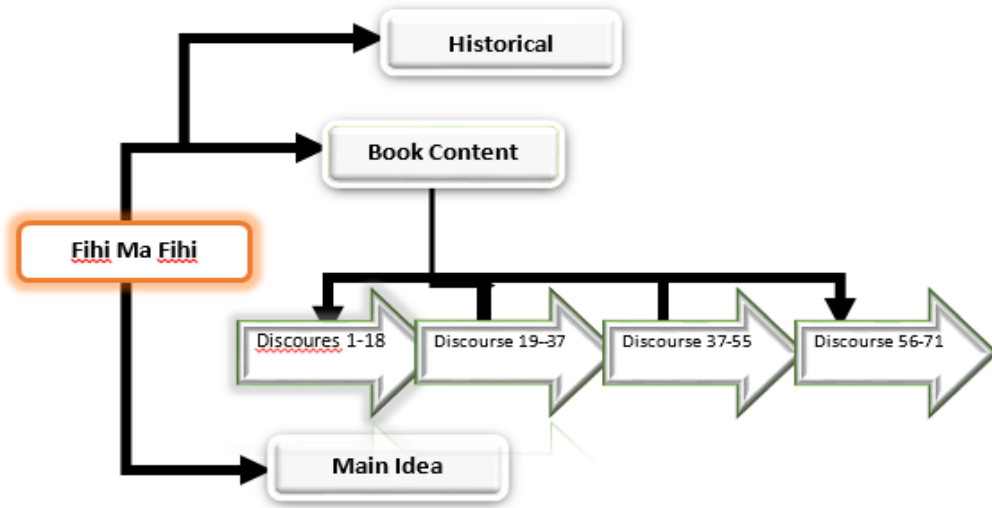
After the research is completed and get approval from the adviser to do siding. Thus, the researchers then conducted a siding test of the study which then got additional or the approval of the testing lecturer.



CHAPTER IV

DATA EXPOSURE AND RESEARCH FINDING

A. *Fihi Ma Fihi*



Picture 4.1
(Data Exposure and Research Finding Circular flow)

a. Historical Setting

Rumi’s son, sultan Walad, has composed *Fihi Ma Fihi* perfectly a as book of Maulana Jalaluddin Rumi, after Rumi has passed way on december 17th, 1273.¹⁴⁷ Deliver in Persian language, and fisrt translated in Arabic by Isa Ali Al-Akub, a person from Huwajjah Syria on Tuesday 17 Shawwal 1421 Hijriyah at

¹⁴⁷ *Tourîng Et Automobile Club De Turquie*, jurnal JANVIER 1957. Pg.23

seven in the afternoon.¹⁴⁸ Then translated into English by A.J Arberry with the title “Discourses Rumi” and translated by Abd. Koliq in Indonesian with the title “*Mengarungi Samudera Kebijaksanaan Rumi*”.¹⁴⁹

Badiuzzaman Farouzanfar (Professor Literature) stated that it is impossible for us to think if Rumi gave the name of this book by himself, there is a great suspicion that the name was taken from a fragment of the poem contained in *al-futuhat al-makkiyah* by Shaykh muhyiddin ibn 'Arabi.¹⁵⁰ Badiuzzaman is a person who cultivates and examines Rumi's thoughts and was gave a criticism in the book *Fihi Ma Fihi*.¹⁵¹ He concluded that the title *Fihi Ma Fihi* was given by Rumi's son Sultan Walad, after it was recorded perfectly.¹⁵²

The book *Fihi Ma Fihi* is one of Jalaluddin Rumi work whose delivery in the form of prose. Its also includes the cultural encyclopedia of Maulana Jaluddin Rumi which contains reflections on lecture material in inventing and discussing issues around morality and the Irfan sciences using interpretations of the Qur'an and Hadith. The discussion at each article is the answer and response to various questions in different contexts.

¹⁴⁸ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rui*, terj.,Ab. Koliq.(Yogjakarta: Forum Group Relasi Inti Media, anggota IKAPI,201 2018).Pg.17

¹⁴⁹ *Ibid.*,Pg.16

¹⁵⁰ *Ibid.*,Pg.16

¹⁵¹ *Ibid.*,Pg. 20

¹⁵² *Ibid.*,

The motive of this book is give reference to help us in understanding the thoughts of Jalaluddin Rumi in various other books. And can reveal the meaning of his speech in Muhaqqiq al-Tarmidzi (disciple of Baha Walad) who once taught him after the death of Baha Walad (Rumi's father). Some of the contents contain Rumi's conversation with a Roman Seljuk government bureaucracy leader. Story of Baha 'Walad (his father), Burhanuddin Muhaqqiq al-Tarmidzi (his father's teacher), Syamsuddin Tabrizi (Supreme Master Rumi) and also his close friend Saladin Zarkub.¹⁵³

The main purpose of *fihī ma fihī* is as a medium of spiritual tarbiyah in order to follow and accept what God, The Lord of the Universe and the universe want. Love and act like what God exemplifies through apostles and companions. The contents of the issue revolve around moral and social issues. All of them perfectly delivery with 71 discourse which vary in length and are not named.

b. Book Content

The model of discussion in *Fihī Ma Fihī*'s book is divided in chapters per chapter without being given a title or subtitle. However, in the Indonesian translation version written by Abdul Kholiq, there are additions to the title to make it easier for the reader to understand its contents. There is no reduction and addition of the essence of the content of the discussion.

¹⁵³ *Ibid*,

The number of chapters in the book *fihī ma fihī* as many as 71 articles with different quantity of contents. There are several discourses that cover two to three stories in one chapter. But some only discuss one poem or story in one chapter.

Discourse one or chapters 1 through 18 contains about the way to build God's love by doing good to His beings.¹⁵⁴ One example is the story of a Roman Seljuk minister who asks Rumi's opinion on the desire to be a servant of God in full and leave his job.

This story is found in discourse 3 with the title die before you die in the Indonesian translation version. Rumi says that in the face of God's love, you don't have to do anything that makes it difficult for you, just take responsibility and do good to His creatures.¹⁵⁵ That's the best way to build God's Love.

Furthermore, in discourse 19-37 it is about the essence of worship by building interaction and good relations with fellow creatures created by God. This discourse discussion can be found on the 201-319 english translation version. It is said in discourse 20, that it would be better to correct your morals through the faults of others, than to have to correct the morals of others through you.¹⁵⁶

¹⁵⁴ Jalaluddin Rumi, *Fihī Ma Fihī Mengarungi Samedera Rui*, terj., Ab. Koliq. (Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI, 2018) Pg. 23-193

¹⁵⁵ *Ibid.*, Pg. 45

¹⁵⁶ Jalaluddin Rumi, *Fihī Ma Fihī Mengarungi Samedera Rui*, terj., Ab. Koliq. (Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI, 2018). Pg. 205-206

As well as another story in discourse 25 about the nature of the great man is he who became caliph for his time. That is how God created the world and its contents because of man. After that in discourse 38-55 contains about how to live life with sincerism, tawakal, and grateful.¹⁵⁷ The discussion can be found on pages 322-457 of the Indonesian version.

One of the snippets on the discourse is about gratitude. It is said that gratitude is the hunt of all pleasures. By hearing the voice of gratitude within, means it is ready to receive additional favors.¹⁵⁸ Snippets can be found in the discussion on discourse 48.¹⁵⁹

The last discussion of discourse 56-71 is about a simple or minimalist lifestyle as the execution of the form of gratitude, tawakal, and sincerity in the discussion of the previous chapter. The discourse can be found on pages 458-529 of the Indonesian version.

c. Main Idea/Purpose

1. Love

Love, known as *Mahabbah*, is the basic concept of various works and thoughts born by Rumi.¹⁶⁰ The love of beings in His god, the love of beings with

¹⁵⁷ *Ibid.*,Pg.245

¹⁵⁸ *Ibid.*,

¹⁵⁹ *Ibid.*,Pg.403

¹⁶⁰ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rui*, terj.,Ab. Koliq.(Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI,201 2018)

his neighbors, and the student's love for his teacher. Such is Rumi's ideology that constructs every story in *Fihi Ma Fihi's* book.

Main ideas can be found in several chapters in the contents of the book *fihi ma fihi*, namely discourse 8, 9 and 10 about the love of pupils to teachers apply otherwise. While in discourse 6 contains about the love of God in the form of rebuke and love of fellow believers as a reflection of one another. That love will stay as long as the strike lasts,¹⁶¹ like students will still respect the teacher under any circumstances, such is God's relationship with his being.¹⁶²

2. Honesty

Some of the discussions in *Fihi Ma Fihi's* book make honesty a frequent discussion building. Among them are on discourse 1 and discourse 6. In discourse 1 it is told that Abas's dishonesty towards the Messenger of Allaah while being a prisoner is precisely the shackles of the good that is meant to him.¹⁶³

The story is told to Amir with the aim of showing the truth through honesty. Rumi said when Amir first became a soldier he said he would be a soldier of Islam. However, the mind that is not held to Allah, brings the destruction of Islam blindly.¹⁶⁴

¹⁶¹ *Ibid*,. Pg.69

¹⁶² *Ibid*,.Pg.100

¹⁶³ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rui*, terj.,Ab. Koliq.(Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI,201 2018)Pg.26-27

¹⁶⁴ *Ibid*,.Pg. 31

While in discourse 6 contains about the story of the royal council that is dishonest so entangled in the shackles of hypocrisy. A king of Turkish nationality can understand poetry in Arabic, which then unsettles his royal council out of worry that he understands that they often talk about his bad temper in Arabic.¹⁶⁵

3. Tolerance

Religion will never be one, religious singleness is an impossibility. Because everyone has different goals and desires.¹⁶⁶ That's what discourse 7 says in *Fihi Ma Fihi's* book..

Rumi wanted to say that there was always one, two, or three religions and war between them. Therefore, the Prophet (peace and blessings of Allaah be upon him) urged tolerance so that there would not be many wars between them. Because nothing can change the diversity of religion except in the hereafter.¹⁶⁷

وَلَوْ شَاءَ رَبُّكَ لَءَامَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۗ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ (99)

“And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?” (Yunus, Verse 99)¹⁶⁸

¹⁶⁵ *Ibid.*,Pg.69

¹⁶⁶ *Ibid.*,Pg. 79

¹⁶⁷ Jalaluddin Rumi, *Fihi Ma Fihi Mengarungi Samedera Rui*, terj.,Ab. Koliq.(Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI,201 2018)Pg.78

¹⁶⁸ *Al-Quran dan terjemahan* (Semarang: Menara Kudus)

4. Forgave

Misunderstanding results in a pressure is boils down to anger. One of *fihī ma fihī* chapter tell about Ibn Chadavish was set to angry. Because he was hurted by a phrase from Sheikh Shalahuddin, who tried to prevent him from plunging into a well. However, Syekh Shaladuddin's good intentions became a misunderstanding for Ibn Chadavis.¹⁶⁹

The story of Ibn Chadavish who felt angry with Shalahuddin in discourse 22 of *fihī ma fihī* book, tell us abaout how important to forgive and think positively. Rumi says that when we are under pressure, then you should go and and avoid that pressure, so that your anger can become compassion.¹⁷⁰

5. Character Building in Education

Rumi tells the story of a man who gets the wrong treatment and education.¹⁷¹ He was a pathetic man, unacceptable to the public, and considered disgusting by anyone who saw him.¹⁷² This story wrote at discourse 8 of *fihī Ma fihī*.

At one point the man was cared for by a minister. However, it turns out that his attitude is very bad. The man dropped the degree of minister who cared for him in front of the royals in court.¹⁷³ The minister who felt betrayed and

¹⁶⁹ Jalaluddin Rumi,.Op.Cit.Pg.78

¹⁷⁰ Jalaluddin Rumi, *Fihī Ma Fihī Mengarungi Samedera Rui*, terj.,Ab. Koliq.(Yogyakarta: Forum Group Relasi Inti Media, anggota IKAPI,201 2018)

¹⁷¹ *Ibid.*,91

¹⁷² *Ibid.*,

¹⁷³ *Ibid.*,

humiliated then took all his services in front of the man and the nobles present at the Palace.

*"By eating bread and sitting at my dinner table, with all my goodness, my gift, and for the sake of my fathers, now he is human. Now how dare he say those things to me."*¹⁷⁴

This story shows that any treatment of others will be a major factor in shaping his attitude and character. Poor treatment will result in bad sika. As Rumi said, a disciple who is educated by a lover of God will have a clean and holy soul.¹⁷⁵ But he who is educated by fraudsters and hypocrites will be a disgraced, weak, despised and pathetic.¹⁷⁶

As Durkheim puts it in the theory of social reform, that the approach of social reform is closely related to his kenyaikan towards society as a source of morality. Morality consists of three component of forming namely community attachment, morality involves dissipation, and Morality involves autonomy.¹⁷⁷

6. Tabayyun

Technological advances and unequal understanding of science, resulting in many Hoaxes (fake news) easily spreading. Starting from audrey's abuse case that deceived many people so that it had to judge innocent children. Until then,

¹⁷⁴ *Ibid.*,Pg. 92

¹⁷⁵ *Ibid.*,

¹⁷⁶ *Ibid.*,

¹⁷⁷ *Ibid.*,Pg.123

cases of fraud and misuse of Information Technology lead to bullying and judgment.

Through the story in discourse 12, Rumi wants to say that every thing we see doesn't always represent the original form.¹⁷⁸ The story of Alim the cleric who is physically sighted is the wrong thing. However, the purpose of his actions was for the good of the Disciple. That's how social value construction should be built with indicators of *tabayyun* attitudes.

7. *Tawakal*

The lecture was a misrepresentation of *Tawakal* as a fully marketable form of Destiny. So many societies rely on destiny without trying to change it. *Tawakal*'s relationship with the destiny according to Rumi is that *tawakal* must be based on the *ikhtiar*.¹⁷⁹ Because, *tawakal* and *ikhtiar* are guidance in the Qur'an and Sunnah.¹⁸⁰

Tawakal is not a surrender without effort and sincerism. *Tawakal* is not passive acceptance but is an active effort of a person using the power and ability he has, and do not give up on fate.¹⁸¹ Rumi also added a story about *tawakal* and *ikhtiar* in living in the world in discourse 45 at *fihī ma fihī* book. It is told by Rumi about ten people who enter one House but who find their way only nine

¹⁷⁸ *Ibid.*, 130

¹⁷⁹ Rosihon Anwar, *Akidah Akhlak*, (Bandung: Pustaka Setia, 2008)

¹⁸⁰ *Ibid.*,

¹⁸¹ *Ibid.*,

people. Then one person left outside felt that this was a destiny, and did not make corrections for his carelessness.¹⁸²

A. Social Values in *Fihi Ma Fihi*

The type of social values are social values dominant, social values tradisional, social value optional, social values emerging, social value alternative, and spiritual social values. Based on the types of social values in *fihi ma fihi*, there are values which related in social value.

1. Spiritual Social Values

Spiritual social values is anything which is useful for people's spirit, which derived from value of truth, aesthetic value, moral value and religious values. This value in *fihi ma fihi* is represented in values of love, *ihktiar*, *tawakal*, *tabayyun*, honesty and forgave.

2. Social Values Dominant

Dominant social values are those that majority of people in a society support this value in particular time. The example of dominant social values is an equality treat within woman and men in society, such as the right to be an president or go in to parlement. In *fihi ma fihi* it can find in the value of tolerance.

¹⁸² *Ibid.*,

3. Social Values Traditional

Traditional social values are those that majority have believed in society in long periode of time. Traditional may be a dominat values or haved declined in some impotence time or periode. The example of traditional social values is in how education build character by the role of teacher.



CHAPTER V

DISCUSSION

A. Analytical Social Values In Fihl Ma Fihl of Jalaluddin Rumi

Social values themselves are part of the three values which are abstractly used as guidelines in assessing and doing something that is considered good. To understand social values, we need to explain some features of social values, including: Social interaction, Transformation, The learning process, Fulfillment needs, Diversity, Acceptance, Assumptions, and Influence¹⁸³

The role of social values includes several things including, as a guide in social interaction, the process of socialization and personality formation, as a form of social norms, the context of social behavior and control, as well as adjustments to social change.¹⁸⁴ While the function of social value itself is as a unifier and guide the direction of the life of a person or group, as a protective device, as well as a driver in social relations that are more inclined towards moral improvement.¹⁸⁵

The type of social values are social values dominant, social values traditional, social value optional, social values emerging, social value alternative, and spiritual social values. Based on the types of social values in

¹⁸³ Maman Rachma, *Op. Cit.* Pg.7

¹⁸⁴ Maman Rachma, *Pengembangan Pendidikan Karakter Berwawasan Konservasi Nilai-Nilai sosial, Jurnal Forum Nilai sosial*, UNNES, Vol.40 No.1 Juni 2013. Pg.9

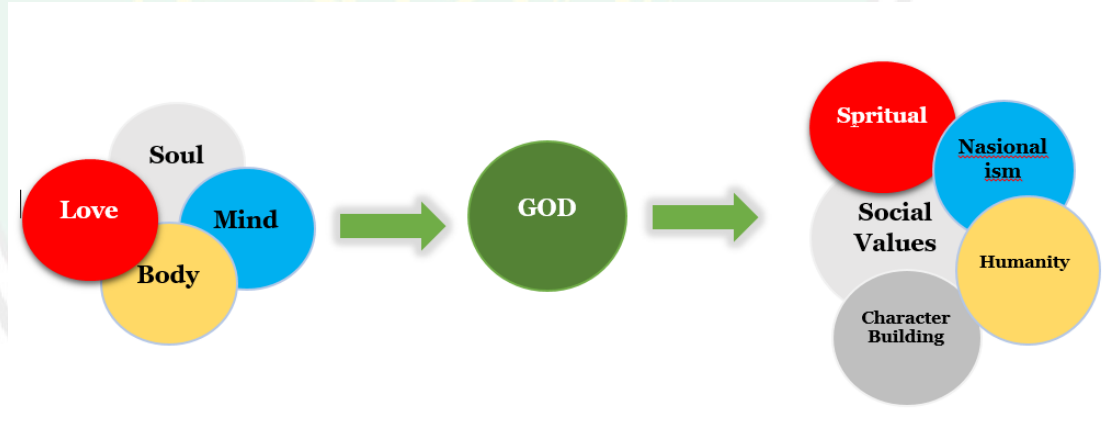
¹⁸⁵ *Ibid.*,

fih ma fih, there is a social value in the form of spiritual social values. Among them are *tawakal*, *tabayyun*, Character building in education, forgave, and tolerance. Join the social values analysis table in Fih Ma Fih:

Type of social Values	Fih Ma Fih Main Ideas	Discourse
Spiritual Social Value	love	discourse 8, 9, 6 and 10
	honesty	discourse 1 and 6
	<i>tawakal</i>	discourse 45
	forgave	discourse 22
	<i>Tabayyun</i>	discourse 12
Social Values Dominant	Tolarance	discourse 7
Social values Traditional	Character building in education	discourse 8

Tabel 5.1(Analysis Social Values in *Fih Ma Fih*)

B. Social Values Construction in Fih Ma Fih of Jalaluddin Rumi



Picture 5.1
(Social Values Construction)

Rumi is known as a Muslim philosopher who constructs his thoughts in the mistism of love. His meeting with Syam Tabrizi made him know more about Love and

Sufism.¹⁸⁶ According to Rumi, Love is an esesnsi of life and a symbol of God.¹⁸⁷ Because for Rumi only Love can lead us to the singleness of God.¹⁸⁸ Rumi also states that the beauty of love cannot be expressed in words. Love is every movement of the world.¹⁸⁹

Rumi's concept of love is known as mahabbah, which he imprisoned through a prose, pusi, saga, and art. Rumi makes love the basis of life. When man knows his love for God, he will not hurt god's creatures. For Rumi all the sciences came from the letterless and voiceless Nature, which moved into nature with letters and sounds. That's how God's Love manifests itself through his creatures.¹⁹⁰

In Fihri Ma Fihri's work, Rumi constructed a social value in the teachings of Sufism based on The *Mahabbah* and God. This is based on several stories and analogies in answering the problems his friends experienced in the Roman Seljuks. Rumi makes an analogy of Love through the story of the King and his Rayat and also the story of Majnun's love for Laila. Several times Rumi also gives examples through the love story of Teachers and Students, such as the story of the longing of Rumi's father's student named Burhaniddin.

¹⁸⁶William C. Chitick, *Me and Rumi*, (Kentucky: Colour Import Ltd. 2004).Pg.18

¹⁸⁷ Jalauddin Rumi, Op.Cit

¹⁸⁸ Bachrun Rifa'I, *Filsafat Tasawuf*, (Bandung: Pustaka Setia, 2010), h.34

¹⁸⁹ Muhammad Solihin, *Tokoh-Tokoh Sufi Lintas Zaman*, (Bandung: Pustaka Setia, 2003), h.164-165

¹⁹⁰ *Ibid.*,

CHAPTER VI

CLOSING

A. Conclusion

Based on the results of the analysis obtained a conclusion that the book *Fihi Ma Fihi* Jalaluddin Rumi contains social values in the form of spiritual social values. These spiritual forms of social values are the attitude of Love, respect for others, humanizing people, education of love, *tabayyun*, tolerance, *tawakal*, and humility. Almost all chapters give social value, because it is the answer to social problems experienced by close friends and students of Mavlana Rumi.

While the construction of social values is built through a concept of Love and God. Rumi bases all societal activities on the concept of Love and God. Then implement in a moral education known as Sufism. However, Rumi through his Sufism teachings wants to say that appreciating God's creatures is the best way to get to know God's love.

Stories of social value are then considered relevant as an example for the social life of today's society. For example, as contained in the social value of the teaching form of love. Maulana Rumi gives an analogy, that life is a form of God's love. So to get his love back, it takes an attitude to love God's creatures
S.W.T.

Another relevant example today is the value of tolerance. Diversity in a country or region, nowadays a lot of quarrels and debates. So comes the intolerance. Mavlana rumi in *Fihi Ma Fihi*, is described as having given an analogy, that the diverse are a delight that will never become one and always cause war. However, treating it in an attitude of tolerance is the best way, sebleum later become a singularity in the hereafter.

B. Suggestion

1. For All Parents

Through jalaluddin rumi's love education, it can be used as an example in instilling social values as a child's provision as an adult and in society. The cultivation of social values is a form of character building. As the book of *Fihi Ma Fihi* says, every child is a reflection of family and the environment. similarly, durkheim said that consciousness is not pure but is shaped by the environment.

2. For All Student

Study *Fihi Ma Fihi's* book to enrich ideas and views on the various social problems experienced by masyarakat today. To be a recommended reference especially for educational students.

3. To Educator

The basic education of the character is the education of Tasawuf Rumi. Spiritual education and love. To get students excited about learning is the

teacher's job, it is recommended to read *Fihi Ma Fihi's* book as an additional reference in the implementation of learning.





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