

THE VALUE OF MORAL EDUCATION IN THE NOVEL NEGERI 5 MENARA AND ITS RELEVANCE TO THE LEARNING OF AKIDAH AKHLAK IN CLASS XII MADRASAH ALIYAH

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Abstract

This article examines the values of moral education in the novel Negeri 5 Menara and its relevance to the learning of moral beliefs in class XII of Madrasah Aliyah. This study uses a library research approach with the primary data source of the novel Negeri 5 Menara. This study uses a qualitative approach method with a descriptive-analytical research type. The analysis used in this study is content analysis. The results of the study indicate that there are moral education values in the novel Negeri 5 Menara and they are relevant to the learning of moral beliefs in class XII of Madrasah Aliyah, which includes three main topics, namely: first, morals towards Allah, second, morals towards others and third, morals towards oneself.

Keywords: The Value of Moral Education, State 5 Menara Novel, Moral Creed Learning

Abstrak

Artikel ini meneliti nilai-nilai pendidikan akhlak dalam novel Negeri 5 Menara dan relevansinya terhadap pembelajaran akidah akhlak di kelas XII Madrasah Aliyah. Penelitian ini menggunakan pendekatan studi pustaka (library research) dengan sumber data primer novel Negeri 5 Menara. Metode pendekatan yang digunakan adalah metode kualitatif dengan jenis penelitian deskriptif-analitis. Analisis yang digunakan dalam penelitian ini adalah analisis isi (contents analysis). Hasil penelitian menunjukkan terdapat kandungan nilai-nilai pendidikan akhlak dalam novel Negeri 5 Menara yang memiliki relevansi dengan pembelajaran akidah akhlak di kelas XII Madrasah Aliyah, yang meliputi tiga bahasan pokok, yaitu: pertama, akhlak kepada Allah, kedua, akhlak kepada sesama dan ketiga, akhlak kepada diri sendiri.

Kata Kunci: Nilai Pendidikan Akhlak, Novel Negeri 5 Menara, Pembelajaran Akidah Akhlak

INTRODUCTION

Nowadays, case after case related to moral decadence (morals) is rampant. Students are the most prominently affected by this moral decline. Various criminal acts, immoral acts, free sex or promiscuity to brawls, and drug abuse are rampant adorning our glass screens and social media at any time. All of these negative actions are clear evidence of the moral crisis that has plagued the nation's young generation (Fitriani, 2021). The occurrence of moral abrasion or morals is certainly intertwined with the foundation of akidah (faith) (Rohmani dkk., 2013). Good morals certainly come from a good foundation of faith. While bad morals always accompany bad faith as well. Therefore, faith and morals cannot

be separated. Both must always go hand in hand in a balanced manner. The imbalance of one of the two will cause an imbalance and therefore will have a negative impact.

A study on extramarital affairs conducted by Reckitt Benckiser Indonesia through its Durex contraceptive brand on 500 teenagers in five major cities in Indonesia found that 33% of teenagers have had penetrative sex. Of these results, 58% penetrated at the age of 18 to 20 years. Meanwhile, teenage victims of drug abuse reached 1.1 million or 3.9%. The data was taken in 2008, taking samples in 33 provinces in Indonesia. By looking at the immorality that occurs among the younger generation, especially students as described above, it strongly indicates that the nation's generation today is experiencing a moral crisis and not merely because of a crisis of intelligence (I. K. Putri dkk., 2013).

By looking at research related to extramarital relations, it is necessary to instill a solid foundation of faith and good morals in adolescents, through learning, namely through Islamic Religious Education as a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe, fear and have noble character in practicing Islamic religious teachings from their main sources, namely the holy book Al-Qur'an and Hadith, through guidance, teaching, training, and the use of experience. According to S. M. Putri dkk., (2020), there are at least three main contents of Islamic Religious Education material, namely belief, worship, and morals.

As mentioned above, planting a solid foundation of faith and noble morals is done through the learning process. Learning itself is a series of activities involving information and environment that are arranged in a planned manner to facilitate students learning. Learning is also an effort made by educators to help students receive the knowledge provided and help facilitate the achievement of learning objectives (Farouq, 2019). To facilitate the learning process, learning media is needed. Learning media is a learning tool that is used as an intermediary in the learning process to increase the effectiveness and efficiency in achieving learning goals. Learning media can be in the form of television and radio programs, pictures, audio, and printed materials such as newspapers, magazines, tabloids, books, or novels (Maulana & Suryana, 2023).

Suryanirmala & Yaqien, (2020) Explain that a novel is a prose literary work that reveals and tells a series of events or extraordinary events that occur to a person. As a work of literature, novels are interesting because they contain stories of a person's life with people or with the environment that surrounds them. Novels tell the story of a person's life journey by emphasizing the attitudes or characters of the characters (Tursih dkk., 2021). The story in the novel departs from the author's imagination (fiction) or is based on the true story of the author's life. In general, teenagers are the main readers of novels. Adolescence is a crucial phase of adolescent individual development because in this phase adolescents experience transitions or changes from various aspects, such as biological, cognitive, social, and emotional aspects. In this phase, the attitudes, dispositions, and habits of adolescents are easily changed or unstable. It depends on the environment and what they read (Fadly, 2016).

Novels are an effective learning medium to instill the foundation of noble moral values to the younger generation. Internalization of moral values can be done through novels. Novels contain more educational values (including morals) than other literary works because they use language that is light, flowing, and not boring. (Wardani dkk., 2020) The advantages of novels can bring the feelings and emotions of readers as if they were characters in the novel's story so that readers can take lessons and lessons from every event in the novel. Moral values in novels are thus able to be internalized and affect the attitudes and behavior of novel readers (Syarifah, 2017).

This is evidenced by changes in the attitudes, thoughts, and behavior of readers after reading novels. In 2004, many young women were motivated to wear hijab after reading the novel *Ayat-Ayat Cinta* by Habiburrahman el-Syirazi. The same thing happened in 2009. The novel *5 CM* influenced many teenagers to take up a new hobby; mountain climbing. This new hobby was done after reading the novel *5 CM* by Doni Dirgantoro. This proves that novels can effectively influence their readers. This method is more effective than lectures or violent coercion, both verbal and non-verbal. This is because the messages in the novel can penetrate the reader's soul through his subconscious so that the reader wants to be like (imitate) the characters in the novel. Thus, the messages conveyed by the author in the novel can be conveyed to the reader.

The novel entitled *Negeri 5 Menara*, by Ahmad Fuadi, is a novel that departs from the true story of the author's life while staying at the Madani Islamic boarding school in East Java. This novel has a content of moral education values. Researchers are interested in examining this novel entitled *Negeri 5 Menara* because it is full of meaning or life-learning values related to moral education. This novel contains a lot of positive values, especially those related to learning moral education for its readers, in this case, teenagers and students.

Based on the background or introduction above, the researcher is interested in examining the content of moral education values in the novel *Negeri 5 Menara* by Ahmad Fuadi and its relevance to the learning of moral creed class XII Madrasah Aliyah. The focus of the research is related to what are the values of moral education in the novel *Negeri 5 Menara* and how it is relevant to the learning of moral creed class XII Madrasah Aliyah. The purpose of the study is to know the values of Aakhlak education in the novel *Negeri 5 Menara* by Ahmad Fuadi and to find out its relevance to the learning of moral creed class XII Madrasah Aliyah.

METHOD

The research method is the method taken by the researcher to answer research problems or problem formulations. The existence of this research method is important so that the object under study is right on target and does not deviate from the focus of the research. This research uses the type of library research. According to Hermawan, (2019), library research is a study carried out to solve a problem that rests on a critical and in-depth study of relevant library materials. The approach used in this research is a qualitative approach

with a descriptive type. According to Budianto, (2024), qualitative research is a procedure from one form of research that produces descriptive data in the form of written words or speech from observed behavior. Descriptive type qualitative research is research that seeks to describe a symptom, an ongoing and current event. This type of research focuses on actual problems as they are when the research takes place.

Because this research is library research, the techniques used in collecting data are documentation and document analysis. Data collection in library studies or documentation is an activity of tracing, examining, and reviewing relevant data. Therefore, researchers try to find a variety of literature that has relevance to the research so that the object of research can be studied more precisely, measurably, and in-depth. The object used as research and at the same time the primary source of research is a novel entitled *Negeri 5 Menara* by Ahmad Fuadi and other secondary data sources that have relevance to the research.

In this study, the data (text) summarized in the document (*Novel Negeri 5 Menara*) and other supporting data or documents that have relevance to the research (secondary sources) are then analyzed through *content* analysis which aims to reveal the content of certain values in literary works. Therefore, the use of content analysis is very appropriate to reveal (analyze) the content of values in the novel *Negeri 5 Menara*, whether it has a content of moral education values and what is its relevance to the learning of *akidah akhlak* class XII Madrasah Aliyah.

RESULTS AND DISCUSSION

Results

There are two main discussions in this article. First, the values of *ahklak* education in the novel *Negeri 5 Menara*. Second, its relevance to the learning of *akidah akhlak* in class XII Madrasah Aliyah. The two main languages are contained in the novel *Negeri 5 Menara* as a primary source and the textbook of Moral Creed class XII Madrasah Aliyah as a secondary source. The values of moral education in the novel *Negeri 5 Menara* and its relevance to the learning of moral creed in class XII Madrasah Aliyah include three topics, namely morals to God, morals to others, and morals to oneself. Each of the three has its division, namely, the first character of Allah includes; praying and doing good deeds. Doing good deeds itself includes; tolerance (*tasamuh*), equality (*musawa*), and brotherhood (*ukuhuwah*). Second morals to others include; morals to elders, morals to peers, and morals to the opposite sex. Third, morals to oneself include; *fastabiqul khairat*, optimistic, dynamic, innovative, and creative.

1. Morals to Allah

- a. Reading the Qur'an as seen in the following quote: "Read the Qur'an and hadith with the eyes of your heart. Contemplate and see them as a whole, interconnected to become a lamp for our lives,"

Ustad Faris is the Qur'an and hadith teacher at PM. His voice is melodious, especially when reading the Qur'an. According to Ustad Faris, reading and absorbing the meaning of the Qur'an will make a Muslim's life like getting a lamp (blessed). Special. Ustadz Faris is a doctoral graduate of hadith and Al-Qur'an science at Madinah University. When chanting the holy verses of the Qur'an, the whole class became quiet and silent. All were silent in tafakkur absorbing the tones and meanings recited by Ustadz Faris.

- b. Praying as seen in the following quote: “Tonight's program was closed with Kiai Rais' prayer which we wholeheartedly agreed to, asking God to open our hearts and minds in receiving the nur of knowledge. Allahummaftah 'alaina hikmatan wansur alaina birahmatika ya arhamarrahimin. Said and Atang buried their faces in their open palms longer after the prayer ended.

Kiai Rais as the caretaker of the Madani hut always prays, praying for the students to be given ease in undergoing the hut exams that will soon be held. Alif and his Shohibul Menaranya friends also agreed with Kiai Rais' prayer so that they could pass the exam successfully. So, praying is part of their morals to Allah. That no matter how hard they study, they still need help from Allah. The trick is to pray sincerely asking for His help.

- c. Doing Good deeds

- 1) Tolerance (*Tasamuh*) as illustrated in the following quote: “Out of respect for the class leader and the oldest room leader, we were forced to follow his steps...” The attitude of tolerance was shown by Alif and the Shohibul Tower by following Said's input. Apart from his position as class leader, as well as room leader, in terms of age, Said is older than Alif and his friends. Hence, Alif and the shohibul minaret appreciated Said's suggestion to have a casual chat while talking about school lessons under the minaret of the PM mosque. All of them apply a tolerant attitude to each other. The old nurture the young. The young respect the old.
- 2) Equality (*Musawa*): “My children. Let us be grateful, we have been given the path by God to go this far together. Congratulations on moving up to sixth grade. Your final destination is not far away. The terminal is just around the corner.” Kiai Rais as the caretaker of PM treats all students with the same treatment. No one is privileged. For him, all santri are equal. The same as his children. All are treated well. All Kiai Rais and PM treatment depends on the santri's obedience to PM regulations. However, if there are students who violate PM regulations, whoever they are, they will get sanctions or punishments. In PM there are no class A, B, or C students. All students are equal before PM rules.

- 3) Brotherhood (*Ukhuwah*): Are the friends who played and fought earlier Muslims?" Amak asked gently. I nodded while moving my lips forward, scowling.

"What is our Prophet's command to fellow Muslims?"

"Give Salam."

"Another?" Smile."

"Another?" "Brothers."

"Brothers."

"Well, brothers are friends, don't fight, love each other, that's the command of our Prophet. Do you want to follow the Prophet?"

"I do."

"So what should we do with our friends?"

This time Amak asked with a peaceful smile.

"Brothers don't fight," I said.

"That's just Amak's son and the people of the Prophet Muhammad," she said as she grabbed my head and told me to take a shower.

Amak advised Alif after seeing her son's disheveled condition, disheveled hair, dirty body, swollen eyes, and injured lips due to a fight with a friend playing ball in the rice field. Alif's mother advised her son to love his friends. Fellow Muslims are brothers. The Prophet Muhammad loved his people who maintained brotherhood (*ukhuwah*). That was Amak's message.

2. Akhlak to Others

- a. Akhlak to Parents: "Do you know *birrul walidain*? It means filial piety to parents. They are your most important place of devotion in this world. Never speak harsh words and cause them grief. As long as they do not lead to disbelief, you must obey." The quote above is the advice from Kiai Rais the caregiver of Madani boarding school delivered on Thursday afternoon to all Madani boarding school students. Kiai Rais explained the concept of *birrul walidain* or the obligation to do good to parents. As long as they are not ordered to sin, a child must obey the orders of their parents. Kiai Rais' advice was delivered gently in front of the entire population of Madani hut.
- b. Manners towards Peers: "Apart from our class, dozens of other classes are the same. Each is commanded by an energetic conductor, chanting "man jadda wajada." In Pondok Madani, each class has a homeroom teacher. Each of them is in charge of each class. Including the class where Alif and shohibul

menara are. Alif and his friends are peers. That's why they sit in the same class. Their ages are equal or the same age. Ustadz Salman, the name of Alif's homeroom teacher and Shahibul Tower, the first time he entered the class immediately burned the enthusiasm of his students with the slogan Man Jadda Wajada.

- c. Manners to the Opposite Sex: "But the rules are very clear: Mamnu'. Forbidden while in PM, we are not allowed to date and have intimate relationships with women. Let alone seeing each other, letters were forbidden. The punishment is no joke, the lowest is bald, and can go up to being sent home." From the quote above, it is clearly illustrated that Alif and shohibul Menara and all PM (Madani hut) students are prohibited from having contact with the opposite sex. That's because they are not his mahram. The application of this rule in PM is an order in Islamic teachings. In Islam, relationships with the opposite sex that are not mahrams are regulated in such a way. Indeed, all these rules are carried out to respect the dignity of the woman herself. Not just for men. So that men do not carelessly disturb women. Therefore, with these rules, the position of women in Islam is very glorified.

3. Manners to Self

- a. Fastabiqul Khairat: "According to a book I'm reading, there are two things that are most important in preparing yourself for success, namely going the extra mile. Not giving up on the average. If someone studies 1 hour, he will study 5 hours, if someone runs 2 kilometers, he will run 3 kilometers. If someone gives up at the 10th second, he will not give up until the 20th second. Always try to improve yourself more than ordinary people. Therefore, let's cultivate going the extra mile, more effort, time, effort, determination, and so on than other people. Then you will succeed," he said while snapping his fingers."

The dialog quote above illustrates the fastabiqul khairat process that must be done if you want to succeed. The efforts made by a santri or student should not be mediocre but must be done seriously and above the standard. If other students, for example, can study for one hour, then with the spirit of fastabiqul khairat, they must be able to exceed that. Study and work above the average person. If this fastabiqul khairat principle has been carried out, only then can success be achieved properly.

- b. Optimistic: "The last day's exams were my two favorite subjects: Arabic calligraphy and English. I did everything with enthusiasm. I happily and confidently took the calligraphy and English exams. This was my most successful day in this exam." The quote above illustrates the spirit of optimism in Alif that he will succeed in taking the exam in his two favorite subjects, namely Arabic Calligraphy and English. The sense of optimism in

Alif arises because the exam material to be tested is his favorite subject. This attitude of optimism allows Alif to be able to complete the exam with good grades.

- c. Dynamic: “In the past, we were not afraid to dream, even though we honestly didn't know how to realize it. But look at today. After we made every effort and completed it with prayer, God sent the continent of dreams to each of our arms.” Alif's life with Sahibul Menara was dynamic. At first, they were just ordinary students, the same as thousands of other students in PM who could only dream. At first, they were not taken into account. But over time. Through the struggle to gain extraordinary knowledge, by facing obstacles and tests that are also extraordinary, in the future, Alif and sahibul menara transformed into successful people who managed to become an inspiration for PM students. Life is indeed dynamic. Alif was only a small and skinny student at first. But later, who would have thought that Alif would be transformed into a model student who became a model for thousands of PM students?
- d. Innovative: Raja and Baso are our pride. My memory flies to two years ago when Raja and Baso made history and became PM legends. The two of them, then in third grade, announced to the public: that they would compile an EnglishArab-Indonesian dictionary specifically for students. According to them, the current dictionary was too thick and not suitable for people who were just learning basic languages. It needed to be simplified to suit their needs. But, a dictionary? By two 16-year-olds? That young? Many were incredulous, laughed, or simply contributed a smile, considering this idea an outrageous dream.

Raja and Baso made a great innovation by creating an Arabic-English foreign language dictionary. At first, despite being sneered at by their friends for being 16 and a third-year student. But Raja and Baso remained determined. According to Raja and Baso, foreign language dictionaries in circulation are not suitable for beginners because they are too thick. Especially for those who are just learning a foreign language from the basics. With effort and hard work day and night, Raja and Baso finally managed to publish an Arabic-English dictionary suitable for beginners. Thanks to their innovative work, the two eventually became PM legends.

- e. Creative: “A result of hard work efforts and high creativity. Thank you for entertaining us and I give you a 9 for all this.” he said while clapping his hands.” For two months, Alif along with sahibul Menara and hundreds of other classmates prepared everything to put on a show that was able to amaze Kiai Rais, guests, and thousands of PM students. The colossal theater drama performance is themed “The Great Adventure of Ibnu Batutah”. The long struggle for two months of draining thoughts, time, and energy to prepare the

best performance finally paid off after Kiai Rais gave a 9 (high score) to Alif and his friends accompanied by the boisterous applause of thousands of PM students.

Discussion

Novels are a type of book favored by teenagers and young people. Adolescence is a period where they are easily influenced by external factors outside themselves. This is because adolescence is a crucial phase of an individual's development. In this phase, adolescents experience transitions or changes from various aspects, such as biological, cognitive, social, and emotional aspects. In this phase, the attitudes, dispositions, and habits of adolescents are easily changed and influenced, depending on the environmental conditions and reading (Yumnah, 2019). Therefore, the internalization of moral education values easily occurs in adolescent readers or students after reading novels (Ardiansyah dkk., 2018). This is because compared to other literary works, novels use language that is light, flowing, and not boring so that the influence of novels is very strong and the ability of novels to tear apart the emotions of its readers, then leads to applying messages or values (such as moral messages or values) as contained in the novel *Negeri 5 Menara*.

Novels can thus be an effective means of da'wah for teenagers or students. Moreover, if you look at the contents of the novel *Negeri 5 Menara*, it contains da'wah messages or values, life optimism, education, and morals. Therefore, the novel *Negeri 5 Menara* can bring the feelings and emotions of its readers as if they were like the character (Alif) in the novel's story so that readers can take lessons and lessons from every event in the novel. The values of moral education in the novel *Negeri 5 Menara* are thus able to be internalized and influence the attitudes and behavior of novel readers. Because of its effectiveness and strong influence, the moral education values contained in the novel *Negeri 5 Menara* can be a guide for the younger generation, especially among adolescents and students (students) so that they are then able to think, behave, speak, and act by the moral values contained in the novel in the school and surrounding environment.

The relevance between the values of moral education in the novel *Negeri 5 Menara* and the learning of Akidah Akhlak class XII Madrasah Aliyah is because the material contained in the Akidah Akhlak textbook or guidebook for class XII students at Madrasah Aliyah level has similar messages or values in it. Both the novel *Negeri 5 Menara* and the Akidah Akhlak textbook for class XII Madrasah Aliyah contain moral education values, including; morals to God, morals to elders, and morals to oneself with their respective details, namely; Morals to God include; reading the Qur'an, praying and doing righteous deeds, namely, tolerance (*tasamuh*), equality (*musawa*) and brotherhood (*ukuhuwah*). Morals to others include; morals to elders, morals to peers, and morals to the opposite sex. Morals to oneself include; fastabiqul khairat, optimistic, dynamic, innovative, and creative.

Because of the similarity of values between the novel *Negeri 5 Menara* and the Akidah Akhlak textbook in class XII Madrasah Aliyah, the novel *Negeri 5 Menara* can be used

as a reading book for students in class XII Madrasah Aliyah. The values of moral education contained in the novel Negeri 5 Menara are broader than the Akidah Akhlak textbook for grade XII Madrasah Aliyah. In addition to the moral education values mentioned above, the content of the novel Negeri 5 Menara also includes values such as sincerity, tawakkal, patience, honesty, fairness, gratitude, husnudzon, responsibility, discipline, never giving up, earnestness, helping, hard work, independence, effort, keeping promises, saying and answering greetings, having a big soul, sympathizing, frugality, forgiveness, courage, demanding knowledge and amar makruf nahi mungkar and other moral education values. Thus the novel Negeri 5 Menara can be used as a school library collection to become a student reading book as well as a companion reading book for the subject of akidah akhlak.

CONCLUSION

Based on the results of research and discussion, it can be concluded that the novel Negeri 5 Menara contains moral education values and has relevance to the learning of moral creed in class XII of Madrasah Aliyah. Both the novel Negeri 5 Menara and the moral creed textbook for class XII of Madrasah Aliyah have the same message or value, namely, first, morals to Allah, which include; reading the Qur'an, praying, and righteous deeds. The charity itself includes things, namely tolerance (tasamuh), equality (musawa), and brotherhood (ukhuwah). Second, morals to others, including; morals to elders, morals to peers, and morals to the opposite sex. Third, morals to oneself, including; fastabiquil khairat, optimistic, dynamic, innovative, and creative. All messages or values of moral education are ultimately expected to be internalized in students and adolescents, which can be seen from their speech, character, attitude, and daily behavior, both in the school environment, home, and surrounding environment.

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