

Literature as A Medium for Value Internalization: Exploring Islamic Education within the Realm of 3 Color

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Literature as a Medium for Value Internalization: Exploring Islamic Education within the Realm of 3 Color

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Abstract

This study examines the integration of Islamic values in the novel *Ranah 3 Warna* by Ahmad Fuadi and explores its relevance as a learning media for Islamic Religious Education (IRE) at MAN 1 Bandar Lampung. Using a mixed-methods approach, this research investigates how the novel conveys Islamic values through character development, conflicts, and the moral dilemmas faced by the protagonist, as well as how these values can be applied in an educational context. The findings show that the novel is effective in conveying values such as faith, discipline, responsibility, hard work, patience, and social benefits through its narrative and character development. These values, presented in real-life contexts, provide a reflective learning experience for students, making them easier to understand and internalize. Additionally, the study reveals that this novel can serve as a valuable pedagogical tool in IRE learning, encouraging reflective discussions, character-building activities, and student motivation. The relevance of the novel in IRE teaching lies in its ability to bridge the gap between abstract Islamic concepts and students' real-life experiences, helping them understand the why and how of applying Islamic values. This study contributes to the field of Islamic Education by advocating the use of literature as a dynamic medium to strengthen moral and character education in schools.

Keywords: Pedagogical Tools, Islamic Values, Ranah 3 Warna Novel, Character Education, Literature as Learning Media.

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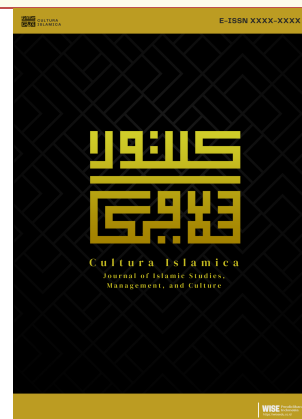
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INTRODUCTION

Studies on Islamic educational values continue to evolve in response to the needs of modern education, which not only emphasizes cognitive achievement but also focuses on character building, spirituality, and the social sensitivity of students [1] [2]. Amid the challenges of 21st-century education, such as technological disruption, a crisis of role models, and the weakening of moral literacy, Islamic education plays a strategic role in maintaining a balance between knowledge, ethics, and the life orientation of students [3]. In this context, schools and madrasahs require a learning approach that integrates Islamic values with meaningful learning experiences that are closely connected to the realities of adolescent life [4], [5].

One potential source of learning that can enrich value education is literature, particularly novels [6]. Novels not only serve as entertainment but also as a medium that represents social conflicts, life struggles, moral choices, and the dynamics of character development [7]. Through characters, plots, and events, novels can present values in a more concrete and emotional form, making it easier for students to understand the meaning, assess actions, and reflect on life lessons in a deeper way [8]. Therefore, using novels as a source of value-based learning can be a relevant pedagogical strategy to build reflective and contextual learning experiences [9], [10].

Previous research has shown the important role of literature and Islamic Religious Education (PAI) in the internalization of Islamic values and character development. Mukaromah [11] found that the novel *Ramah 3 Warna* contains Islamic educational values relevant to the needs of contemporary education. However, this study was conceptual and did not link it to PAI learning practices. Research by Sari [12] and Zawawi [13] also highlights the importance of literature in the internalization of Islamic educational values but does not focus on the pedagogical relevance in PAI learning in madrasahs. Meanwhile, Nasution [14] and Djuani [15] demonstrate the influence of PAI on student character, though they have not explored the potential of popular literature as a learning resource for PAI.

The novelty of this study lies in its integrative approach, which combines the analysis of Islamic educational values in *Ramah 3 Warna* with their relevance to the practice of PAI learning at MAN 1 Bandar Lampung. This study not only identifies the values contained in the literary text but also analyzes its function as a contextual, reflective, and applicable learning resource in Islamic Religious Education (PAI). Thus, this study provides a theoretical contribution to the development of literature-based Islamic education, as well as a significant practical contribution for PAI teachers in designing and implementing innovative lessons that are relevant to the needs of 21st-century learning. The approach used allows for the alignment of theory with practice, thus enriching teaching strategies and having a positive impact on the quality of Islamic education at the secondary school level.

In Islamic Religious Education (PAI) learning, the reinforcement of values often faces methodological challenges because the material is delivered normatively and is less connected to students' lives [16], [10], [17]. As a result, the internalization of values becomes less optimal, especially when students are only asked to memorize concepts without experiencing the process of meaning-making [18]. A literature-based approach can serve as an alternative to strengthen PAI learning, as Islamic values can be introduced through life narratives that present dilemmas, processes of change, and realistic role models [19], [20]. Thus, learning is not only about conveying what is correct but also about inviting students to understand why and how those

values are applied [21]. The novel *Ranah 3 Warna* by Ahmad Fuadi contains educational messages, motivation, and character values, such as struggle, faith, discipline, hard work, and responsibility [22].

The narrative of the protagonist's journey in facing academic and social challenges can be understood as a strong reflective space for instilling Islamic educational values both implicitly and explicitly [23], [24]. However, these values need to be analyzed systematically so that they can be accurately identified, categorized, and mapped for their relevance as learning resources that meet the needs of students in madrasahs [25], [26]. The context of MAN 1 Bandar Lampung, as an Islamic educational institution, requires learning that not only emphasizes academic achievement but also the formation of religious character in line with the madrasah's vision [27], [28]. However, in practice, teachers often face challenges in presenting engaging teaching materials that are close to students' world and capable of building learning engagement [29], [30].

Based on the background, this study aims to analyze the Islamic educational values in the novel *Ranah 3 Warna* and examine their relevance to learning at MAN 1 Bandar Lampung. The focus of the study is directed towards identifying the key values that emerge in the novel, their representation through characters and events, and the potential integration of these values into the learning process as teaching materials or character-building resources. This study is expected to make an academic contribution to the development of Islamic education studies based on literature, while also providing practical benefits for teachers in designing more contextual, inspirational, and effective lessons that instill Islamic values in students.

METHODS

This study uses a mixed-methods design to analyze the Islamic educational values in the novel *Ranah 3 Warna* and examine their relevance to learning at MAN 1 Bandar Lampung. The data sources include textual data (the novel as the primary object of study) and field data (the learning context at MAN 1 Bandar Lampung), so that the research findings not only map the values in the literary work but also link them to the reality of ongoing learning. This study aims to provide a comprehensive picture of the relationship between the dimensions of values in the literary narrative and the needs of PAI learning in the madrasah. Therefore, the research findings are expected to serve as a basis for strengthening more contextual and meaningful literacy-based learning resources.

Field data were obtained from 11th-grade students at MAN 1 Bandar Lampung, with a population of 566 students and a sample of 85 respondents determined using the Slovin formula with a 10% margin of error. In addition, the study also involved PAI teachers and some students as interview informants to strengthen contextual data regarding learning practices and the relevance of the values found in the novel. Data collection techniques were carried out through documentation, observation, interviews, and questionnaires, aimed at capturing evidence of values in the text as well as students' responses and learning experiences at the madrasah.

Data analysis was conducted through two complementary approaches. Textual data from the novel were analyzed by identifying narrative sections that contain Islamic educational values, then classified into thematic categories according to the research focus. Field data from

observations, interviews, questionnaires, and documentation were analyzed through stages of data reduction, data presentation, and conclusion/verification to build an argumentative connection between the values in the novel and their relevance to learning at MAN 1 Bandar Lampung. The validity of the findings was ensured through triangulation by comparing the consistency of data across sources and techniques, so that the conclusions drawn are supported by strong evidence and are accountable.

RESULTS AND DISCUSSION

Results

Analysis of Islamic Educational Values in the Novel *Ranah 3 Warna*

The findings of this study show that *Ranah 3 Warna* contains Islamic educational values that consistently emerge through character development, academic-social conflicts, and how the characters make decisions in difficult situations. The dominant values identified include steadfast faith, proper etiquette in seeking knowledge, personal responsibility, discipline, hard work, istiqamah (steadfastness), patience in trials, gratitude, and a focus on social benefit in relationships with others [31], [32], [33]. The emergence of values is not presented as 'direct advice,' but rather as the moral consequence of the character's choices, such as when the character maintains a commitment to learning, upholds integrity, and negotiates the temptation to give up when facing obstacles [34], [35]. This finding shows that the novel helps readers internalize values by showing how they are applied in real-life adolescent situations.

Implication-wise, these findings suggest that the main strength of the novel lies in its ability to shape the understanding of values through contextual narrative experiences, making PAI values easier to understand as living practices rather than merely concepts. The findings also indicate that mapping the values in the text can serve as a foundation for developing literacy-based PAI enrichment materials, especially for topics related to character and morality, which require concrete examples and spaces for reflection [36], [37]. Thus, the novel is not merely reading material but can be positioned as a learning resource that conveys Islamic values through conflict, role models, and the systematic transformation of characters [15], [38], [39].

The Relevance of Islamic Educational Values in the Novel to Learning at MAN 1 Bandar Lampung

The findings of this study show that the Islamic educational values in *Ranah 3 Warna* are relevant to the learning needs at MAN 1 Bandar Lampung, especially because the madrasah requires more contextual teaching resources that are closer to students' world and capable of increasing learning engagement. Field data (questionnaires, observations, and interviews) indicate a tendency that students find it easier to grasp moral messages when values are conveyed through stories of struggle, social dynamics, and realistic learning challenges, compared to abstract normative delivery. The findings also show that PAI teachers view the novel as having the potential to strengthen the material (rather than replace it), especially to encourage reflective discussions, enrich examples of attitudes, and foster learning motivation directed at character development [40], [41].

The implication of these findings is that the relevance of the novel is not only determined by the appropriateness of the theme, but by its ability to bridge the gap between PAI content and students' life experiences. The findings of this study emphasize that PAI learning becomes more functional when values are understood through 'meaningful situations,' as students can assess the actions of characters, compare them with their own realities, and formulate moral lessons in a more personal way. At the learning level, novels can be used as triggers for moral literacy, for example, through narrative summaries, scene excerpts, and reflective questions, thus shifting PAI classes from memorization to deeper interpretation [42], [43], [44].

The Role or Contribution of Islamic Education Values in the Novel to Enhancing the Quality of Learning at MAN 1 Bandar Lampung

This study shows that the contribution of Islamic educational values in *Ranah 3 Warna* to the improvement of learning quality at MAN 1 Bandar Lampung is evident in three main aspects: (1) increased student engagement in value discussions, (2) strengthened moral reflection and learning motivation through the identification of character experiences, and (3) the emergence of more tangible character reinforcement, where students not only understand what is right, but also why it should be done and how to apply it. The findings also confirm that the use of novels as enrichment sources encourages more communicative learning: students are more active in responding to issues, expressing opinions, and understanding Islamic values as part of a strategy to address academic and social challenges [45], [46].

These results align with the study's objective of linking the values in the novel's text to the realities of learning in madrasahs through the integration of text data and field data. Implication-wise, the findings of this study emphasize that the quality of PAI learning can be enhanced when learning resources expand students' experiences not just adding information, but shaping their ways of thinking, evaluating actions, and making decisions. The novel serves as a pedagogical tool that strengthens 'indirect experience-based learning' (through narrative), making the internalization of values more stable and less reliant solely on teacher instruction [47], [48], [49]. For strengthened implementation, the findings of this study suggest integrating the novel into a structured learning design (e.g., reflection sheets, group discussions, and character analysis assignments) so that the contribution of values is not incidental, but measurable as part of a strategy to improve the quality of PAI learning.

Discussion

This study affirms that the use of *Ranah 3 Warna* as a source of Islamic educational values strengthens the argument that literature can function as an effective medium for religious education when values are not delivered as doctrine, but instead emerge through character dynamics, conflicts, and moral consequences. This conclusion aligns with various studies that position *Ranah 3 Warna* as a work rich in educational values [50], particularly religious values [51], moral values [52], [53], social values [54], and character values internalized through the protagonist's narrative of struggle [55]. This means that the contribution of this research is not just about reiterating value identification but emphasizes that the narrative structure of the novel can serve as a pedagogical bridge that helps students understand Islamic values through meaningful experiences, rather than just memorizing concepts.

The findings of this study also affirm that the relevance of the novel's values to learning in madrasahs is not primarily due to the thematic similarity of "religion," but rather because of the closeness of the story's context to real-life adolescent issues such as learning motivation [56], self-resilience [57], integrity [58], and how to handle life's trials [59]. In literature-based character education, novels are considered effective because they provide spaces for interpretation [60], dialogue [61], and personal reflection that enrich the internalization of values [62]. Therefore, this study reinforces that literature-based value sources have strength in contextualization: Islamic values are not taught in a rigid right or wrong format [63], [64], but are understood as ethical choices with social and academic consequences.

In terms of PAI learning, this study is consistent with the direction of research that encourages the transformation of learning from a focus on knowledge transfer to the strengthening of literacy [65] which includes the ability to understand [66], interpret [67], and formulate the meaning of values [68]. Literature on literacy-based Islamic education emphasizes that the integration of values [69] and literacy enables students not only to understand teachings [70], but also to relate them to daily life in a more functional way [71]. In this context, this study affirms that novels can be one of the religious literacy strategies that encourage higher-order thinking activities [72] such as interpretation, moral argumentation, and value-based decision-making [73], thus bringing PAI learning closer to measurable character outcomes.

The contribution of this study is strengthened when understood as a response to the criticism that moral education systems often face challenges at the implementation level, such as overly normative teaching, evaluations that emphasize cognitive aspects, and the limitation of spaces for deep reflection. By presenting narrative learning resources, this study shows an alternative, more dialogical path for shaping moral reasoning: students are not merely receiving value messages, but are trained to test values through cases, character experiences, and social reflection. This is important because the quality of moral education in schools is often determined by whether learning can transform values into ways of thinking and acting, rather than just declarative knowledge.

Additionally, the findings of this study are relevant to enriching the PAI agenda in the digital era, which faces challenges of information exposure and instant culture. Studies on Islamic digital literacy emphasize the need to strengthen selective, reflective, and preventive abilities in dealing with the impact of social media on adolescent character. In this framework, novels can be positioned as a cognitive deceleration medium that encourages readers to think deeply, not reactively, and to develop resilience in values. In other words, the contribution of novels in PAI learning is not only in the content of values but also in how novels train patience, empathy, and understanding of moral cause-and-effect, which are often weakened in the fast-paced consumption of information.

Finally, this study affirms that the impact of Islamic education based on literature on the quality of learning in madrasahs greatly depends on the pedagogical design, not merely the novel text itself. Literature on the development of novels as learning media for PAI emphasizes that success does not automatically arise from the reading material, but from integration strategies such as guided discussions, reflective assignments, value mapping, and moral dialogues based on real-life situations. Therefore, the implication of this study is the need for a more systematic implementation model so that the use of *Ramah 3 Warna* is not incidental, but

becomes a learning tool that can enhance the quality of PAI classrooms in a measurable way through increased engagement, deeper reflection, and consistent character reinforcement for students.

CONCLUSION

This study affirms that the novel *Ranah 3 Warna* contains strong Islamic educational values that are relevant for strengthening student character, particularly through the representation of steadfast faith, proper etiquette in seeking knowledge, discipline, hard work, patience, gratitude, and a focus on social benefit, as reflected in the dynamics of the characters and plot. These values are not merely presented as normative moral messages, but as contextual guidelines for action, enabling readers to understand Islamic values as living practices that can be applied in real academic and social situations. Therefore, the novel can be positioned as a resource for enriching PAI learning by expanding the ways students interpret Islamic values through reflective narrative experiences.

Furthermore, this study concludes that the relevance and contribution of Islamic educational values in *Ranah 3 Warna* to learning at MAN 1 Bandar Lampung are reflected in the enhancement of the learning process quality, particularly in increasing student engagement, deepening moral reflection, and enriching value discussions in PAI learning. The integration of the novel as supporting teaching material encourages more communicative and meaningful learning, as students not only understand what the correct values are but also internalize why these values are important and how to apply them in real life. Overall, this study emphasizes that the use of value-based novels has the potential to improve the quality of PAI learning when systematically integrated through reflection strategies, guided discussions, and analytical assignments that bridge literary texts with students' learning experiences.


LIMITATIONS

This study has several limitations, including the fact that it was conducted solely at MAN 1 Bandar Lampung, so the findings may not be fully generalizable to other madrassas or schools with different student characteristics and learning contexts. Additionally, although field data were collected using various techniques such as interviews, observations, and questionnaires, limitations in directly collecting data from all students may affect the representativeness of the findings. This study also focuses on a single literary work, *Ranah 3 Warna*, which, while relevant, only covers a small portion of Islamic character education aspects. As a result, the discussion of values in the novel may not represent all the values that should be taught in a broader PAI curriculum. Finally, the time constraints of the study may impact the depth of analysis regarding the long-term effects of integrating the novel into learning.

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AUTHOR CONTRIBUTION

MM was responsible for conceptualizing and designing the study, collecting and analyzing the data, and drafting the initial version of the manuscript. SI contributed to data collection, literature review, and provided input on the structure and analytical direction of the article. BS assisted with data collection, participated in the analysis, and contributed to the discussion and conclusion sections. NE played a significant role in developing the research methodology, processing the data, and refining the language and structure of the manuscript. SS provided critical feedback on the manuscript, offered deeper analytical insights, and supported the final revision of the article. All authors have read and approved the final version of the manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

In the preparation of this manuscript, artificial intelligence (AI) technology was used to assist in language editing, including grammar correction, strengthening sentence structure, and improving text clarity. However, all aspects related to the formulation of ideas, data analysis, and conclusion drawing are entirely the work of the authors. AI tools were used solely as technical assistance to improve language quality and were not involved in the formulation of scientific content or research decision-making. We ensure that the use of AI does not diminish the originality, academic integrity, or validity of the findings in this work.

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