

An Analysis of Man's Self-Devotion from the Perspective of Humanity Senses in the Novel *Mereka yang Tertewas* by Hasanuddin Md Isa

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Abstract

This paper aims to analyze man's self-devotion from the perspective of humanity senses, as illustrated in a novel, *Mereka yang Tertewas* (*Those Who Fall*) by Hasanuddin Md Isa. It is a belief that the effects of senses are such important concerns as the senses of humanity would lead to the values of humanity. Based on the previous studies, the effect of sense as the major indicators is still lacking while it is the ones that may initiate one's personality. Therefore, there is a need for a further study as yet no study has been done on the aspects on humanity senses on man's self-devotion in selected novels. The study would evolve around Lebai Pa, an imam (a holy man) who is good in Islamic knowledges and personality when delivering the Islamic knowledge to his community. In line with this, the study would scrutinize the Humanity Senses Model by (Othman, 2012). The approach encompasses three main principles namely the principle of devotion to Allah s.w.t, the principle of polite speeches, and the principle of semantic subtlety. There are two objectives outlined in this study which is to analyze the self-devotion of Lebai Pa through the sense of fear and to relate the sense of fear and the values of Islamic in the novel studied. This study later finds out that Lebai Pa has a sense of devotion to Allah by highlighting the sense of fear that is seen through the belief in Allah, the belief in the Prophet, the belief in the Quran, the belief in angels, the belief in the hereafter life, and the belief in qada' and qadar. Thus, in his effort to deliver the Islamic knowledge (da'wah), Lebai Pa as the protagonist of the novel portrays good and favourable characteristics of a caliph and a servant of God. Therefore, it can be concluded that Lebai Pa

possesses the principle of devotion to Allah s.w.t through the senses of fear as being outlined in the Humanity Senses Model by Shamsudin Othman.

Keywords: Man's Self-Devotion, Humanity Senses, Senses of Fear, Humanity Values, Mereka Yang Tertewas.

Introduction

According to Ahmad (1978), literature is one of the good means in establishing a society. Literature becomes a medium of entertainment as well as a social criticism. He elaborates further on this as the most of the literary works contain stories that usually occur in a community. This is so as literary work is closely associated with the society (Ahmad, 1978). Besides that, Ahmad (1991) explains that a good literature is a work that evokes sense of appeasement based on Islamic evaluation. Apart from that, a literature work should develop the sense of heroism and the effort of justifying the right deeds against the wrong ones, the tone of didactic in portraying the truthfulness in life, the sense of affections, and the genuine unity between man and Allah. These later on will free one's mind to deliver good personality, soul and thought in his life. Harun (2004) later explains that literature enable one to shape his personality with a balance of values, emotions as well as his physical, and spiritual being. Therefore, based on the views of Ahmad and Harun, it can be concluded that literature has great impact in developing one's soul.

According to Abdullah (2009), human beings is generally accepted as the most beautiful and best creations of God. Human beings are equipped with two essential elements, namely spiritual and physical souls that can fulfill their needs. Human beings naturally are given freedom to choose and to maximize their potential either to do good needs or likewise, (the opposites which can harm lives). Therefore, Islam has proposed clear guidelines for men to decide the paths of life and the hereafter life. In short, it is up to them to determine the types of life. Furthermore, they are also the God's best creation, intellectuality instilled, that can distinguish between the truth and the false in life.

This paper aims to discuss the man's self-devotion from the perspective of humanity senses in the novel *Mereka yang Tertewas (Those Who Fall)* by Hasanuddin Md Isa. In this regard, the studies on man's self-devotion have been previously conducted by some researchers. Among them are Ayob et al (2020) who discuss aspects of "da'wah" in short stories selected in *Papaverine* by Rejab F. I. This study is conducted based on the "da'wah" (Islamic preach) or missionary approach in the Malay Methodology Theory by (Awang, 1994). This study discussed the elements of "da'wah" which has influence in Malay's life in terms of common sense and manners. The study found out that the selected short stories possess diversity of Malay common sense and manners whenever they face the complexity of life. The study also found out that there are four themes from the missionary approach which are piety, justice, knowledge and repentance to reflect Malay community's thought in line with the Islamic preach. Apart from these, the study on man's self-devotion have also been conducted by Ishak and Kamarudin (2019), focussing on the aspect of "da'wah" in the novel *Suriati* based on the missionary approach in the Malay Methodology Theory by Awang (1994). This study also focusses on the strength and effectiveness of "da'wah" in one's life. This study found out that da'wah are able to attract people to Islam and becoming the expansion tools to the society. Next, Darawi and Kamarudin (2018) discuss the aspect of one's religious belief (akidah) in the novel *Rimba Jiwa* and *Qalam Kalbu* by Sri Rahayu, scrutinizing the method of

“akidah” by Imam al-Syafie. This study applies four methods that is the adherence to Quran and Sunnah, the eagerness to obey verses, the emphasis on Prophet’s companions and the eagerness to avoid “bid’ah” (act of worship that is not practiced by the Prophet and there is no origin from the Quran and Sunnah and even from the deeds of Khulafa Arrashiddin - the caliphs of Islam) also bid’ah members. This study found out that both of the novels studied implied the method of “akidah” by Imam al-Syafie to show the characteristics of Muslim to the readers. Besides that, this study also found out that Sri Rahayu has worked on characters and characteristics in both novels by showing the importance of maintaining and strengthening the akidah especially to the Muslim’s readers. Next, the study of man’s self-devotion has also been discussed by Bado, et al (2018) focussing on the elements of akidah in the poems of *Taman Takwa* (2009) by Suhaimi Hj. Muhammad. This study scrutinizes the principle of Kamal (divinity nature) that is one of the seven principles in Takmilah Theory by (Abu Bakar, 1995). This study found out that there are great number of akidah in the poems that have been studied. However, “Qudrah” (divinity nature) is the element mostly used by poet, other than the “Iradah” (will) and “Wujud” (existence). This study concluded that the elements of akidah found in the poems are the main core of the poetic style practices by Suhaimi Haji Muhammad and this tends to the style of Sufism.

Besides the studies, the novel *Mereka yang Tertewas* alone has also attracted some researchers, such as (Jalaludin, 2002; Safuan, 2000; Jaafar, 2006). Jalaludin (2002) discusses on characters and their characteristics of the novels. This study applies the psychological approach to analyze the characters and their characteristics. This study found out that in terms of positive characteristic, the characters possess the traits of caring, helpful or cooperative, kind, courageous, believing, honest and trusting, forgiving and responsible. Meanwhile in terms of negative characteristic, the characters have shown the traits of grumpy, ignorant, prejudiced and selfish. In the later, Safuan (2000) is focussing on structures of dialogue in the novel *Mereka yang Tertewas*. This study aims to see how structures of dialogue used in the novel. The analysis is carried out by referencing and elaborating the main text by choosing several related dialogues. The study found out that the structures of dialogues in the novel are informal as they are used in daily conversation. Besides that, the dialogues almost meet the actual structure of such that has introductions, introductions of the cast, statements of purpose, questions and answers, conclusions and turn-talkings. Next, Jaafar (2006) discusses the aspects of style of language in the novel *Mereka yang Tertewas*. The aim of this study is to relate the aspects of style of language and the concepts of Islamic literature seen through stylistic analysis. This study discusses various linguistic and stylistic categories related to the element of “Islamic” in the novel. This study found out that aspects of style of language in the novel are aspects of text interpretation, lexical, grammatical and figurative language. Meanwhile the study indicates that the aspect of lexical that shows the elements of the Islamic are of the nouns and adjectives. The novel is more likely to use Islamic nouns than adjectives namely the common noun and the proper noun. The study found out that the Islamic-Malay literature is more likely to use proper noun than common noun.

Therefore, based on the previous studies, the effects of sense as the major indicators is still lacking while it is the ones that may initiate the study of the human personality. Therefore, there is a need for a further study as yet there is no study has been done on humanity senses in novels. The significant of this study on the aspect of self-devotion to Allah is to be able to shape one's personality and improve human quality as the best creature (ahsan al-taqwim).

This paper aims to discuss the man's self-devotion from the perspective of humanity senses by focussing on the sense of fear. The sense of fear becomes the main sense that can lead to the man's self-devotion as outlined in the principle of devotion to Allah s.w.t in the Humanity Senses Model. This study is focussing on the man's self-devotion through the protagonist's point-of-views in the novel *Mereka yang Tertewas*. As mentioned earlier, the protagonist is a holy man named Lebai Pa. According to Othman (2012), the element of devotion to Allah s.w.t is a reflection of da'wah ideas, which is to adhere the concept of *amar makruf nahi mungkar* (enjoining right and forbidding wrong). According to Othman (2012), "devotion" comes from the words "devote" which carries the meaning of handing over all body and soul to the master or leader. "Devotion" is an action that is so humbling that there is a fear in Allah. In the context of devotion, Othman explained that devotion involves a relationship between honesty and truth. Al-Husain (2005) later defines "devotion" as the fear of committing vices to Allah. This trait is the basis of faith, setting aside the negligent world as well as not being disappointed or regretful because of the omission of worldly matters. This noble nature can be likened to the nature of fear and great love for Allah s.w.t. Thus, based on the above understanding, it can be concluded that devotion leads to the concept of fear (obedience), respect, condescension to the head in line with the creation of man as a God's creature by the nature of devotion (zuhud), sense of fear or sense of love in oneself (Othman, 2012). Therefore, this paper intends to study the aspect of man's self-devotion through the senses of fear. This study consists of the questions of the pillars of iman (belief) namely the belief in Allah, the belief in the Prophet, the belief in the Quran, the belief in angels, the belief in the hereafter life, and the belief in qada' and qadar.

Methodology

The study would scrutinize the Humanity Senses Model by (Othman, 2012). The selection of MRI as the basis of this study is due to the intention to discuss the psychological issues (soul) of Muslim. The purpose of MRI is as a complement to Islamic literary theories in Malaysia before. MRI makes modifications and improvements to the three selected theories and combined them under the principles of Islamic senses. The three theories are the Takmilah Theory proposed by Abu Bakar (1995), the Malay Methodology Theory by Awang (1987) and the *Rasa*-Phenomenology Theory proposed by Aziz (1996) by only taking into account the Islamic elements found in those theory. The Humanity Senses Model as an approach can be seen in Figure 1 below:

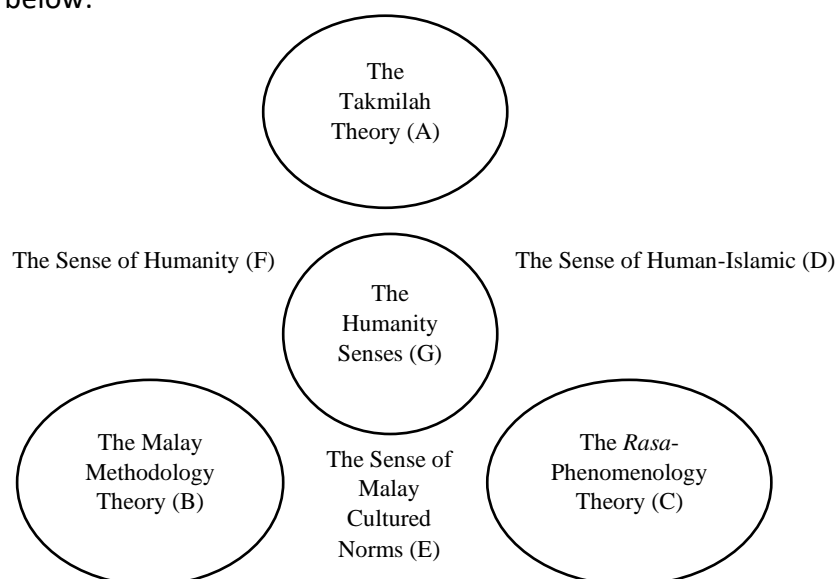


Figure 1. The Humanity Senses Model.

The Humanity Senses Model approach (MRI) is focussed on the Islamic senses (feeling) by understanding the meaning of beauty and aesthetic in literature. However, the MRI is still basing on previous Islamic literary theories, for each is centered on the principle of “tawhid” (the oneness of God, is the core of the Islamic faith), the principle of “akhlak” (a state of soul which is the innermost qualities of individual personalities) and the principle of “da’wah” (missionary activities). Therefore, MRI chooses those three theories as they are seemed suitable to strengthen the debate about the feeling (sense) of Islam, especially among the Malay community. Here, the Takmilah Theory (labeled as (A)) is the basis for recognizing the concept of Islamic beauty in literary work. “Takmilah” is an Arabic term which means “completion” (Abu Bakar, 1996). In order to achieve perfection when producing a beautiful literary work, the writer experiences a holistic process including the relationship between the Creator and religious, as well as the relationship between fellow human beings. Othman (2012) explain that “Takmilah has outlined clear characteristics that include form, content, theme, structure, technique, characters, characteristics, point of view, value, message, and ideology as structural elements in the literary work. All of these characteristics need to return to the beauty of Islam as a perfection.”

There are seven principles outlined in the Takmilah Theory namely the principle divinity (Kamal), the principle of apostleship (Kamil), the principle of Islamic nature (Akmal), the principles of good knowledge in literature (Takamul), the principle of the aesthetic nature of literature (Takmilah), the principle of the self-purifying creator and finally the principle audiences aimed at nurturing them towards people (Abu Bakar, 1996: 31). According to Othman (2012: 112), MRI sees these seven principles as pillars of in Islamic literature criticism. However, MRI of the same time make good use of these to form principle of devotion to Allah s.w.t by relying on the surah *al-Ma'idah* (5: 35). MRI believes that everyone’s act aims to let himself to be closer to God as a form of devotion. As a matter of fact, men are regularly required to follow the path of piety (Othman, 2012). With this argument, literary works are guided by the nature of God’s perfection and the noble example of the Prophet s.a.w.

Next, MRI associates the principle of devotion to Allah s.w.t with the Malay Methodology Theory (labeled as (B)). Under the subheading of Religious Methodology and the principle of devotion to Allah s.w.t, MRI found essence of the concept of Malay and Islam which is in a writer’s cycle of life. Othman (2012) explains that the combination and purification of Religious Methodology incorporated to the Humanity Senses Model by ensuring that the sense that arises from the emotions of Malays can join together with the sense of Islam that is in a Malay phenomenology. This absorption occurs and happens since Islam being the religious of the Malays.

MRI also believed that it is the positive nature of the Malays to do good deed and give advice in honourable and subtle ways as they are bound to the teachings of Islam and Eastern culture. The Religious Methodology is divided into three subcategories, namely the Missionary Approach, the Societed Approach and the Art Approach. These three approaches strengthen the sense of Islam in the literary work process. Next, as senses to be discussed in the context of environment and society, MRI uses the *Rasa*-Phenomenology Theory (labeled as (C)). Othman explained that the suitability of this theory is due to its focus on emotion and sense:

This theory consists of fixed emotions resulting from the nature of love, joy, sadness, anger, energy, fear, disgust, wonder and calm. From these natures, these fixed emotions become literary expressions and are known as nine senses, namely sensuality, humor, sadness, anger, heroism, horror, hatred, awe, and calmness. Therefore, the concept of fixed emotions in *Rasa*-Phenomenology triggers the effectiveness of the reader's interaction with the literary work because he does not only rely on the quality of the work to enjoy the aesthetic pleasure. Accordingly, among the fixed emotions that are positive will be an attraction or power known as complementary emotions.

(Othman, 2012, p. 129)

The *Rasa*-Phenomenology Theory can be a mean to balancing the feelings (senses) that arise in the Malays through adaptation and bond with the Takmilah Theory and the Malay Methodology Theory. The dotted line labeled (D), (E) and (F) are the meeting points for the three theories to come out with one main idea, which is the Humanity Senses labeled as (G). Label (D) is the first effect of the senses in MRI, known as the senses of human-Islamic as a result of the bond between the principle of devotion to Allah s.w.t and the Religious Methodology. Othman (2012) focuses this sense of human-Islamic in the context of the norms of Malay-Muslim community. Next, the second effect is the senses of Malay cultured which is interwoven through the bond between the Principles of Religious Methodology and the positive feelings (senses) from the *Rasa*-Phenomenology Theory. The last sense before the formation of Humanity Senses is the sense of universal humanity which is formed from the combination of the Takmilah Theory or the principle of devotion to Allah s.w.t with the *Rasa*-Phenomenology Theory. The results of the discussion on theories and concepts integrate the three basic principles of MRI as a model of Islamic-Malay literature. They are known as the principle of devotion to Allah s.w.t, the principle of polite speeches and the principle of semantic subtlety.

Othman (2012) explains further that the senses that supports the faith of men in the principle of devotion to Allah s.w.t are the senses of fear and the senses of love, while the principle of polite speeches are the senses of gratitude and the senses of repentance. Finally, the principle of semantic subtlety consists of the sense of nostalgia and sense of sympathy. According to Othman (2012: 375), the concept of humanity senses opposes the writer's negative feelings (sense). These positive feelings are sensed once one obeys and devotes himself to Allah s.w.t. The awareness of the nature of humans as a servant and a creature would lead man to behave in good manners. Finally, one's wisdom may lead him to be a noble character and the one who will guide others to spook on the concept of semantic subtlety. In this study, the only sense that will be studied is the senses of fear in the principle of devotion to Allah s.w.t as illustrated by Lebai Pa.

This paper outlined two objectives

- i. to analyze the self-devotion of Lebai Pa through the sense of fear in the novel studied.
- ii. to relate the sense of fear and the Islamic values in the novel studied.

Discussion

As mentioned earlier, this study will discuss the man's self-devotion of the protagonist of the story, Lebai Pa. This study scrutinizes the Humanity Senses Model approach by analyzing Lebai

Pa's struggles to deliver da'wah to the villagers of Kampung Bukit Setugal. To do this, Lebai Pa as a Muslim should have possessed the sense of self-devotion (that is the senses of fear) in himself. Mohamad (2008) stated that the senses of belief and faith must be shown in the form of speech and prayers that pleases God. Therefore, these fundamentals of faith and piety need to be based on the pillars of iman. Thus, the sense of fear possessed in Lebai Pa will be discussed thoroughly in the forms of the belief in Allah, the belief in the Prophet, the belief in the Quran, the belief in angels, the belief in the hereafter life, and the belief in qada' and qadar.

The Belief in Allah

Firstly, the analysis begins by discussing the belief in Allah which is the first basis of belief in creating the sense of fear in human beings. According to Mohamad (2008: 152-157), piety begins with one's trust and confidence in Allah, then he will believe in all the other fundamentals of belief. Faith is not just a confession but it needs to be accompanied with deeds which is in line the faith. The acts to illustrate the sense of fear to show the belief in Allah is clearly stated when Lebai Pa praises Allah and feels the greatness of Allah who gives him good life. This shows that Lebai Pa a strong belief in Allah s.w.t as in the following excerpt:

How great is the glory bestowed by Allah on him. Lebai Pa suddenly felt a mountain of pleasure hitting him. Allah Taala is God the Almighty who has the power to raise and to condemn men from the state of animals to the state of angels, and from the state of angels to the state of animals. How the reward is so great for people who obey and earnestly tell others the religion of Allah.

(Isa, 1991: 49)

The excerpt above shows that Lebai Pa has a strong belief in the power of Allah s.w.t. In accordance with his role as an imam (a holy man) in Kampung Bukit Setugal, the villagers will always seek him when they need help regarding religious matters. Lebai Pa features in the novel as the most qualified person to lead a marriage ceremony, a person to lead the Friday prayers, a leader of tahlil (an Islamic form of prayers) and so on for the villagers of Bukit Setugal. Once a boat boy, the life of Lebai Pa has changed drastically after he met Imam Mat Bukit Keledang and turn out to be a holy man since being his (Imam Mat Bukit Keledang's) student. Although once his presence in Kampung Bukit Setugal was opposed and ignored by some people, but his desire to preach the teachings of Islam to the village community was very strong. This is because Lebai Pa notices that the villagers have long been negligent and very keen to live in wildness. He can see that a handful of young people in the village do not recite the Quran, getting involved in adultery, and mostly the young men and women prefer to learn martial arts and cosmetics. Lebai Pa feels that he is responsible to rectify these. Lebai Pa has a strong desire to invite Imam Min, Uda Puat and Mat Yasin to conduct religious preaches again in the mosque. According to Gaisun and Sujud (2019), this undivided obedience and filial of humans will enhance faith in Allah s.w.t. The value of the belief in Allah is clearly highlighted in Lebai Pa, who has expressed his piety when dealing with his struggle to restore Islamic knowledge in Kampung Bukit Setugal. At the same time, the novel also portrays the responsibility of a servant of Allah to perform the acts of worship to Him and convey the knowledge to fellow Muslims.

Based on the discussion above, Lebai Pa implies a man's devotion to Allah while performing and fulfilling his duty as a caliph by asking the fellow villagers to obey to God. Lebai Pa is

presented in this novel as a character who practices the *amar makruf nahi mungkar* (enjoining right and forbidding wrong deeds) and shows the senses of fear in his belief in Allah. This coincides with the principle of devotion to Allah s.w.t which emphasizes that a pious person is a person who believes in Allah and does all His commands (Othman, 2012).

The Belief in the Prophet

Next, the senses of fear in Lebai Pa can be seen by looking at his belief in the Prophet. As a holy man in Kampung Bukit Setugal, one of Lebai Pa duties is to deliver da'wah to the community. Lebai Pa sincerely conveys the message of da'wah to the villagers of Kampung Bukit Setugal although he receives several criticism and accusations from some of them as in the following excerpt

Let Tijah blow thousands of accusations, let Pak Soh plans thousands of ways to stop him, let anyone do so, even if the whole of Kampung Bukit Setugal hates his mission to calling for good deeds and forbidding from doing bad ones, in such his manners Lebai Pa still determined to stay focus on overcoming them. He will not step back or stop anything due to these people's insistence, as the job to help the people of Kampung Bukit Setugal is still a long way from done.

(Isa, 1991: 150)

The excerpt above illustrates the conflict faced by Lebai Pa in his efforts to deliver da'wah to the community. As a holy man of Kampung Bukit Setugal, Lebai Pa has to appear to others with a noble personality and possess the spirit of jihad, which is unlikely favoured by the villagers, especially Tijah and Pak Soh. This is because some of the young women who previously studied the cosmetic arts with Tijah are no longer showing interest in the activity because they wanted to learn to recite the Quran with Jemilah and Lebai Pa. Since Tijah was in anger, she slandered Lebai Pa by saying that he is crazy folk and has taught wrong knowledge to the villagers. Besides that, Lebai is also accused by Pak Soh who wants to remain his post as the head of the village and the one who has the intention to marry one of his students. Even so, the accusations do not stop Lebai Pa's from asking the villagers to return to the right path. Lebai Pa is determined to make the villagers aware that they need to emulate the Prophet's missionary efforts. According to Din (2015), the Prophets played such important role of in leading the people to free their soul from greed and they have to search for good deeds as it is a must in perfecting the life. Therefore, the value of the belief in the Prophet reflects the personality of Lebai Pa thus, shows his fear to Allah. At the same time, Lebai Pa naturally is a responsible leader who imitates the character of the Prophet. This is shown in the novel when Lebai Pa makes efforts to discuss with Imam Min, Uda Puat and Mat Yasin (the committee members of the mosque) to conduct religious lectures in the village. This indicates Lebai Pa as a noble preacher who the villagers should acknowledge to understand the traits of a true Muslim.

Based on the discussion above, Lebai Pa can be clearly seen as a person who devotes himself to Allah by doing *amar makruf nahi mungkar*. This is in line with the principle of devotion to Allah which says that those who fear Allah are those who are willing to endure patience and do not expect anything in return (Othman, 2012: 241). Therefore, the efforts of Lebai Pa in the novel implies the sense of fear in him as a person who believes in the Prophet. Thus, Lebai Pa is naturally a holy man who believes in the Prophet and this is in line with the man's duty as a caliph who should contribute good deeds to Islam.

The Belief in the Quran

Next, the senses of fear can also be seen the discussion in the belief in the Quran. According to Mohamad (2008: 159), the belief in the Quran is one of the pillars of iman which is obligatory for men. The Quran that was handed to Prophet Muhammad s.a.w acknowledge Allah as the only God that there is none other than Him. The content of the Quran includes the entire contents of all previous books handed to prophets before Muhammad s.a.w. The Muslims are required to believe in the Quran as it can be a guide to lead them prosperously to all aspects of life.

The senses of fear by discussing the belief in the Quran is clearly seen in Lebai Pa efforts to inform the villagers about the knowledge they can obtain from al-Quran such as jurisprudence, akaid, mysticism, tajwid and so on. This shows that Lebai Pa is a person who devotes himself to religion and uses the Quran as a guide in his life. This is as stated in the novel as in the excerpt below

He has studied Fiqh, akaid, mysticism, tajwid and many other branches of knowledge in al-Quran.

(Isa, 1991: 10)

Based on the excerpt above, the novel presents Lebai Pa as a person who loves the knowledge presented by Allah in al-Quran. He has studied fiqh, akaid, mysticism, tajwid and so on with the late Imam Resat who was his previous religious teacher and therefore would like to reestablish the religious classes in Kampung Bukit Setugal. Although there are some people who are not happy with his efforts, he still wants to do so. As a result, there are various slanders messages circulating in the villagers saying that he does not preach the true knowledge of Islam. However, Lebai Pa shows that he is patience enough to overcome such obstacle and never gives up his plan. This can be seen in a conversation between Lebai Pa and his wife when he expresses his desire to re-open religious classes in the village. As a wife who understands her husband very well, Jemilah gives full support to Lebai Pa's in handling the classes. According to Din (2015), the belief in the Quran provides understanding, awareness and implementation of God's teachings. Therefore, the value of believing in the Quran reflects Lebai Pa's personality and thus highlight a high sense of fear to Allah in him. At the same time, Lebai Pa's also a natural and responsible leader. This can be seen in the novel when Lebai Pa meets Imam Min, Uda Puat and Mat Yasin to discuss about his intention to conduct religious teaching and he needs to get approval from these committee members of the mosque. Hence, it is also clear here that Lebai Pa also plays the role as a caliph of Allah and as a caliph, he needs to lead people to do good deeds and avoid doing the opposite ones.

Based on the discussion above, it is clear that Lebai Pa is a person who wants to devote himself to his Creator by doing good deeds as required so that he can also teach villagers to be good Muslims. In this case, Lebai Pa shows the correct ways of living as a person who fears Allah, as he shows to the others the Muslim's responsibility to Allah, God the Almighty. In other words, he must share the senses of responsibility to lead the villagers to practice the life as Muslim and to do this, there is a need for them to learn content of al-Quran. This is in line with the principle of devotion to Allah s.w.t that emphasizes that men who believe and have faith in the Quran will live a life with noble values as prescribed by the Quran and hadith (Othman, 2012). Thus, the belief in the Quran possessed by Lebai Pa is fulfilling the true Muslim personality.

The Belief in Angels

Next, further discussion on Lebai Pa's senses of fear can be seen in analyzing the value of believing in angels. The novel indicates that Lebai Pa wants his students to understand that lessons of religious knowledge would lead one to the pillars of iman. Thus, having the knowledge of fardhu ain may lead to regular practice in their daily lives as in the following excerpt:

Once a week...these students who are new to Islam must also be learn the basic of fiqh, the basic of belief, the basic of muamalah. They need to really understand the rules of taking "hadas" bath, the rules of taking ablution, the rules of performing prayer and fasting. They need to understand the attributes of Allah, of His angels, of His Prophets and all that is contained in the pillars of iman.

(Isa, 1991: 89)

Based on the excerpt above, it is clear that Lebai Pa is a religious teacher who always aspires his students to study religion. As a person with religious knowledge, Lebai Pa feels that he is responsible to educate the villagers who have been disobedience for a long time to return to the right path. Due to this, Lebai Pa wants to establish religious classes in the village again. This is due to the reason that the death of Imam Resat, the villagers of Bukit Setugal have not been devoting themselves to Islam anymore. Furthermore, the villagers also involved in vile things such as adultery, practicing cosmetic and performing martial arts and so on. Therefore, Lebai Pa intends to deliver da'wah to the villagers by reestablishing religious classes in the village again. Lebai Pa later starts to discuss with Mat Yasin, Imam Min and Uda Puat (the committee members of the mosque) to revive the religious class. The discussion leads to a consensus that they need to open recitation classes for children as well as to provide various equipment the activities such as "rehal" (Quran stand), "juz' amma" (the last of the thirty equally divided sections of the Quran), and so on. However, some of the villagers oppose Lebai Pa. Instead, they say that Lebai Pa commits the teaching of wrong knowledge and has had bad intention on them. Therefore, they thwart Lebai Pa's efforts to restore Islamic teachings in Kampung Bukit Setugal in various ways. Based on the incidents, it is clear that Lebai Pa has desire and hope that his students know that the attributes of Allah, the Prophet, the angels and so on are the pillars of iman and this prove that Lebai Pa has the value of believing in angels. This is in line with Din (2015: 68) who mentions the fact that men believe in angels is the foundation that they know Allah has the power to do whatever He wants. Based on the discussion above as Lebai Pa has the belief in angels, this enables him to devote himself to Allah through the senses of fear to the Creator. Therefore, the senses of fear in Lebai Pa has formed one the values of humanity, that is the belief in angels.

The Belief in the Hereafter Life

Next, the discussing on the senses of fear of Lebai Pa would be based on the discussion on the belief in the hereafter life. As Lebai Pa believes in God's reward, he obeys Him throughout his life. Lebai Pa is aware that this practice will be rewarded in the hereafter life, as in the following excerpt:

"The utilized charity and knowledge is more rewarding than the langsung and durian trees, and banana bushes, even more valuable than all the wealth of this world, Pa."

Lebai Pa nodded. Jemilah's words are true. He has always been of the same opinion. "We can use the proceeds from the sale of langsung in our village and other fruits to buy books (holy books) and repair the equipment of the madrasah later, Milah." Lebai Pa proposed an idea.

(Isa, 1997: 130)

Based on the excerpt, Lebai Pa is portrayed as a person who has a strong responsibility to uphold Islam. The situation above shows that Lebai Pa and his wife, Jemilah, are about to revive religious activities in Kampung Bukit Setugal. As the holy man in the village, Lebai Pa feels that he is responsible to provide learning tools to the villagers. At first, Lebai Pa wishes to build huts as a place for his students to study religion. Furthermore, Lebai Pa also tries to raise fund by selling fruits from his orchard to buy Islamic holy books and equipment for the madrasah. Not only that, Lebai Pa plans to use part of his land to build the huts. However, all his efforts have caused dissatisfaction of some of the villagers. Because of that, they slander Lebai Pa for teaching wrong knowledge to the villagers. However, Lebai Pa is patience enough to face all these. Lebai Pa even talks to his wife, Jemilah, who stating that the villagers could not see clear picture as they have not been guided for a long time. As a result, Lebai Pa meets Imam Min, Uda Puat and Mat Yasin to discuss about reopening religious classes in the village. According to Arifin and Kamarudin (2017), the practice of virtue is a righteous act to be rewarded in the afterlife. The intention of Lebai Pa regarding the value of believing in the hereafter life reflects the personality of Lebai Pa and highlighting his fear of Allah. As a responsible leader, Lebai Pa understands his role as a holy man and due to this, he is aware his role as a caliph. Thus, Lebai Pa's efforts to deliver religious knowledge to his people represents a personality that every Muslim should possess.

Based on the discussion above, it is clear that Lebai Pa is a person who devotes himself to Allah by doing good deeds. This is in line with the principle of devotion to Allah which says that the nature of a holistic human being is to commit virtue even if it is only the size of the smallest particle and all vices must be avoided as those will not please Allah s.w.t at all (Othman, 2012). Therefore, the act of providing the village community with the need to study religion will help them in the afterlife.

The Belief in Qada' and Qadar

Next, the discussion would move on to the senses of fear in term of the belief in qada' and qadar. The novel implies that Lebai Pa has accepted Imam Mat (a religious teacher) who asks him to marry to Jemilah (Imam Mat's niece) even though he has never known his future wife before as can be seen in the excerpt below:

"Please accept what I would suggest you, as it is for your success in preaching our people to Allah, as soon as you mix up with the villagers later."

"Just say it, Pak Guru. I will accept whatever words you say. I strongly believe that whatever you suggest is for my own good in the future."

"Just like Deris, Resat, Amid and a number of my students whose souls are still strong enough to go against the lust, I have asked them to marry my female students before they leave this madrasah. Now there is another female student of mine whose name is Jemilah, whose knowledge is very much like you. Would you like accept her as your wife, my son?"

(Isa, 1991: 45)

Based on the excerpt above, the novel implies that Lebai Pa is a person who accepts Allah's qada' and qadar whole heartedly. The novel shows that Lebai Pa agrees with his Imam Mat, to marry his niece, Jemilah. Lebai Pa believes that the proposal is for his own good as Imam Mat is the religious teacher who he respects the most. It also shows that he has left the matter of marriage to the planning of Allah s.w.t. According to Din (2015), a devoted man believes that everything that happens is all to Allah, as He is the Almighty. Therefore, Lebai Pa shows that he has submitted his future to Allah. After the marriage, they move to Kampung Bukit Setugal with the intention to preach Islam to the villagers. Lebai Pa feels that it is his responsibility to guide the villagers who have been disobedience to Allah for a long time. Because of this, Lebai Pa put his efforts to reestablish the religious classes in the village. However, as mentioned earlier, Lebai Pa's receives great opposition from some villagers. Although he has been slandered, this does not break Lebai Pa's spirit to keep up the work in the path of Allah. At the same time, Jemilah is always by his side and she is the one who gives him support and advice whenever he needs them. This has strengthened Lebai Pa's belief that his destiny to marry Jemilah is the best gift that Allah has restored for him.

Based on the discussion above, it is clear that Lebai Pa has been well rewarded for his strong belief in qada' and qadar. This is in line with the principle of devotion to Allah s.w.t, which a Muslim with the values of being humble, grateful, not arrogant or arrogant, will be those who surrender and are content with what is destined as well (Othman, 2012: 288). Din (1997: 8) explains that Muslim clearly understand their beliefs on before fulfilling the other rights and responsibilities. This means that only those who adhere to the Islamic creed and have firm faith in Allah s.w.t will be rewarded by Allah.

Conclusion

Based on the discussion above, the value of humanity and self-devotion of Lebai Pa are driven by strong senses of fear in him. The man's self-devotion arises from the senses of fear as of the belief in Allah, the belief in the Prophet, the belief in the Quran, the belief in angels, the belief in the hereafter life, and the belief in qada' and qadar. The values of iman has shown that Lebai Pa is a character who has faith and fear in Allah. The inner side of Lebai Pa is shown and explained that he has taken, particularly in every action by the true teachings of Islam that he strives to fulfill his devotion to Allah. Therefore, the findings from this analysis explained that the senses of humanity illustrated in Lebai Pa is a sense that lead to the devotion to Allah. Therefore, this study found out that the senses of fear is an important when one devotes to Allah. The senses of fear also determined the level of faith and devotion of the servant to his Creator. Therefore, it can be concluded that Lebai Pa in the novel *Mereka yang Tertewas* has shown a good personality as a Muslim. This study also found that Lebai Pa has faith and patience in facing the obstacle when preaching Islamic knowledge to the villagers. This is because Lebai Pa is aware of his duty as a caliph and a servant of Allah.

Therefore, this study suggest that the appreciation of self-devotion to Allah needs to be applied in human beings as Muslims. This is so because, as a Muslim it is obligatory for them to devote themselves to Allah as the creator. Apart from that, this study can also show that the application of this sense of humanity is showed to be suitable to be applied to any other literary genre other than Islamic literature as long as the literature is the literature with elements of Islam or literature of Islam or want to see the presence of elements of humanity.

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