

Islamic Educational Values in Izza Alnadzira's Larva School Scandal: Character Formation and Implications for Contemporary Islamic Education

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Abstrak: Penelitian ini mengkaji representasi nilai-nilai pendidikan Islam dalam novel *Larva School Scandal* karya Izza Alnadzira serta menganalisis peranannya dalam membentuk perkembangan moral dan religius para tokoh utamanya. Dengan menggunakan pendekatan deskriptif kualitatif melalui analisis tematik, penelitian ini mengidentifikasi tiga kategori utama nilai pendidikan Islam—*i'tiqādiyyah*, *khuluqiyah*, dan *'amaliyyah*—yang tercermin melalui berbagai peristiwa naratif dan transformasi karakter. Temuan penelitian menunjukkan bahwa Qonita Yumna, Zaphieka Adrelia, dan Galang Adhytama mengalami perkembangan karakter yang signifikan, dipengaruhi oleh pendidikan Islam yang mereka terima melalui orang tua, teman sebaya, dan guru. Penelitian ini juga mengungkap relevansi novel tersebut terhadap pendidikan Islam kontemporer, khususnya dalam aspek integrasi teknologi, kurikulum holistik berbasis nilai, kemampuan berpikir kritis, kemandirian, kerja sama, serta prinsip *rahmatan lil 'alamin*. Temuan ini menunjukkan bahwa karya sastra dapat menjadi sumber pedagogis yang bermakna untuk memperkuat pendidikan karakter Islam dalam konteks pendidikan modern.

Kata kunci: nilai pendidikan Islam, pembentukan karakter, *i'tiqādiyyah*, *khuluqiyah*, *'amaliyyah*, pendidikan Islam kontemporer, novel *Larva School Scandal*

Abstract: This study examines the representation of Islamic educational values in Izza Alnadzira's novel *Larva School Scandal* and analyses their role in shaping the moral and religious development of the main characters. Using a qualitative descriptive approach with thematic analysis, the research identifies three core categories of Islamic educational values—*i'tiqādiyyah*, *khuluqiyah*, and *'amaliyyah*—reflected through key narrative episodes and character transformations. The findings show that Qonita Yumna, Zaphieka Adrelia, and Galang Adhytama embody significant character growth influenced by parental guidance, peer-based religious education, and teacher-led instruction. The



study also reveals the novel's relevance to contemporary Islamic education, particularly in the areas of technological integration, holistic value-based curriculum, critical thinking, independence, cooperation, and the principle of *rahmatan lil 'alamin*. These insights demonstrate that literary works can serve as meaningful pedagogical resources for strengthening Islamic character education in modern educational contexts.

Keywords: Islamic educational values, character formation, *i'tiqādiyyah*, *kebuluqiyah*, *'amaliyyah*, contemporary Islamic education, Larva School Scandal novel.

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Introduction

The 2025 education report released by the Ministry of Primary and Secondary Education indicates that the proportion of students achieving minimum literacy has increased from 59.49% in 2022 to 70.03% in 2024, reflecting a relatively good reading interest in Indonesia. However, Indonesia still ranks at 0.0001 according to UNESCO data. There is a need for alternative literacy media, such as literary works in the form of novels, which can be particularly appealing to readers. Additionally, novels serve as an effective medium for conveying messages that are easily understood by audiences. The messages within these novels implicitly carry certain values. One of the values that can be integrated into novels is the value of Islamic education. This value is defined as all positive elements beneficial to humanity, encompassing the rules and norms found in Islamic education, including *i'tiqādiyyah*, *kebuluqiyah*, and *'amaliyyah*.

These values are relevant to contemporary Islamic education and play a crucial role in character formation. Character is defined as the unique ways of thinking and behaving exhibited by individuals, as well as their interactions within family, community, nation, and state. Furthermore, the values in Islamic

education can also be applied to contemporary issues that remain relevant today. In this context, the values of Islamic education depicted in the novel "Larva School Scandal" by Izza Alnadzira can be connected to the character development of the main protagonist and contemporary Islamic education.

Novel by Izza Alnadzira tells the story of various scandals within a senior high school. The first edition of this novel was published in February 2019. It is narrated from the perspectives of three main characters, along with the author, who consistently weaves Islamic values throughout the narrative. The Islamic educational values in this novel are presented through tales of romance, social issues, and friendships among teenagers.

Regarding the analysis conducted by Wulandari titled "Islamic Values of Rahmatan lil 'Alamin in the Novel School Scandal by Izza Alnadzira," Nur Azizah's study "The Main Character in the Novel School Scandal by Izza Alnadzira and Its Implications for Indonesian Language Learning," and Mia Nanda Aulia's work "Character Education Values in the Novel School Scandal by Izza Alnadzira," which examine the Islamic values of rahmatan lil 'alamin, the main character's traits, and character education values, all aligned with the researcher's focus. Additionally, Muhammad Sofyan et al. in "Islamic Education Values in the Novel Adzra' Jakarta by Najib Kailani," and Intan Wulandari in "Islamic Education Values in the Novel Dear Allah by Diana Febrianta," analyze similar Islamic education values. These previous studies serve as references, emphasizing that literary works, particularly novels, can be effective mediums for conveying specific values, especially Islamic values.

This research aims to analyze the strategies and Islamic education values found in the novel "Larva School Scandal" by Izza Alnadzira. The theoretical benefit of this study serves as a contribution to the examination of Islamic education values. Practically, this research is useful as a reference for future studies, encourages authors and publishers to produce similar works, invites academics to utilize novels as educational media, and fulfills a requirement for obtaining a Bachelor's degree in Education (S1).

Islamic Education Value

Etymologically, the term Islamic education values is derived from three words: values, education, and Islam. The word "values" comes from the Arabic term "at-taqdir," which means the measure of good and bad. The English word "value," the Latin "velere," and the Old French "valio" all encompass the concept of everything related to good and bad.

Education originates from the root word "didik," combined with the prefix "pe-" and the suffix "-an," meaning a process or manner of doing something. The term education is rooted in the Greek word "paedagogie," which refers to the guidance provided to children. This term is translated into English as "education," meaning development or guidance. Another term for education is "at-tarbiyah."

Islam comes from the Arabic word "as-silm," meaning peace; "aslama," meaning to submit, obey, and surrender; and "salima," which means safe, peaceful, and prosperous. "Istislam" refers to total submission to Allah, while "salim" means pure and clean. Therefore, Islamic education values refer to the measures of good and bad found within Islamic guidance.

Terminologically, Islamic education values are defined as all positive elements that benefit humanity in the form of rules and norms present in Islamic education, encompassing ethics, beliefs, and worship. The values of Islamic education relate to the needs of all aspects of life that every Muslim must strive to achieve in order to become a khalifah on Earth, fulfilling their duties from God. In this context, these values aim to preserve human nature and human resources, with the overall objective of shaping a perfect individual according to Islamic standards.

The values of Islamic education have three main aspects according to Abdul Mujib and Ahmad Muzakir: *i'tiqādiyyah*, *khuluqiyah*, and *'amaliyah*. Below is a more detailed explanation of these three aspects:

I'tiqādiyyah

Etymologically, *i'tiqādiyyah* is an Arabic term that has been adopted into Indonesian as *akidah* or faith. The term *akidah* comes from the Arabic word 'aqīdah, with the root words "‘aqada-ya’qīdu-‘aqdan-‘aqīdatan." 'Aqdan means a knot, bond, agreement, and firmness. Meanwhile, 'aqīdah refers to conviction. The connection between the words 'aqdan and 'aqīdah is that it represents a belief that is firmly tied in the heart, binding in nature, and containing an agreement. Terminologically, *akidah* is the truth that can be universally accepted by humans based on revelation, reason, and human nature. This truth is embedded in the heart, firmly believed in its correctness and existence, and anything contrary to this truth is rejected.

Based on the definitions above, *akidah* means a justification and belief that originates from the conscience and is another term for faith. The systematics of Islamic belief are encapsulated in the term *rukun iman* (pillars of faith). These core beliefs form the foundation of all Islamic teachings, which include: belief in Allah SWT, belief in His angels, belief in His Books, belief in His prophets and messengers, belief in the day of judgment, belief in *qadar* (divine decree).

This is in accordance with the Qur'an, Surah Al-Baqarah, verse 285, as follows:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ، كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَاتِهِ وَكُتُبِهِ وَرُسُلِهِ ۖ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ، وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

The Messenger (Muhammad) believes in what has been revealed to him (the Qur'an) from his Lord, and so do the believers. All of them believe in Allah, His Angels, His Books, and His Messengers. (They say), "We make no distinction between any of His Messengers." And they say, "We hear and we obey. Forgive us, O our Lord, and to You is the final return."

Khuluqiyah

Khuluqiyah is the plural form of the word "*kbuluq*," which means character, behavior, or disposition. In Indonesian, it is often referred to as *akhlak*, which is synonymous with terms like adab, courtesy, morality, and etiquette. According to the Islamic Terminology Dictionary (KIAI), *akhlak* in linguistic terms refers to actions or habitual behaviors. Terminologically, *akhlak* is a trait embedded in the human soul, which manifests spontaneously when needed, without requiring prior thought or consideration, and does not need external encouragement.

Based on the definitions above, it can be concluded that *akhlak* is a series of human behaviors that originate from the conscience and can be directed to be educated or allowed to flow as they are. The value of *akhlak* is in accordance with Allah's command in the *Qur'an*, Surah *Al-Bayyinah*, verse 7, which states:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ

"Indeed, those who believe and do righteous deeds are the best of creatures."

Akhlak has three main scopes as follows:

- a. Akhlak Towards Allah SWT: worshiping him, believing in his oneness (tawhid), praying (dua), remembering him (dhikr), being grateful, submitting and obeying allah
- b. Akhlak Towards Oneself: some akhlak towards oneself include being honest and trustworthy, being courteous, being patient, working hard and being disciplined, being sincere, living simply, and so on.
- c. Akhlak Towards Family: some akhlak towards family include doing good to parents and close relatives, respecting children's rights, encouraging consultation (musyawarah), interacting well with others, supporting less fortunate relatives, and so on.
- d. Akhlak Towards Others: common akhlak towards others include helping one another, spreading smiles, giving gifts, charity (sadaqah), and so on.

- e. Akhlak Towards Nature: akhlak towards nature involves not damaging the environment, engaging in environmental preservation, and similar actions.

'Amaliyah

'Amaliah refers to everything related to the practices of worship or acts that bring one closer to Allah SWT. Etymologically, the term ibadah comes from the Arabic word "abada-ya'budu, 'ibadah," which means to serve, obey, and submit. Terminologically, it encompasses all that is beloved and pleasing to Allah, whether in the form of spoken words or actions, both apparent and hidden. In the Qur'an, Surah Az-Zariyat, verse 56, Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create the jinn and mankind except to worship Me."

Based on the definitions and verses, it can be concluded that humans were created by Allah SWT to worship Him. Worship is a form of servitude by humans through good deeds that are beloved by their Lord, both structured and spontaneous. Worship is categorized into two types. The first, *Ibadah Mahdhah* or specific worship, refers to worship that has been established by Allah regarding its time, manner, and details. Types of ibadah that fall under this category include prayer (shalat), almsgiving (zakat), fasting (shiyam), pilgrimage (hajj), and similar acts.

Secondly, *Ibadah Ghairu Mahdhah* or general worship, includes all actions permitted by Allah that are not bound by specific times, manners, or details. Some examples of ghairu mahdhah ibadah are learning, remembrance (dzikir), preaching (dakwah), smiling, helping one another, and others.

Character Formation

Character Formation in Islamic Education discusses how Islamic education can shape the character of a quality youth generation through a character-building approach. This study emphasizes that Islamic education has

a character formation concept based on the Qur'an and Hadith, while also focusing on the development of spiritual, moral, social, and intellectual aspects. Through Islamic education, young people can acquire good moral values, academic skills, and social skills necessary for success in life.

Furthermore, Islamic education helps cultivate positive attitudes among the youth, such as empathy, honesty, and hard work. The functions of Islamic education in shaping the character of young people include:

1. Providing a deep understanding of Islamic teachings.
2. Developing a strong and resilient personality to face life's challenges.
3. Enhancing morality and positive attitudes in the youth.
4. Fostering academic and social skills.
5. Instilling religious values in the younger generation.

Contemporary Islamic Education

Contemporary Islamic Education is a planned and systematic process aimed at developing students' potential, referring to the principles of Islam in the current era. This contemporary era is characterized by rapid social, cultural, and technological changes, as well as increasingly complex global issues. Farida Musyarifah conceptualises contemporary Islamic education as encompassing several key dimensions: the integration of technology into Islamic educational practice; the development of a holistic curriculum grounded in Islamic values; international collaboration among Islamic educational institutions; the modernisation of teaching methodologies; the enhancement of teacher competencies; and the strengthening of Islamic character education.

Method

This research employs a qualitative approach using library research methods with techniques such as literature synthesis, narrative analysis, and

content analysis. The primary data source for the research is the novel "Larva School Scandal" by Izza Alnadzira, along with supporting literature regarding the novel, strategies, and values of Islamic education as secondary sources. The validity of the data in this study is tested using source verification, consistency, relevance, critical analysis, and data triangulation. The focus of this research is solely on the text within the novel.

Findings and Thematic Analysis of Islamic Education Values

This section presents the findings of the study, organised thematically according to the core values of Islamic education reflected in the novel Larva School Scandal. The analysis highlights how the narrative embodies *i'tiqādiyyah*, *khuluqiyah*, and *'amaliyyah* values, as well as the character formation of the main protagonists and the relevance of these elements to contemporary Islamic educational discourse. Each table summarises representative quotations from the text, accompanied by theoretical interpretations that demonstrate the alignment between the novel's content and established frameworks within Islamic education.

Table 1. Faith-Based Values (*I'tiqādiyyah*)

<i>I'tiqādiyyah</i> Value	Quotation	Page
Faith in Allah	When Zaphieka begins to feel an inner emptiness and reflects on everything that has happened to her and her friendships, she feels moved to return to Allah SWT: <i>"Aku mengambil air wudhu, entah kapan terakhir aku sholat, bahkan aku tidak ingat, aku memakai mukenah dan ku tunaikan sholat tahajud dua rokaat."</i> <i>"I performed ablution; I cannot even remember the last time I prayed. I put on my prayer garment and performed two rak'ahs of the tahajjud prayer."</i>	172
Faith in the Angels	When Galang realises that he has eaten an apple that does not belong to him, this reflects his belief in the angel who records bad deeds (<i>'Atīd</i>):	545

I'tiqādiyyah Value	Quotation	Page
	<p><i>“Ternyata ada pemiliknya, aku belum meminta ijin. Berarti aku sudah memakan makanan yang haram. Aku langsung meludah membuang semua apel yang ada di mulutku.”</i></p> <p>Trans: “It turns out it had an owner, and I had not asked for permission. That means I have eaten something unlawful. I immediately spat out all the apple that was in my mouth.”</p>	
Faith in the Scriptures	<p>Not denying Allah’s verses and avoiding arrogance is reflected when Ustadz Salman explains the meaning of Q.S. al-A‘rāf verse 40: <i>“Tabu artinya? Coba kita baca artinya.”</i> [trans: <i>“Do you know the meaning? Let us read the meaning together.”</i>]</p>	389
Faith in the Messenger	<p>When Qonita is uncertain about whether she should disclose Galang’s whereabouts, she recalls the Prophet’s example of truthful yet context-appropriate speech, expressed in the phrase, <i>“Aku tidak melihat siapapun ketika aku berdiri”</i> [trans: “I did not see anyone when I was standing”]. She then adapts this by saying, <i>“Aku tidak melihat siapapun ketika aku duduk”</i> [trans: “I did not see anyone when I was sitting”], because she had seen Galang while standing, and her intention was to encourage him to repent.</p>	35
Faith in the Last Day	<p>Awareness that every deed will be held accountable before Allah is reflected in:</p> <p><i>“Hai mata nanti engkau akan dimintai pertanggungjawaban di akhirat, lihat di dunia saja sekarang sedang melaporkan pertanggungjawabannya, apalagi di akhirat nanti.”</i></p> <p>Trans: “O eyes, you will be held accountable in the Hereafter. Look, even in this world you are already reporting your deeds, let alone in the Hereafter.”.</p>	531
Faith in Divine Decree (Qadā’ and Qadar)	<p>Belief that one’s spouse is decreed by Allah: <i>“Jadi siapapun jodoh kamu, kamu nggak usah lihat siapa orangnya, tapi lihat siapa yang ngasihnya yaitu Allah.”</i> [trans: “So whoever your destined partner is, do not focus on who the person is, but on Who has decreed it — Allah.”].</p>	462

The quotations above concerning i'tiqādī values correspond with Taufiq's view that these values encompass the fundamental elements of Islamic belief, including faith in Allah, His angels, His scriptures, His messengers, the Day of Judgement, and destiny. Such belief not only provides a theological foundation but also shapes individuals' conduct and their attitudes towards the world and their social lives.

Tabel 2. Moral–Ethical Values (*Khuluqiyyah*)

<i>Khuluqiyyah</i> Value	Quotation	Page
Morality towards Allah	Seeking Allah's protection when feeling in danger. This is reflected when Qonita sees a suspicious person while waiting for public transport, and she asks Allah for protection so that nothing harmful will occur: " <i>Ya Allah lindungi hamba.</i> " [trans: "O Allah, protect Your servant."]	432
Morality towards Oneself	Engaging in physical exercise, reflected in Galang's monologue: " <i>saat ini Aku sedang latihan fisik, push up, sit up, pull up, shuttle run, lari hingga puluhan putaran, membuat badanku semakin atletis saja.</i> " Trans: "At the moment I am doing physical training—push-ups, sit-ups, pull-ups, shuttle runs, and running for dozens of laps—which is making my body increasingly athletic."	534
Morality towards Family	Asking for parental blessing before marriage: " <i>Pa, Galang mau nikah dalam waktu dekat ini.</i> " [Trans: "Dad, I am planning to get married in the near future."]	559
Morality towards Others	Helping others, reflected in the narrative: " <i>Aku harus menolong korban.</i> " [trans: "In that case, I cannot just stand by; I must help the victim."]	17

The quotations regarding khuluqiyyah values above are in line with Saputra's perspective that this aspect encompasses the morals and behaviours highly esteemed in society, aiming to strengthen the ethical foundations of both individuals and the wider community.

Table 3. Practical–Behavioural Values (*'Amaliyah*)

'Amaliyah Value	Quotation	Page
Mahdhah Worship	Performing the <i>istikharah</i> prayer, reflected when Galang is suddenly asked to marry someone he does not know in order to obtain forgiveness from the owner of the orchard whose fruit he had eaten. He responds by saying: “ <i>Tapi, saya boleh sholat istikharah dulu Pak?</i> ” [trans: “But may I perform the <i>istikharah</i> prayer first, Sir?”]	568
Ghairu Mahdhah Worship	Making use of technological facilities for learning, reflected when Zaphieka and Qonita study together and use a voice-recording feature to record their discussion so that it can be replayed: “ <i>atau coba rekam, mungkin itu lebih simple, kamu tinggal pasang earphone, jadi gak usah ribet-ribet bawa buku.</i> ” [trans: “Or try recording it; perhaps that is simpler. You just need to put on your earphones, so you don’t have to bother carrying books around.”]	328

The quotations regarding 'amaliyah values above align with the concept of 'amaliyah proposed by Fahimah, which states that Allah created humans to worship and serve Him through both *mahdhah* and *ghayru mahdhah* acts of worship. *Mahdhah* worship refers to those acts that are directly related to Allah, while *ghayru mahdhah* pertains to those that also involve interactions with other people.

Table 4. Main Characters and Their Moral–Religious Development

Character	Quotation	Page
Galang Adhytama	Before receiving Islamic education from Ustadz Salman, Galang hardly ever performed acts of worship, was disobedient to his parents, lazy in his studies, and used his technological skills (hacking) for unbeneficial purposes, although he still behaved kindly towards others. After studying with Ustadz Salman, however, he becomes diligent in worship, dutiful, hardworking, uses his abilities for far more beneficial purposes, and becomes deeply fearful of displeasing Allah in anything he does. “ <i>Sel, lo apaan sib, lepasin gue ah! bukan mahram.</i> ” [trans: “Sel, what are you doing? Let go of me! You’re not my mahram.”]	186, 284, 312

Character	Quotation	Page
	<i>"Pa, Galang mau sholat,"</i> [trans: "Dad, I want to pray."]	
	<i>"gimana kalau sebelum pelajaran dimulainya kita membaca al-Qur'an dulu?"</i> [trans: "How about we read the Qur'an before the lesson begins?"]	
Qonita Yumna	Before befriending Qonita and the ROHIS students, who indirectly received Islamic education from their peers, shaping her into a highly devout, noble-mannered, and intellectually critical young woman, both in matters of knowledge and in responding to events around her.	393, 137, 77
	<i>"Mereka mendidikku dengan ajaran Islam sedari Aku kecil."</i> "They raised me with Islamic teachings from the time I was a child." <i>"Rupanya begitu kejadiannya, aku kembali merangkul Andien."</i> [trans: "So that is what happened; I embraced Andien once again." <i>"Amanah dakah begitu berat, di kala aku mengetahui kebenarannya, maka aku harus menyampaikannya kepada yang belum tahu."</i> [trans: "A trust is indeed heavy; when I know the truth, I must convey it to those who do not yet know."]	
Zaphieka Adrelia	Before befriending Qonita and the ROHIS students—through whom she indirectly received Islamic education from her peers—she did not wear the hijab, did not perform acts of worship, was lazy, enjoyed bullying her classmates, and struggled to control her behaviour. After befriending them, Zaphieka becomes the complete opposite of her former self, even developing a deep thirst for Islamic knowledge.	173, 177, 215
	<i>"Aku harus belajar lebih dekat dengan Allah."</i> [trans: "I must learn to draw closer to Allah." <i>"Karena ini pertamakalinya aku memakai jilbab ke sekolah."</i> [trans: "Because this is the first time I have worn the hijab to school." <i>"Oke gue bakal nolak Radit dengan sedikit ngasih tau dia tentang hukum pacaran."</i> [trans: "Alright, I'll reject Radit while also explaining a bit about the ruling on dating."]	

The three main characters who have received Islamic education—such as Qonita Yumna from her parents since childhood, Zaphieka Adrelia from her

peers, and Galang Adhytama through periodic lessons from a teacher—reflect well-formed characters moving positively, as indicated in the quotes above. This aligns with Jusuf Muzakir's assertion that the three pillars of Islamic education values (i'tiqādiyyah, khuluqiyah, and 'amaliyah) serve as a foundation for character and personality development, aiming to shape individuals into perfect human beings from an Islamic perspective.

Table 5. Contemporary Islamic Education

Aspect of Contemporary Islamic Education	Quotation	Page
Integration of Technology in Islamic Education	<p>Addressing academic dishonesty committed by school staff who leaked competition questions to teachers' children and school donors:</p> <p><i>“Setelah login, ku temukan soal-soal perlombaan dan kunci jawabannya ada di salah satu folder. Tunggu, ada yang membuatku heran, soal perlombaan dan kunci jawaban ini di share ke seluruh guru.”</i></p> <p>Trans: <i>“After logging in, I found the competition questions and their answer keys in one of the folders. Wait, something surprised me — the questions and answer keys had been shared with all the teachers.”</i></p>	221
Holistic Curriculum Based on Islamic Values – Global Diversity	<p>Global diversity is reflected when the special-needs class is merged with the high-achieving regular class, despite the stark contrast between the two groups, as the special-needs students are known for behavioural issues:</p> <p><i>“Inilah kondisi hari pertama kami masuk sekolah, semua siswa-siswi sibuk melihat daftar nama per kelas yang ditempel di mading, kalau aku dan anak-anak kelas khusus sudah tau dari jauh-jauh hari, karena Bapak Kepala Sekolah sudah mengumumkan kalau kelas khusus dibubarkan dan semuanya dimasukkan ke kelas unggulan.”</i></p> <p>Trans: <i>“This was the situation on our first day of school. All the students were busy looking at the class lists posted on the notice board, whereas my friends from the special class and I already knew in advance, because the Headmaster had announced that the special class was dissolved and all of us were</i></p>	435

Aspect of Contemporary Islamic Education	Quotation	Page
	<i>placed into the top class.</i> "	
Holistic Curriculum Based on Islamic Values – Cooperation (Gotong-royong)	Cooperation is reflected in the group study sessions held by the special class before examinations to achieve better academic improvement: <i>"Please sit in your groups first."</i>	156
Holistic Curriculum Based on Islamic Values – Independence	Independence is shown through Qonita Yumna, who travels from another city to attend senior high school on a full scholarship while living in a dormitory and later in a rented room: <i>"Aku telah sampai di Asrama,"</i> trans: "I have arrived at the dormitory," <i>"Saya baru kemarin menandatangani dana beasiswa,"</i> trans: "I only signed the scholarship funds yesterday," <i>"Mungkin Aku pindah ngekost saja."</i> trans: "Perhaps I should move to a rented room instead."	18, 56, 105
Holistic Curriculum Based on Islamic Values – Critical Thinking	Critical thinking is reflected when Ustadz Salman encourages Galang to think deeply about why he has only recently begun wanting to return to Allah during their first meeting: <i>"Kan sudah lama sekali ya berislam, dari lahir kan tadi katanya, berarti sudah 17 tahun lamanya, masa arti Islam saja tidak tabu, tapi semua tentang om Yusuf tau."</i> "You have been a Muslim for a very long time — since birth, as you said earlier — which means for 17 years. How is it that you do not know the meaning of Islam, yet you know everything about Uncle Yusuf?"	292
Holistic Curriculum Based on Islamic Values – Rahmatan lil 'Alamin	This aligns with the Islamic educational values discussed earlier, which implicitly embody aspects of <i>rahmatan lil 'alamin</i> , particularly within the khuluqiyah dimension (morality towards fellow human beings).	—
Holistic Curriculum Based on Islamic Values – Global Diversity (Repeated Instance)	Another instance of global diversity appears when the special class is merged with the high-achieving regular class: <i>"Inilah kondisi hari pertama kami masuk sekolah, semua siswa-siswi sibuk melibat daftar nama per kelas yang ditempel di mading,</i>	435

Aspect of Contemporary Islamic Education	Quotation	Page
Strengthening Islamic Character Education	<p><i>kalanu aku dan anak-anak kelas kbusus sudah tau dari jauh-jauh hari, karena Bapak Kepala Sekolah sudah mengumumkan kalau kelas kbusus dibubarkan dan semuanya dimasukkan ke kelas unggulan.”</i></p> <p>Trans: “This was the situation on our first day of school: all the students were busy checking the class lists posted on the notice board, whereas my friends from the special class and I had known our placement well in advance, as the Headteacher had already announced that the special class had been dissolved and that all of us would be placed in the top stream.”</p> <p>When Andien begins engaging in positive activities after receiving Islamic guidance from her peer, Qonita Yumna. Previously addicted to pornography and having slandered Zaphieka, she now repents:</p> <p><i>“Andien benar-benar mau berubah, bahkan dia mau masuk RISMA untuk menyibukkan diri. Sekarang pun dia langsung ingin memakai kerudung ke sekolah.”</i></p> <p>Trans: “Andien truly wants to change; she even wants to join RISMA to keep herself busy. She now immediately wants to wear the hijab to school.”</p>	152

Several quotes above indicate the relevance of Islamic education values in the novel "Larva School Scandal" by Izza Alnadzira to contemporary Islamic education, in line with the theory presented by the researcher. This theory divides contemporary Islamic education into six aspects. The researcher found elements of contemporary Islamic education in points 1, 2, and 6, namely faith and piety to God Almighty, a holistic curriculum based on Islam, and the formation of Islamic character.

Conclusion

The novel “Larva School Scandal” by Izza Alnadzira adopts Islamic education values, evident through the narrative and dialogues of the

characters. The value of *i'tiqādiyyah* is reflected when Galang and Qonita always entrust everything to Allah after making their best efforts. *Khuluqiyah* is seen in the obedient and respectful behavior of the special class students towards their teacher, despite their notorious reputation. Meanwhile, *'amaliyah* is demonstrated by the characters performing prayers, seeking knowledge, and doing good deeds. The impact of these Islamic education values on the character development of the main characters is clearly visible in Qonita Yumna, who embodies all three values almost perfectly; Galang Adhytama, who undergoes a drastic transformation after receiving education from Ustadz Salman; and Zaphieka Adrelia, who shows significant changes in her clothing and worship after learning from Qonita. The relevance of these Islamic education values in the novel to contemporary Islamic education indicates that the characters apply technology wisely, reflecting the noble values of a holistic curriculum that emphasizes piety towards God and the formation of an Islamic character.

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