



ANALYSIS OF SOCIAL VALUES IN THE SHORT STORY ABU SIR WA ABU QIR BY KAMIL KAILANI

ANALISIS NILAI-NILAI SOSIAL DALAM CERPEN ABU SIR WA ABU QIR KARYA KAMIL KAILANI

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Abstract

This research is a literary research that aims to describe social values and the relevance of social values to character education values in the short story Abu Sir wa Abu Qir by Kamil Kailani. The data analysis technique used is data reduction, data presentation, and verification and conclusion. The data in this study are in the form of quotations or sentences contained in short stories, while the data source is the short story Abu Sir wa Abu Qir by Kamil Kailani. The data collection techniques in this research are reading and note-taking techniques. The results of this study show that the social values contained in this short story are in the form of moral values, vital values, legal compliance values, knowledge values, religious values, and aesthetic values. In addition, this study also found the relevance of social values to character education values in the form of honesty, hard work, creativity, and respect for achievement.

Keywords : Short Story, Social Values, Character Education Value

Abstrak

Penelitian ini adalah penelitian sastra yang bertujuan untuk mendeskripsikan nilai-nilai sosial dan relevansi nilai-nilai sosial terhadap nilai pendidikan karakter dalam cerpen Abu Sir wa Abu Qir karya Kamil Kailani. Teknik analisis data yang digunakan adalah reduksi data, sajian data, dan verifikasi serta simpulan. Data dalam penelitian ini berupa kutipan atau kalimat yang terdapat dalam cerpen, adapun sumber datanya adalah cerpen Abu Sir wa Abu Qir karya Kamil Kailani. Teknik pengumpulan data pada penelitian ini adalah teknik baca dan teknik catat. Hasil penelitian ini menunjukkan bahwa nilai-nilai sosial yang terkandung dalam cerpen ini berupa



nilai moral, nilai vital, nilai kepatuhan hukum, nilai pengetahuan, nilai agama, dan nilai estetika. Selain itu, pada penelitian ini juga terdapat relevansi nilai-nilai sosial terhadap nilai pendidikan karakter yang berupa kejujuran, kerja keras, kreatif, dan menghargai prestasi.

Kata Kunci : Cerpen, Nilai-Nilai Sosial, Nilai Pendidikan Karakter

1. INTRODUCTION

Literary works are the result of human creativity that reflects life. Literature is one of the human works that have existed for a long time. Even Arabic literature existed before the arrival of Islam. Literature in Arabic is known as al-adab, which means polite or good manners. Like literary works in general, Arabic literature is divided into three, namely ash-syi'ru (poetry), an-nasru (prose), and al-masrahiyyah (drama).

One of the familiar forms of prose literary works is short stories or commonly abbreviated as short stories. Short story is a form of literary work in the form of narrative prose that is fictitious. It contains no more than 10,000 words. Short stories tend to be dense and to the point compared to longer works of fiction, such as the novella (in the modern sense) and the novel. The elements that make up a short story can be broadly grouped into two main parts, namely intrinsic elements and extrinsic elements. Intrinsic elements are the elements that make up the work itself and become the basis for the presence of a literary work. Meanwhile, extrinsic elements are elements that are outside the literary text but affect the form and content of the work

One of the issues that often appear in literary works is social phenomena. According to Damsar (2020), social is the influence of reciprocal relationships from various aspects of life together. Social is usually related to friendship relationships or associated with society. Social values are also related to the behaviour between humans in daily interactions. One approach that can be used to analyse social values is the sociology of literature approach. Literary sociology is research that focuses on human problems. Because literature often reveals the struggle of mankind in determining its future, based on imagination, feelings, and intuition Endraswara (2013). According to Ratna (2004:25), literary sociology research, both in the form of scientific research and practical applications, is carried out by describing, understanding, and explaining the elements of literary works in relation to changes in the social structure that occur around them. One of the interesting short stories to be studied in terms of social values is the short story Abu Sir wa Abu Qir by Kamil Kailani. This short story is a collection of Middle Eastern folktales compiled during the golden age of Islam. The story itself has been retold by various writers, including Kamil Kailani in 1928. In this story, Kailani not only emphasises the element of entertainment, but also instils important social values, such as friendship, honesty, perseverance, and the impact of betrayal. The story follows two main characters, Abu Sir, an honest and hardworking barber, and Abu Qir, a cunning and dishonest craftsman. The conflict between the two brings out various moral lessons that are a reflection of social values in society.

Analysing the social values in this short story presents challenges in the context of interpreting these values in modern life. One of the main challenges is understanding the relevance of these values in today's society, where different cultural and social contexts influence the interpretation and application of these values. In this research, there are six social values to be studied, namely moral values, vital values, legal compliance values, knowledge values, religious values, and aesthetic values. In addition, there are challenges in integrating the results of this analysis into children's character education in the era of globalisation.



Changes in technology and modern lifestyles often make traditional values seem less relevant to the younger generation. Therefore, this research is also important to answer how the values in Abu Sir wa Abu Qir's short story can be applied in the current context of character education.

There are several relevant studies that are considered related to the analysis of social values in literary works, especially in short stories and novels, including research conducted by Farhan (2020) which analyses social values in the novel *Al-Ajniyah Al-Mutakassirah* by Khalil Gibran with a Literary Sociology Approach. The results of this study show the form of social values consisting of the value of affection, the value of responsibility, and the value of life. Furthermore, Salsabillah (2023) analysed the social values in the short story 'Nampan dari Heaven' by Yusuf Idris according to Notonegoro's theory (القيم الاجتماعية في قصة قصيرة 'طويلة من' (السماء' ليوسف إدريس في نظرية). The results of this study show that the social values contained in the short story are spiritual value, beauty value, and vital value. Then, research conducted by Abdullah (2022) analysed the social values in the collection of short stories *Orang-Orang Pinggiran* by Lea Pamungkas. The results of this study show that the social values contained in the collection of short stories include the values of (a) affection, (b) responsibility, (c) harmony of life.

Thus, this study aims to analyse the social values in the short story *Abu Sir wa Abu Qir* by Kamil Kailani, as well as the relevance of social values to the character education values contained in it. In addition, this research is also expected to provide benefits in instilling character education values contained in this short story to students.

2. RESEARCH METHOD

This study uses a type of literary research. Literary research is a systematic process of analysing, understanding, and evaluating literary works. The aim is to explore the meaning, structure, and context of literary texts. The data source used in this research is the short story *Abu Sir wa Abu Qir* by Kamil Kailani. The data collection techniques used in this research are reading techniques and note-taking techniques according to Kesuma (2007). The reading technique aims to find data in literary works that become the object of research. Meanwhile, the note-taking technique is used for the purpose of recording the necessary data in literary works that are used as objects of research.

The series of stages in this research were carried out according to Zuchdi (1993:22-53) namely, 1) Determining the unit of analysis: determining the unit of analysis is the process of separating data into parts that can be analysed in accordance with the research objectives, 2) Recording: the data to be analysed in this research is related to social values and the relevance of social values to character education values. The next step is to record the data, 3) Inference: inference is the process of understanding the meaning of words based on their context, starting from the context in the text as the first step of understanding, and 4) Data analysis: in data analysis, researchers carry out the process of presenting data in ordered groups to make it easier to read and understand. After that, the results of the analysis are compiled into a systematic report.

3. RESULTS AND DISCUSSION

This section presents the results of research and discussion of social values and the relevance of social values to the value of character education contained in the short story *Abu Sir wa Abu Qir* by Kamil Kailani.

A. Social Values in *Abu Sir wa Abu Qir* Short Story by Kamil Kailani



Based on the data analysis that has been done, the results show that there are six types of social values contained in the short story Abu Sir wa Abu Qir by Kamil Kailani, namely moral values, vital values, law compliance values, knowledge values, religious values, and aesthetic values. The following is the explanation:

1) Moral Values

In the short story Abu Sir wa Abu Qir by Kamil Kailani, moral values can be understood as part of social values because morality in this story is closely related to norms and relationships between individuals in society. The following moral values are contained in the short story Abu Sir wa Abu Qir by Kamil Kailani.

a. Kindness of Heart

Kindness is said to be a moral value because it is directly related to actions and attitudes that reflect kindness to others. Kindness also encourages a person to behave positively and build harmonious relationships with others. In the short story Abu Sir wa Abu Qir by Kamil Kailani, the attitude and nature of kindness are described by the author to the main character, Abu Sir, which is described analytically or directly as well as dramatically or indirectly.

كَانَ فِي الإسْكَندَرِيَّةِ حَلَّاقٌ ذَكِيٌّ، حَسَنُ الْخُلُقِ، طَيِّبُ الْقَلْبِ، اسْمُهُ: «أَبُو صِيرٍ».
(كيلاني، 2010 : 5)

Kāna fī al-Iskandariyyah ḥallāqun ḥakīmūn, ḥasanu al-khuluqī, ṭayyibu al-qalbi, ismuhu: "Abū Šīr".

Translation:

In the city of Alexandria, there lived an intelligent, virtuous, and gentle barber named Abu Sir (Kailani, 2010:5)

Abu Sir's kindness in this short story is seen at the beginning of the story when introducing the main character. The author directly mentions that Abu Sir has a good heart. Abu Sir's kindness shows good ethics in interacting with others, reflecting a noble behaviour.

b. Honestly

Honesty is considered a moral value because it reflects one's commitment to truth, integrity, and responsibility towards oneself and others. Honesty also shows that a person chooses to convey the facts as they are, without deceiving, and obscuring the truth for personal gain. The attitude of honesty in this short story is described by the author when Abu Sir finds the king's ring in the fish he has caught. Abu Sir chose to return the ring to the king and it was his honesty that eventually led him to success. Abu Sir's honesty shows that he has high integrity and morals.

فَذَهَبَ (أَبُو صِيرٍ) إِلَى الْمَلِكِ وَأَعَادَ إِلَيْهِ الْخَاتَمَ. (كيلاني، 2010 : 12)

Fa ḥababa (Abū Šīr) ilā al-malik wa a'āda ilayhi al-khātama.

Translation:

However, Abu Sir went to the king and returned his ring. (Kailani, 2010:12)

c. Forgiveness

As a moral value, forgiveness reflects a person's ability to let go of resentment or hatred towards people who have done wrong to him. This forgiving attitude also shows sincerity and maturity in dealing with conflict, which in turn can create a more harmonious and empathetic social environment.

In the short story Abu Sir wa Abu Qir, this forgiving attitude is depicted in the character Abu Sir who does not hold a grudge against his friend who has betrayed him, Abu Qir. When the king learnt the fact that Abu Qir only lied to him that Abu Sir wanted to kill



him, the king decided to punish Abu Qir as he had punished Abu Sir before, by putting him in a sack and throwing him into the sea. With Abu Sir's forgiving spirit and sincere heart, Abu Sir begged the king for forgiveness for Qir, but the king did not accept it.

وَشَفَعَ فِيهِ (أَبُو صِيرٍ) فَلَمْ يَقْبَلِ الْمَلِكُ شَفَاعَتَهُ. (كيلاني، 2010 : 12)

Wa syafa'a fīhi (Abū Ṣīr) fa lam yaqbalī al-malik syafā'atahu.

Translation:

Abu Sir tried to beg forgiveness for Abu Qir, but the king refused his request. (Kailani, 2010:12)

This attitude taken by Abu Sir shows that he is not vengeful and has a forgiving spirit towards those who have betrayed and done evil to him.

d. Giving Advice

Giving advice is an action that shows concern or care for others, as well as the intention to help in achieving understanding or making better decisions. The attitude of giving advice is described by the author in this short story when Abu Qir's fabric dyeing shop was closed by the judge because he had cheated many people. Abu Sir, as a good neighbour and friend, gave advice to Abu Qir to be honest with his customers, but Abu Qir did not want to hear the advice.

وكان (أبو صير) يرى مُماطلة جاره وَهَرَبَهُ مِنْ أَدَاءِ الْحُقُوقِ إِلَى أَصْحَابِهَا، فَيُنصَحُ لَهُ بِالِاسْتِقَامَةِ، فَلَا يَسْمَعُ لَهُ قَوْلًا. (كيلاني، 2010 : 6)

Wa kāna (Abū Ṣīr) yarā mumāṭalata jārihi wa harabahu min adā'i al-ḥuqūqi ilā aṣḥābihā, fa yanṣaḥu lahu bi al-istiḳāmah, falā yasma'u lahu qawlan.

Translation:

Abu Sir often witnessed his neighbour Abu Qir's habit of procrastinating and running away from his responsibilities to others. Abu Sir repeatedly advised him to live honestly, but Abu Qir never listened. (Kailani, 2010:6)

This behaviour by Abu Sir shows his concern and care for his friend in order to become a better individual, both for himself and in society.

e. Hard Work

Hard work is said to be a moral value because it reflects responsibility, commitment, perseverance, in carrying out tasks or achieving goals which are part of a positive moral attitude. In addition, morally, hard work also reflects respect for obligations, both in individual and social relationships. This attitude of hard work is portrayed by the author in the character Abu Sir. He works hard as a barber to fulfil his daily needs. Abu Sir's hardworking nature shows that he is responsible for his own obligations. This is illustrated in the following quote:

فَقَامَ وَمَعَهُ أَدَوَاتُهُ، لِيُبْحَثَ بَيْنَ رُكَّابِ السَّفِينَةِ عَنْ عَمَلٍ لَهُ، (كيلاني، 2010 : 7)

fa qāma wa ma'ahu adawātuḥu, liyubḥaṣu bayna rukkābi as-safīnati 'an 'amalin lahu,

Translation:

He took his tools and sought work among the ship's passengers. (Kailani, 2010:7)

2) Vital Values

Vital value refers to everything that has an important role in supporting human life, both physically and socially. In the context of social values, vital values in Abu Sir wa Abu Qir's short stories are not only related to the physical needs of the characters, but also to how these



elements affect social interactions and the welfare of society. The vital values in the short story Abu Sir wa Abu Qir by Kamil Kailani are as follows:

a. Work as a Source of Livelihood and Economic Stability

Work has an important role as a vital value that is directly related to a person's basic needs and stability. In this short story, the jobs of the two main characters, Abu Sir as a barber and Abu Qir as a fabric colourist, serve as their main income.

As a barber, Abu Sir relies on his skills to earn money that will be used to fulfil the necessities of life, such as food, shelter, and clothing. in the context of vital value, Abu Sir's job is the only way for him to survive and obtain physical needs. In addition, work also provides economic stability that allows the characters to live a better life. Abu Sir, who is simple and honest, works hard in order to keep earning, without a stable job, he would have difficulty in fulfilling his basic needs.

كَانَ فِي الإسْكَندَرِيَّةِ حَلَّاقٌ ذَكِيٌّ، حَسَنُ الْخُلُقِ، طَيِّبُ الْقَلْبِ، اسْمُهُ: «أَبُو صِيرٍ».
(كيلاني، 2010 : 5)

Kāna fī al-Iskandariyyah hallāqun ḥakiyyun, ḥasanu al-khuluqi, ṭayyibu al-qalbi, ismuhu: "Abū Ṣīr".

Translation:

In the city of Alexandria, there lived a shrewd, virtuous, and gentle barber named Abu Sir. (Kailani, 2010:5)

In contrast, Abu Qir, although he has expertise in fabric dyeing, does not take his work seriously and instead exploits the expertise of others, (in this case Abu Sir) for personal gain. Through this difference in attitude, the author wants to show that work is not only a means to make money, but also serves to build a better life.

وَكَانَ بِجَوَارِهِ صَبَّاعٌ مَاهِرٌ فِي صِنَاعَتِهِ، وَلَكِنَّهُ مَا كَرَّ حَبِيبٌ سَيِّئُ السُّمْعَةِ اسْمُهُ: «أَبُو قِيرٍ».
(كيلاني، 2010 : 5)

Wa kāna bijiwārihi sabbāgun māhirun fī ṣinā'atihi, wa lakinnahu mākirun khabīṣun sayyi' u as-sum'ah ismuhu: "Abū Qīr".

Translation:

Near where Abu Sir lived, there was a cloth-dyeer who was skilled in his work, but he was cunning, wicked, and badly known by the people. His name was Abu Qir. (Kailani, 2010:5)

b. The King's Ring

In the short story Abu Sir wa Abu Qir, the king's ring has an important meal and can be categorised as a vital value for the storyline and the lives of the characters. The king's ring is categorised as a vital value because it is a symbol of the king's power and identity. When the ring falls into the sea and is found by Abu Sir, it brings a big change in Abu Sir's life. The ring becomes an object that plays an important role in the story and a status symbol that has a big impact on the king's next decision (in this case, punishing Abu Qir for lying to the king).

فَذَهَبَ (أَبُو صِيرٍ) إِلَى الْمَلِكِ وَأَعَادَ إِلَيْهِ الْخَاتَمَ. فَقَالَ لَهُ الْمَلِكُ: " قُلْ لِي بِمَاذَا أَكْفَيْتُكَ عَلَى مَعْرُوفِكَ؟" ... فَغَضِبَ الْمَلِكُ عَلَى (أَبُو قِيرٍ)، (كيلاني، 2010 : 12)



Fa zahaba (Abū Šīr) ilā al-malik wa a'āda ilayhi al-khātama. Fa qāla lahu al-malik: "Qul lī bi māzā akāfi'uka 'alā ma 'rūfika ... fa gaḍiba al-malik 'alā (Abū Qīr),

Translation:

Abu Sir went to the king and returned his ring. The king said to him, 'Tell me, how can I repay your kindness?' ... Hearing that, the king was very angry with Abu Qir. (Kailani, 2010:12)

3) The Value of Legal Compliance

The value of legal compliance in a social context refers to a person's attitude and actions in obeying the rules, norms, and laws that apply in society. Compliance with the law reflects justice, social order, and respect for rights and obligations. In the short story Abu Sir wa Abu Qir, the value of legal compliance plays an important role in determining the fate of the characters and is a major factor in creating balance in social life. The value of legal compliance in the short story Abu Sir wa Abu Qir by Kamil Kailani is as follows:

a. The Closing of Abu Qir's Fabric Dyeing Shop by the Judge

In this short story, Abu Qir uses his fabric dyeing shop as a tool to commit fraud against his customers. This fraudulent and dishonest behaviour creates losses for the community and undermines the trust in trade activities in the area (Alexandria). Abu Qir not only violated the trust of the community, but also the ethics of trade law which requires every businessman to act honestly and responsibly. As a result of his violation, the judge decided to close Abu Qir's fabric dyeing shop as a sanction that the law should be enforced and as a measure to restore order and ensure that trading activities in the area were run honestly and according to the rules. This is illustrated in the following quote:

وَمَا زَالَ كَذَلِكَ حَتَّى عَلِمَ بِهِ الْقَاضِي فَأَمَرَ بِإِغْلَاقِ دُكَّانِهِ، حَتَّى يَأْمَنَ النَّاسُ شَرَّهُ.
(كَيْلَانِي، 2010 : 6)

Wa mā zāla kaẓālika ḥattā 'alima bihi al-qāḍī fa amara bi iglāqi dukkānihi, ḥattā ya'mana an-nāsu syarrahu.

translation:

Abu Qir's fraudulent behaviour continued until the judge finally learnt of his actions. The judge ordered his shop to be closed, so that the people could be spared from his misdeeds. (Kailani, 2010:6)

b. The King Punishes Abu Qir

After Abu Qir's slander against Abu Sir was revealed and the king knew the truth, the king punished Abu Qir in the form of the death he planned for Abu Sir. The king's action reflects that the value of legal compliance is based on justice, namely giving sanctions to those who are proven guilty. Through this punishment, the king wanted to show that anyone who acts to harm others or cheat will be held accountable and given appropriate punishment. Not only that, this punishment also aimed to protect the values of truth and justice in society. By punishing Abu Qir, the king emphasised that any individual who aims to harm others will not get the protection of the law and that the truth will be upheld for the sake of collective justice. This is illustrated in the following quote:

...فَغَضِبَ الْمَلِكُ عَلَى (أَبُو قَيْرٍ)، وَأَمَرَ بِوَضْعِهِ فِي غِرَارَةٍ، وَإِقَائِهِ فِي الْبَحْرِ. (كَيْلَانِي،
(2010 : 12)



... *fa gaḍiba al-malik 'alā (Abū Qīr), wa amara bi waḍ'ihī fī girārah, wa ilqā'ihī fī al-baḥri.*

Translation:

... Hearing this, the king was very angry with Abu Qir. He immediately ordered that Abu Qir be put into a large sack and thrown into the sea. (Kailani, 2010:12)

4) The Value of Knowledge

The value of knowledge in a social context refers to the role of knowledge, skills and experience in shaping the lives of individuals and society. Knowledge not only improves one's quality of life, but also has an impact on social relations, status and shared well-being. The value of knowledge is also often associated with analytical and practical intelligence, critical thinking, and sensitivity to the social and cultural environment. The value of knowledge in the short story *Abu Sir wa Abu Qir* by Kamil Kailani is as follows:

a. Diffusion of Fabric Dyeing Innovation by Abu Qir

The diffusion of innovation initiated by Abu Qir is a clear example of the value of knowledge combined with creativity and technical skills. He understood fabric dyeing techniques very well and was able to create new colour variations that were not common in the city at the time, where previously people in the city only knew blue and white. This gave him an edge over his competitors and attracted the attention of the people and the king. Abu Qir's creative know-how in creating these new colours had a huge impact on the development of his business as it provided a unique appeal to customers. With this innovation, he not only expanded the reach of his business, but also brought something new to the neighbourhood.

وَأَخْضَرَ لَهُ كَثِيرًا مِنَ الثِّيَابِ لِيَصْبُغَهَا لَهُ، فَصَبَّغَهَا أَحْسَنَ صَبْغٍ بِأَلْوَانٍ مُخْتَلِفَةٍ، فَفَرَحَ الْمَلِكُ بِذَلِكَ، (كَيْلَانِي، 2010 : 8)

Wa aḥḍara lahu kaṣīran mina aṣ-ṣiyābi li yaṣbugahā lahu, fa ṣabagahā ahsana ṣabgin bi alwānin mukhtalifatin, fa fariḥa al-maliku bi zālīka,

Translation:

The king also gave him many cloths to dye. Abu Qir managed to dye the cloths beautifully using a variety of different colours, so the king was very happy (Kailani, 2010:8).

This innovation reflects Abu Qir's understanding of the wants and needs of the people. Using his knowledge, he was able to cater to the tastes of the market, showing that he was not only a skilled worker, but also an innovative figure who understood the importance of renewal to remain competitive. This unique dyeing technique was an added value that made his reputation even better in the eyes of customers and the kingdom. It shows that practical and creative knowledge can open up new opportunities in business.

b. Diffusion of Abu Sir's Bath (Hammam) Innovation

Abu Sir's hammam innovation is an important example of the application of the value of science that is useful to society. In the short story *Abu Sir wa Abu Qir*, Abu Sir introduces the concept of a hammam or public bath that offers comfort and cleanliness in an environment where access to this kind of facility did not exist before, where people had



to go to the seaside if they wanted to clean themselves. Abu Sir understood that this hammam had a function as a place that made it easy for people to clean themselves or bathe.

فَسَأَلَ النَّاسَ : "أَيْنَ يَسْتَحْمُونَ؟" فَقَالُوا لَهُ: "إِنَّا نَذْهَبُ إِلَى الْبَحْرِ لِنَسْتَحِمَّ فِيهِ." فَقَالَ فِي نَفْسِهِ: "إِنَّ جَمَالَ هَذِهِ الْمَدِينَةِ الْكَبِيرَةِ لَا يَتِمُّ إِلَّا إِذَا أُنْشِيَ فِيهَا حَمَّامٌ." ثُمَّ ذَهَبَ (أَبُو صِير) إِلَى الْمَلِكِ، وَشَرَحَ لَهُ فِكْرَتَهُ، فَرَضِيَ عَنْهَا، وَأَمَرَ بِنَاءِ حَمَّامٍ فَخَمَّ فِي أَحْسَنِ مَكَانٍ فِي الْمَدِينَةِ وَفَقَ مَا يَشْتَهِي (أَبُو صِير). (كيلاني، 2010 : 9)

Fa sa'ala an-nāsa: "Ayna yastahimmūn?" Fa qālū lahu: "Innā naẓhabu ilā al-baḥri li-nastahimma fīhi." Fa qāla fī nafsihi: "Inna jamāla hāzihi al-madīnati al-kabīrati lā yatimmu illā izā unsiy 'a fīhā ḥammāmūn." Šumma ẓahaba (Abū Šīr) ilā al-maliki, wa syaraḥa lahu fikratahu, fa raḍiya 'anhā, wa amara bi binā' i ḥammāmin fakhmin fī aḥsani makānin fī al-madīnati waḥḥa mā yasytahī (Abū Šīr).

Translation:

He asked the people, 'Where do you bathe? They replied, 'We go to the sea to bathe. Abu Sir thought, 'The beauty of this great city would not be complete without a bathhouse. He then went to the king and presented his idea. The king liked the idea and ordered the construction of a magnificent bathhouse in the best location in the city, according to Abu Sir's wishes. (Kailani, 2010:9)

Abu Sir's innovation reflects that the value of knowledge depends not only on technical skills, but also on a deep understanding of people's needs. Abu Sir's success in managing the hammam shows that creative knowledge applied for the welfare of society can have a great impact. He not only created innovations in the field of hygiene facilities but also brought about positive changes that improved people's lives.

5) Religious Values

Religious values in a social context refer to teachings, beliefs, and moral principles that regulate human relationships with God and fellow humans. In society, religious values become guidelines for action, character building, and maintaining social harmony. In the short story Abu Sir wa Abu Qir, religious values play a role in showing the difference between the characters who are honest and do good and those who cheat and oppress. The religious values in the short story Abu Sir wa Abu Qir by Kamil Kailani are as follows:

- The meaning of the sentence لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (Lā ḥawla wa lā quwwata illā billāh).

In the story of Abu Sir wa Abu Qir, when Abu Qir uttered the phrase ' لَا حَوْلَ وَلَا قُوَّةَ ' (Lā ḥawla wa lā quwwata illā billāh), he was actually conveying the deep meaning of the Islamic tradition, namely that there is no power or strength except with the permission of Allah. This sentence reflects humility and awareness of human limitations before the will of Allah as the One True God. Although Abu Qir's intentions were not entirely sincere, his use of this phrase still demonstrates his knowledge of religious values, which emphasise God's power and will over all things. Abu Qir uses this phrase to influence others, utilising the strong religious meaning in society to make him appear resigned and repentant. He knew that this kind of religious speech has its own power to touch hearts and influence social perceptions. Although there is manipulation behind his words, it shows that Abu Qir understands the power of religious expression in mobilising sympathy and forgiveness from others.

Overall, this sentence, although used with ulterior motives, still illustrates the value of religion in social life, which can create a sense of empathy and acceptance in society.



This case shows that religious expressions, if not accompanied by sincerity, can be a tool of manipulation, but still have a great impact on social interactions. Abu Qir realises that the power of words that are familiar with religious meanings can help achieve his personal goals. This is illustrated in the following quote:

... "أَلَمْ أَذْهَبْ إِلَى مَصْبَغَتِكَ لُزِيَارَتِكَ، وَكَأَن نَصِيبِي الْإِهَانَةَ وَالطَّرْدَ؟" فَتَظَاهَرَ (أَبُو قِيرٍ) بِالْأَسْفِ، وَقَالَ لَهُ: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَقَدْ حَسِبْتُكَ يَا أَخِي لِسُوءِ الْحَظِّ اللَّصِّ الَّذِي تَعَوَّدُ سَرِقَةَ الثِّيَابِ. (كيلاني، 2010 : 10)

... "Alam azhab ilā maṣbagatika li ziyāratika, wa kāna naṣībīya al-ihānata wa aṭ-ṭarda?" Fa tazāhara (Abū Qīr) bi al-asafī, wa qāla lahu: "Lā hawla wa lā quwwata illā billāh. Laqad ḥasibtuka yā akhī li sū'i al-ḥazẓi al-liṣṣa allaẓī ta'awwada sariqata aṣ-ṣiyābi.

Translation:

... 'Didn't I come to the place where your cloth is dyed to visit you? But what I got was humiliation and expulsion!' Hearing that, Abu Qir feigned regret and said, 'There is no power but Allah, I was totally mistaken! I thought you were a thief who often steals clothes from my shop.' (Kailani, 2010:10)

6) Aesthetic Values

Aesthetic value in a social context refers to beauty that is not only related to visual aspects or art, but also includes beauty in actions, attitudes, and ways of life. In the short story Abu Sir wa Abu Qir, aesthetic values are present in various forms, both through physical descriptions, character behaviour, and social life arrangements that reflect a balance between beauty and morality. The aesthetic values in the short story Abu Sir wa Abu Qir by Kamil Kailani are as follows:

a. Abu Sir's Welfare

At the end of the story, Abu Sir's life is depicted with an atmosphere full of tranquillity, peace, and happiness. After passing through many challenges, finally the kindness, sincerity, and honesty that Abu Sir held gave beautiful results. Although he often faced slander and injustice, his good nature still brought him happiness and peace. This story shows that although kindness is often not seen immediately, in the end, good things will always bring peace and beauty.

Abu Sir's happiness also shows that the aesthetic value in life lies not only in luxuries or external appearances, but also in sincerity and good morals. The story conveys that true happiness comes from living life honestly and simply. The serenity and well-being that Abu Sir feels at the end of the story reflects an inner beauty, where sincerity and kindness can create a harmonious and peaceful atmosphere in life. This serves as a lesson for the reader that aesthetics in life is about simplicity, sincerity, and living life according to the right principles.

وَعَادَ إِلَى الْإِسْكَانَدَرِيَّةِ وَصَارَ مِنْ أَغْنِيَائِهَا. وَقَضَى حَيَاتَهُ كُلَّهَا عَلَى أَحْسَنِ حَالٍ، وَأَهْنَأِ بَالٍ. (كيلاني، 2010 : 12)

Wa 'āda ilā al-Iskandariyyah wa ṣāra min agniyā'ihā. Wa qaḍā ḥayātahu kullahā 'alā aḥsani ḥālin wa aḥna'i bālin.

Translation:



He then returned to Alexandria, became a very rich man, and lived the rest of his life in happiness and tranquillity. (Kailani, 2010:12)

B. The Relevance of Social Values to Character Education Values in Abu Sir wa Abu Qir Short Story by Kamil Kailani

The relevance of social values to character education is the important relationship between social principles and character building in education. The character education values that are relevant to the social values in this short story are: a) honesty, b) hard work, c) creativity, and d) respecting achievement. The following is a description of the relevance of social values to character education values in the short story Abu Sir wa Abu Qir by Kamil Kailani.

1) Honesty

The social value of honesty in the short story Abu Sir wa Abu Qir by Kamil Kailani is very relevant for students' character education because it shows how important honesty and openness are in establishing good relationships and creating a harmonious environment. In character education, the story of Abu Sir is a real example for students to understand the importance of honesty in building trust and responsibility. Students who see this value can learn to always say and act honestly, build good relationships with friends, teachers, and the surrounding environment. The value of honesty also encourages students to be trustworthy and responsible in their daily actions, which is important for their character development.

2) Hard work

The social value of hard work in the short story Abu Sir wa Abu Qir by Kamil Kailani has a very strong relevance to the value of character education for students. The value of hard work described by Abu Sir is very relevant to shaping student character. Character education aims to instil positive attitudes in students, including discipline, perseverance, and a sense of responsibility. When students learn about the importance of hard work through Abu Sir's character, they understand that success cannot be achieved instantly and requires continuous effort. Abu Sir's never-give-up attitude sets an example for students to keep trying, both in learning and in developing their abilities. Students learn that in achieving goals, they need to make consistent efforts, even though they may face challenges along the way.

3) Creative

The creative social value reflected in the short story Abu Sir wa Abu Qir by Kamil Kailani is very relevant to be used as inspiration in student character education. The story shows two main characters, Abu Sir and Abu Qir, who both show creativity in their work, although with different motivations and ways. Abu Sir, a simple barber, has a creative idea to build a clean and comfortable hammam (public bath). Abu Qir, on the other hand, was a fabric dyer who used his creativity in the field of fabric colour and appearance. Although he also has creative ideas in his business, his motivation tends to be for personal gain. Unlike Abu Sir who utilises creativity for the benefit of the people, Abu Qir is more focused on quick ways to achieve personal gain.

In the context of character education, these different creative approaches provide important lessons for students on how creativity should be used with a positive attitude and based on good moral values. Creativity that is based on concern for others, as shown by Abu Sir, can provide extensive benefits to the environment, while selfish and manipulative creativity like Abu Qir actually causes problems for himself and others. In character education, the value of creativity shown by Abu Sir can be a reference for students to think out of the box



in solving problems and making positive contributions to the surrounding environment. The creativity in this story shows that new ideas can bring significant benefits if implemented with good intentions and responsibility. Students are taught to understand that being creative is not just about creating something new or different, but also about how to make it beneficial to oneself and others. By learning from Abu Sir, students can develop innovative and flexible thinking, which will help them face life's challenges in creative and productive ways.

4) Respecting Achievement

The social value of respecting achievement in the short story Abu Sir wa Abu Qir by Kamil Kailani is seen in the appreciation given by the king for the diffusion of innovation achieved by Abu Sir and Abu Qir. The king acknowledged Abu Sir's contribution in establishing a hammam that not only improved the cleanliness, but also the beauty of the city, as well as Abu Qir's diffusion of innovation in opening a colourful fabric dyeing shop that attracted the attention of the people. These awards show that the king not only viewed their work as ordinary efforts, but also as achievements of high value and worthy of appreciation. The king's attitude of appreciating these efforts and achievements reflects the importance of rewarding one's innovation and hard work.

In the context of student character education, the king's appreciation can serve as an example of how appreciating the achievements of others plays an important role in building self-confidence and enthusiasm for work. Appreciating achievement is not just about giving material rewards, but also about recognising a person's effort, skill and dedication in achieving something that benefits many people. For students, this kind of appreciation helps them see that their efforts will be recognised and appreciated by their environment. This motivates students not to hesitate in developing their talents and skills, because they know that good results will be appreciated by others.

Not only that, the honour the king gave to Abu Sir and Abu Qir teaches students the value of respecting others' achievements. When students are taught to appreciate the success of their friends, they learn to recognise and respect the efforts of others without envy or jealousy. This forms the character of students who are more open, appreciate the diversity of skills, and are able to accept the success of others as positive. For example, students who see their friends' success in academics or sports may be inspired to work harder and try to achieve the same results, without feeling the need to compete negatively. In this sense, character education that involves rewarding achievement can form a supportive environment and encourage positive development for every student.

4. CONCLUSION

The social values contained in the short story Abu Sir wa Abu Qir by Kamil Kailani are six, namely a) moral values, which include kindness, hard work, honesty, generosity, solidarity, reciprocity, forgiveness, caring, and giving advice, b) vital values, which include work as a source of livelihood and economic stability, money and food, ships, baths (hammam), cloth-dyeing shops, and the king's ring, c) legal compliance values, which consist of the closure of Abu Qir's cloth-dyeing shop by the judge, Abu Qir asking for permission to set up a cloth-dyeing shop, Abu Sir asking for permission to set up a bathhouse, the king punishing Abu Qir, and compliance with social legal norms, d) knowledge value, which includes Abu Sir's intelligence in survival, Abu Qir's wisdom in making decisions, Abu Sir's advice to be honest, Abu Qir's diffusion of fabric dyeing innovation, Abu Sir's diffusion of bathhouse innovation, and the intelligence of the king's servants in protecting Abu Sir, e) religious value, which



consists of the meaning of the sentence *Lā ḥaula wa lā quwwata illā billāh*, the meaning of the expression *Iḥmadillāha*, and the meaning of the oath *Wa'llāhi*, and f) aesthetic value, which includes Abu Sir the barber, Abu Sir's admiration for Abu Qir's cloth dyeing shop, Abu Sir's bath (hammam), and Abu Sir's welfare.

In the short story *Abu Sir wa Abu Qir* by Kamil Kailani, the author instils many social values that are relevant to current educational character values. The character education values that are relevant to the social values in this short story are honesty, hard work, creativity, and respect for achievement.

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