

Moral Values in *Layla Majnun* by Nizami Ganjavi: An Islamic Educational Perspective

Bulan Hasibuan¹ Nasrun Salim Siregar²

¹State Islamic University of North Sumatra; bulan0301192125@uinsu.ac.id

²State Islamic University of North Sumatra; Nasersiregar@uinsu.ac.id

ARTICLE INFO

Keywords:

Islamic Education;
Moral Values; Layla
Majnun

Article history:

Received 2026-07-14

Revised 2026-08-07

Accepted 2026-08-20

ABSTRACT

Morality is an important component of Islamic education because it is closely related to the formation of human moral, spiritual, and behavioral qualities in everyday life. Literary works, particularly novels, can serve as a medium for reflecting on and learning moral values through characters, actions, dialogues, and events experienced by the characters. This study aims to analyze the moral values contained in *Layla Majnun* by Nizami Ganjavi and identify their relevance to Islamic education. This study employs a qualitative approach using library research. The research data consist of narratives, dialogues, character actions, and events found in the *Layla Majnun* novel translated by Ali Noer Zaman and published by Javanica in 2020. Data were collected through documentation, while data analysis employed content analysis through the stages of description, classification, interpretation, and conclusion drawing. The findings indicate that *Layla Majnun* not only portrays the love story of Qays and Layla but also contains moral values that can be examined from the perspective of Islamic education. These moral values include *tawakkul* (reliance on Allah), *qana'ah* (contentment), and gratitude as moral values toward Allah SWT, as well as mutual assistance as a moral value toward fellow human beings. These values are represented through the characters' behaviors and experiences in facing various challenges in life. This study concludes that *Layla Majnun* possesses educational values that can be utilized as a medium for reflection and supplementary material in Islamic Religious Education, particularly in fostering moral values among students. Future research may examine other Islamic educational values or compare *Layla Majnun* with other literary works to broaden the use of literature as a medium for moral education.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Bulan Hasibuan

State Islamic University of North Sumatra; bulan0301192125@uinsu.ac.id

1. INTRODUCTION

Human beings are creatures who possess physical, spiritual, and rational dimensions and hold a position as creations of God. As beings endowed with intellect, humans have the ability to think, make choices, and perform actions that benefit themselves and others. In human life, every action cannot be separated from moral

issues because morality is one of the foundations that determines the quality of human relationships with God, fellow human beings, and the surrounding environment. Morality is not merely concerned with observable behavior but also reflects the values, attitudes, and habits developed within an individual (Aprilian, 2021).

This is in accordance with the words of Allah SWT in QS. Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed, you possess great moral character." (QS. Al-Qalam [68]: 4).

In the Islamic perspective, morality holds an important position because it constitutes an integral part of a Muslim's life. Morality is not merely understood as a set of rules concerning what is good and bad, but also as a field of knowledge with its own objects of study, objectives, foundations, and intellectual contributions developed by various scholars. Morality is closely related to human character formation and constitutes an inseparable component of Islamic education. Therefore, moral education plays a strategic role in developing individuals who possess not only intellectual intelligence but also moral and spiritual maturity (Nata, 2014).

From an Islamic perspective, human beings are born in a state of *fitrah*, namely an innate disposition with the potential to develop toward goodness. The development of this potential is strongly influenced by the environment, family, education, and social experiences acquired by an individual. Ibn Khaldun's concept of *fitrah* emphasizes that human beings possess fundamental potential that can develop after being influenced by their surrounding environment. This view is consistent with the hadith of the Prophet Muhammad (peace be upon him), which explains that every child is born in a state of *fitrah*, while the family environment influences the development of the child's beliefs and personality. Thus, moral formation does not occur automatically but requires a continuous process of education and habituation (Dianita, 2023).

This is further reinforced by the following hadith of the Prophet Muhammad (peace be upon him):

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

"Every child is born in a state of fitrah." (HR. Bukhari and Muslim).

The urgency of moral education has become increasingly evident in modern society. The development of modernism and social change has brought various conveniences to human life, but at the same time, it may also pose challenges to the preservation of moral and religious values. Islamic education is required to respond to these changes while maintaining moral and spiritual values. Various issues among

the younger generation, such as a lack of respect for parents, violations of school regulations, drug abuse, theft, and problems involving relationships among adolescents, demonstrate the importance of strengthening moral education in everyday life (Anna, 2018).

One issue that deserves particular attention is emotional relationships and romantic concerns among adolescents. Feelings of love are part of the human experience and are not inherently negative. Love can encourage individuals to demonstrate affection, concern, sacrifice, and kindness toward others. However, when love is not guided by sound reasoning, moral values, and faith, it may develop into behavior that harms oneself or others. Therefore, from the perspective of Islamic education, love should be placed within the framework of morality, self-control, responsibility, and adherence to religious values (Merry, 2020).

Islamic education is essentially a process of guidance, direction, and instruction aimed at enabling students to understand, internalize, and practice Islamic teachings in both personal and social life. Islamic education does not occur only within formal educational institutions but can also be obtained through various media containing moral and religious messages. One such medium is literary works. Literature can serve as an educational medium because it presents human experiences through characters, conflicts, dialogues, and events that enable readers to gain an understanding of various values of life (Nihwan, 2011).

Novels are one form of literary work with considerable potential as a medium for conveying educational and moral values. Through plot development and characterization, novels can portray life issues in ways that are closely connected to human experiences. Readers not only obtain entertainment but can also reflect on the actions, choices, and consequences experienced by the characters in the story. In the context of character education, literary works function as a means of *character building* because they can provide readers with indirect moral experiences. Therefore, the study of literary works is important not only from a literary perspective but also relevant to the development of moral education and Islamic education (Nurmala, 2021).

The role of literary works as a learning medium is also supported by the words of Allah SWT in QS. Yusuf verse 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ

"Indeed, in their stories there is a lesson for those of understanding." (QS. Yusuf [12]: 111).

2. METHODS

This study employs a qualitative approach using descriptive library research. The object of the study is the moral values contained in *Layla Majnun* by Nizami Ganjavi, translated by Ali Noer Zaman and published by Javanica in 2020. Secondary data sources include books, scientific journals, articles, undergraduate theses, and other relevant studies. Data were collected through documentation by reading the novel thoroughly and repeatedly, identifying and recording narratives, dialogues, character actions, and events that reflect moral values. Data were analyzed using content analysis through the stages of description, classification, interpretation based on the concept of morality from the perspective of Islamic education, and conclusion drawing. Sudaryono's work provides methodological coverage of research types, data collection, and data analysis in educational research. The validity of the interpretation was strengthened by comparing the findings in the novel with concepts of morality derived from relevant scholarly sources.

3. FINDINGS AND DISCUSSION

The findings indicate that Nizami Ganjavi's *Layla Majnun* does not merely present the love story between Qays and Layla but also contains various moral values reflected through the characters' personalities, actions, dialogues, and experiences. Based on a comprehensive reading and analysis of the novel, moral values related to human relationships with Allah SWT and relationships among fellow human beings were identified. These values include *tawakkul* (reliance on Allah), *qana'ah* (contentment), gratitude, and mutual assistance. This finding is consistent with previous research on literary works showing that novels can contain moral values concerning relationships with Allah, oneself, parents, and fellow human beings and can be utilized as a medium for moral education (Sihwati, A., & Marlina, 2020).

A. Moral Values toward Allah SWT

a. *Tawakkul*

Tawakkul refers to entrusting the final outcome of an endeavor to Allah SWT after making sincere and earnest efforts. *Tawakkul* does not mean abandoning effort; rather, it reflects the belief that human beings are obligated to strive, while the ultimate outcome remains within the will of Allah SWT.

The value of *tawakkul* in *Layla Majnun* is reflected in the attitude of Syed Omri, who faces his circumstances while maintaining hope in Allah SWT. In the story, Syed Omri has a strong desire to have a child. Despite experiencing a period of waiting and anxiety, he continues to make efforts and pray to Allah SWT. This attitude demonstrates the relationship between human effort and surrender to God.

This depiction is reinforced when Syed Omri asks Allah to grant his wish. The novel describes his prayers and supplications with patience until he eventually receives what he hopes for (Ganjavi, 2020). This data demonstrates that *tawakkul* in the novel is not portrayed as a passive attitude but rather as a form of faith accompanied by effort and prayer.

The value of *tawakkul* is also evident when Majnun prays to Allah SWT. Despite suffering from the problems associated with his love, Majnun continues to direct his supplications toward God. This demonstrates that when facing difficulties in life, human beings always have Allah SWT as a place of reliance. Thus, the characters in the novel demonstrate that *tawakkul* can serve as a spiritual attitude in facing uncertainty, suffering, and unfulfilled desires.

This finding is consistent with the Islamic concept of morality, which positions *tawakkul* as an inner attitude developed after a person has made sincere efforts. Accordingly, the value of *tawakkul* found in *Layla Majnun* can be understood as trust in Allah's decree accompanied by effort, prayer, patience, and acceptance of the outcome determined by Him (Divarti, 2021). This is consistent with the words of Allah SWT in QS. Ali 'Imran verse 159:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"Then, when you have made a firm decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (QS. Ali 'Imran [3]: 159).

The verse demonstrates that *tawakkul* is associated with steadfastness after a person has made an effort and reached a decision. Therefore, the attitudes of Syed Omri and Majnun in the novel can be understood as forms of surrender to Allah after facing various circumstances in life.

b. Qana'ah

Another moral value identified in *Layla Majnun* is *qana'ah*. *Qana'ah* refers to accepting what Allah SWT has provided with sincerity and contentment without abandoning the obligation to continue making efforts. *Qana'ah* is associated with the ability to accept life circumstances proportionally and not make worldly desires the sole measure of happiness.

In *Layla Majnun*, the value of *qana'ah* is particularly evident in Majnun's attitude toward his life journey. Majnun accepts various circumstances that he experiences even when they do not correspond to his expectations. He maintains his faith and love and does not allow suffering to become a reason for abandoning his belief in Allah

SWT. At one point in the story, Majnun prays that his love remains within Allah's will and accepts his circumstances as part of his life journey (Ganjavi, 2020).

This data demonstrates that *qana'ah* in the novel is related to the ability to accept reality. Acceptance does not mean having no desires or ceasing to make efforts; rather, it demonstrates the ability to remain calm when reality does not correspond to expectations. This concept is consistent with the view that *qana'ah* involves accepting circumstances while continuing to make maximum efforts without allowing failure to become a reason for losing inner peace (Divarti, 2021).

The value of *qana'ah* can also be observed in the way Layla faces her circumstances. Although she lives in an environment characterized by wealth and various comforts, Layla does not regard material possessions as the primary purpose of life. This attitude demonstrates that a person's worth is not solely determined by wealth or luxury. Simplicity and the ability to control one's desires are important aspects of *qana'ah*.

Thus, the findings indicate that *qana'ah* in *Layla Majnun* is represented through acceptance of life's circumstances, moderation in pursuing worldly pleasures, and steadfastness when facing difficulties. This value provides an educational lesson that individuals need to develop the ability to control their desires and accept reality while continuing to strive to improve their lives (Mukaromah, 2023). This is consistent with the words of Allah SWT in QS. Ibrahim verse 7:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

"If you are grateful, I will surely increase you in favor." (QS. Ibrahim [14]: 7).

The verse demonstrates that accepting and being grateful for Allah's blessings is an important aspect of a Muslim's life.

c. Gratitude

Another moral value toward Allah SWT identified in the novel is gratitude. Gratitude refers to recognizing and appreciating the blessings bestowed by Allah SWT and using those blessings appropriately. Gratitude is not expressed merely through words but can also be manifested through actions that demonstrate happiness, appreciation, and concern for others.

In *Layla Majnun*, gratitude is evident when Syed Omri has a child after a long period of waiting. The birth of Qays is portrayed as a source of great happiness for Syed Omri and the surrounding community. He then opens his wealth and holds a celebration involving the community (Ganjavi, 2020). This event demonstrates that

happiness over receiving a blessing is not merely experienced personally but can also be shared with others.

Syed Omri's attitude demonstrates two forms of gratitude. First, inner gratitude, expressed through happiness for the blessing granted by Allah SWT. Second, gratitude through action, manifested by sharing happiness with the community. Thus, gratitude in the novel is not merely verbal but is realized through social action.

This finding demonstrates that gratitude is closely related to social concern. A person who realizes that their blessings are gifts from God is more likely to share those blessings and happiness with others. Therefore, the value of gratitude in *Layla Majnun* can be understood as both spiritual awareness and social behavior (Sihwati, A., & Marlina, 2020). The Prophet Muhammad (peace be upon him) also emphasized the importance of gratitude through his saying:

مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ

"Whoever does not thank people does not thank Allah." (HR. Abu Dawud and Tirmidhi).

This hadith reinforces the finding that gratitude toward Allah can be expressed through social behavior, including sharing goodness and appreciating others.

B. Moral Values toward Fellow Human Beings

a. Mutual Assistance

In addition to moral values concerning the relationship with Allah SWT, the study also identified moral values concerning relationships among fellow human beings, one of which is mutual assistance. Mutual assistance refers to providing help to others in need through material support, effort, attention, or encouragement. From an Islamic perspective, this attitude is an important element in developing harmonious social relationships.

The value of mutual assistance in *Layla Majnun* is reflected through the character of Syed Omri, who is portrayed as a ruler concerned with the poor and newcomers. He does not merely enjoy his wealth for his own benefit but also makes his resources available to those in need. The novel describes people who come to him as receiving kind treatment and assistance (Ganjavi, 2020).

This data demonstrates that wealth in the novel is not merely positioned as a symbol of power but also as a means of helping others. Syed Omri's attitude reflects social concern and generosity. This value is important because human beings are essentially social creatures who require relationships and assistance from others.

The value of mutual assistance is also evident when Layla's family welcomes a group from Bani Amir. The guests are received warmly and treated with respect (Ganjavi, 2020). This event demonstrates that helping and respecting others does not always take the form of material assistance. Providing good hospitality, welcoming guests, and treating others with respect are also forms of social morality.

Another finding is evident in Syed Omri's generosity in providing assistance to people in need. This action demonstrates that social concern can benefit not only the recipients of assistance but also those who provide it. By helping others, individuals can build better social relationships and contribute to a more harmonious society.

Based on the analysis, the value of mutual assistance in *Layla Majnun* can be categorized into several forms, namely helping people in need, honoring guests, sharing wealth, and demonstrating concern for the community. These values demonstrate that morality toward fellow human beings is not limited to personal relationships but also involves social responsibility (Ramadhan, R. I., dkk, 2022). Allah SWT states in QS. Al-Ma'idah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

"And cooperate in righteousness and piety." (QS. Al-Ma'idah [5]: 2).

This verse provides a foundation that mutual assistance in goodness is part of Islamic teachings. Therefore, the behavior of Syed Omri and Layla's family can be understood as a representation of social morality that is relevant to Islamic education.

Overall Discussion

Overall, the findings demonstrate that *Layla Majnun* contains moral values that can be examined from the perspective of Islamic education. These values are not conveyed solely through direct moral advice but are represented through the experiences and behaviors of the characters. This demonstrates that literary works can function as a medium for moral reflection because readers can understand moral values through the actions, conflicts, choices, and consequences experienced by the characters. This finding is consistent with research showing that literary works can function as a medium for moral education because moral values are conveyed through characterization, plot, dialogue, and the experiences of the characters (Irmu, R. F., dkk, 2024).

The main findings demonstrate that the moral values in *Layla Majnun* can be grouped into two principal dimensions: morality toward Allah SWT and morality toward fellow human beings. Morality toward Allah SWT includes *tarwakkul*, *qana'ah*, and gratitude, while morality toward fellow human beings is represented, among

others, through mutual assistance. These values demonstrate that *Layla Majnun* is not merely a story about the love between two characters but also presents spiritual and social issues that can serve as material for reflection in moral education. This finding reinforces previous research indicating that literary works can contain moral values toward Allah and fellow human beings, including *tawakkul*, gratitude, and mutual assistance (Sihwati, A., & Marlina, 2020).

4. CONCLUSION

Based on the findings, it can be concluded that Nizami Ganjavi's *Layla Majnun* does not merely present the love story between Qays and Layla but also represents moral values that are relevant to Islamic education. The moral values identified include morality toward Allah SWT, namely *tawakkul* (reliance on Allah), *qana'ah* (contentment), and gratitude, as well as morality toward fellow human beings in the form of mutual assistance. These values demonstrate that literary works can serve as a medium for moral reflection and learning because moral messages are conveyed through the characters, their actions, and their experiences. Therefore, *Layla Majnun* can be utilized as supplementary material in Islamic Religious Education, particularly to help students understand and actualize moral values in their daily lives. Future research is recommended to examine other Islamic educational values in *Layla Majnun* or compare it with other literary works to gain a broader understanding of the use of literary works as a medium for moral education.

Acknowledgments: The authors would like to express their sincere gratitude to all parties who provided support and assistance throughout the completion of this research. Special appreciation is extended to the academic institutions, lecturers, and colleagues who provided valuable guidance, suggestions, and technical support during the research and preparation of this article. The authors also gratefully acknowledge the support of all individuals who contributed directly or indirectly to the completion of this study.

Conflicts of Interest: The authors declare no conflict of interest. The authors confirm that there are no personal, financial, or professional circumstances that could have influenced the representation, analysis, or interpretation of the research findings.

REFERENCES

- Anna. (2018). Pendidikan akhlak dalam menghadapi problematika moral generasi muda. *Jurnal Pendidikan Islam*.
- Aprilian, R. (2021). Nilai-nilai akhlak dalam novel Dalam Mihrab Cinta karya Habiburrahman El Shirazy. *Jurnal Pendidikan Islam*.
- Dianita, N. (2023). Nilai-nilai akhlak dalam novel Janji karya Tere Liye dan

- relevansinya dengan materi Pendidikan Agama Islam dan Budi Pekerti. *Jurnal Pendidikan Agama Islam*.
- Divarti, D. (n.d.). [Artikel tentang nilai qana'ah/tawakal yang digunakan sebagai penguat konsep akhlak]. *Jurnal Pendidikan Islam*.
- Ganjavi, N. (2020). *Layla Majnun* (A. Noer Zaman, Trans.). Yogyakarta: Javanica.
- Irm, R. F., Salminawati, S., & Dahlan, Z. (2024). Nilai-nilai pendidikan akhlak pada film Sang Kiai terhadap penanaman akhlak dalam dunia pendidikan Islam kontemporer. *Ideguru: Jurnal Karya Ilmiah Guru*, 9(2), 918–924.
- Merry. (2020). Konsep mahabbah dalam novel Layla Majnun karya Nizami Ganjavi. *Jurnal Studi Islam*.
- Mukaromah, M. (2023). Nilai-nilai pendidikan akhlak dalam novel Cinta Dalam Ikhlas karya Kang Abay. *Jurnal Tawadhu*, 7(1), 62–74.
- Nata, A. (2014). *Akhlak Tasawuf dan Karakter Mulia*. Jakarta: Rajawali Per.
- Nihwan. (2011). Pendidikan Islam dan media pembelajaran dalam pembentukan karakter peserta didik. *Jurnal Pendidikan Islam*.
- Nurmala. (2021). Nilai pendidikan karakter dalam karya sastra sebagai media pembelajaran. *Jurnal Pendidikan Bahasa Dan Sastra*.
- Ramadhan, R. I., Lisnawati, S., & Asmahasanah, S. (2022). Nilai-nilai pendidikan akhlak dalam novel Surga yang Tak Dirindukan. *KOLONI*, 1(3), 162–168.
- Sihwati, A., & Marlina, M. (2020). Nilai-nilai pendidikan akhlak yang terkandung pada novel Dalam Mihrab Cinta karya Habiburrahman El-Shirazy. *Al-I'tibar: Jurnal Pendidikan Islam*, 7(1), 11–24.