



DIMENSIONS OF RELIGIOSITY IN ABIDAH EL KHALIEQY'S NOVELS

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Abstract

Literary works can depict various phenomena from various sectors, including cultural, social, political, psychological, and religious. Interestingly, in the research of literary works and religion, it is often distinguished between religion and non-religion, even though religion in literary works is universal. Therefore, this study aims to explain the dimensional aspects of religiosity in Abidah El Khalieqy's novels. The type of research is descriptive qualitative, using the religiosity theory approach by Glock and Stark. The data sources of this research are the novels *Geni Jora*, *Mataraisa*, *Bait-Bait Multazam*, and *Santri Cengkir*. Data collection uses reading and note-taking techniques, while this study uses *human interest*. Data validity is interrater and interrater techniques. Data analysis uses the method of comparing data, categorizing, presenting data, and making inferences. The results of this study show that religiosity in Abidah El Khalieqy's novels related to the five dimensions of Glock and Stark consists of a belief dimension, a belief practice dimension, a science dimension, an experience dimension, and an experience effect dimension. The conclusion explains that Glock and Stark's multidimensional typology of religiosity dimensions is universal in the treasures of Islamic culture. The problem presented in the novel is the problem between characters in achieving the lost dimension of religiosity, which functions as a human value and transcendence in obtaining the lost dimension in life.

Keywords: *dimensions of religiosity of Glock and Stark, universal, treasures of Islamic culture, Abidah El Khalieqy*

INTRODUCTION

Various research on religion and literary works has been widely researched in academic circles. El Hafiz and Aditya (2021) argued that religiosity is a fascinating phenomenon to study. Still, religiosity is often divided into religion and non-religion so that the meaning of religiosity becomes diverse. Holdcroft (2006) argues that complex meanings define religiosity by various meanings and intentions. Religion can mean belief in God, and religiosity, which means devotion to a religion, becomes a practice (Muhaimin, 2002; Davidsen, 2016). Religiosity can be intrinsic or extrinsic; inherent religiosity refers to the religion that explains the individual's way of life, while extrinsic religiosity is more concerned with behavior and can also be related to non-religious factors (Elhag et al, 2022; Johnson-Kwochka et al, 2022). This, religion reinforces transcendence and emphasizes the humanist side.

The idea of religiosity begins with the multidimensionality of religiosity developed by Glock (El-Menouar & Stiftung, 2014; Amir, 2017; Helmiati, 2021). The multidimensional diversity can be further categorized based on the dimensions of religiosity (Stroope & Baker, 2018).

Religiosity can be classified into five, namely the experience dimension, the ritual dimension of belief, the belief dimension, the religious knowledge dimension, and the effect dimension. Its manifestation involves various activities and processions of belief practices, performances, beliefs, rituals, and other activities. The activity of aspects grouped into five dimensions of religiosity has meaningful content so that circumstances and actions can represent it (Glock & Stark, 1965).

Religiosity can also contain moral teachings that can be used in everyday life. (Reza,

2013). Morality is different from religion (Kusuma, 2015). Oktafiani (2018) stated that one's view of oneself as a talent must develop towards His perfection. Darma (Ratnawati et al., 2002) said that morals can evoke human religiosity as readers. This thought distinguishes the meaning of morals and religion, but morals are also related to religiosity. Religion is an issue about humans with a whole and deep in the human heart. Religious values are closely related to humans with humans, as well as humans with God. Religious values include human relationships with God, relationships with other humans, and relationships with self (Nurgiyantoro, 2019).

Religiosity has a relationship with literary works because there are elements of religion in them so that it can be a form of communication between religion and literary works and as a means of revealing religious values because, in principle, literature is religious. (Mangunwijaya, 1988; Neal et al, 2003; Feldt, 2016).. Literary works that contain spiritual elements include Hamzah Fansuri with *his Syairnya Perahu*, Hamka with *Tenggelamnya Kapal Van Der Wijck* (1962), Habiburrahman El Shirazy with *Ayat-Ayat Cinta* (2008), *Api Tauhid* (2014), *Dalam Mirhab Cinta* (2010). Asma Nadia with *Assalamualaikum Beijing* (2013), *Heaven Tak Dirindukan* (2014). Ahmad Fuadi with *Negeri 5 Menara* (2009), *Rantau 3 Warna* (2011), and *Anak Rantau* (2017). The author is one example of a writer who brings religious elements, not only limited to reading and forgetting but there are positive values in literary works. Teeuw (1993) states that literature is the fourth path of truth, after religion, philosophy, and science.

Women writers now occupy an essential position in the literary authorship of the modern canon (Arimbi, 2009). The development of both is enjoyed by academic activists such as Abidah El Khalieqy, a prolific female writer writing religious literature; her novels often voice the struggle of women, including *Perempuan Berkalung Sorban* (2001), *Atas Singgasana* (2003), *Geni Jora* (2004), *Mahabbah Rindu* (2008), *Mikraj Odyssey* (2009), *Menebus Dream* (2010), *Mata Raisa* (2012), *Bait-Bait Multazam* (2015), *Mimpi Anak Pulau* (2015), *Nyanyain Seribu Bulan* (2016), *Santri Cengkir* (2016), and *Kartini* (2017).

Research on religiosity has been conducted in Indonesia, and many previous studies have discussed religiosity. Dunicliff-Vizthum (2016) The study in this research is religion in C. S. Lewis's *The Chronicles of Narnia* and J. K. Rowling's *Harry Potter*. The result of her research is an exploration of the critical role of religion in children's literature to overcome issues around doubt, fear, and anxiety. Friedman (2017) examined Tolkien's novel *The Hobbit*. The results showed that the novel's author, Tolkien, asked his readers to do something more fundamental by practicing spiritual growth. Wahyudi & Efendi (2020) studied the value of religiosity in the novel *Entrok* by Okky Madasari, which describes Marni's religious values contained in the book in terms of 1) belief dimension (ideological); 2) worship dimension (ritualistic); 3) appreciation dimension (*experiential*); 4) religious knowledge dimension (intellectual); and 5) practice dimension (consequence). Hartini et al. (2020) studied the dimensions of religiosity in the novel *Pudarnya Pesona Cleopatra* by Habbiburrahman El Shirazy. The results of this study also showed that there were 18 dimensions of religiosity, including 3 data on the dimension of belief, 3 data on the dimension of worship, 5 data on the dimension of experience, 4 data on the dimension of religious knowledge, and 3 data on the dimension of effects.

Research Carah (2021) examines religion, power, and ideology in the *Harry Potter* novels; the results show the existence of Emile Durkheim's theory of religion, which discusses the various "religions" that exist in the novels and relates them to the entrenched social system in which individual relations occur. Secondly, it discusses Antonio Gramsci's idea of hegemony and Marx's idea of religion as "ideology" to emphasize the function of religion in justifying inequality and injustice. Tjahjonoa and Oktavia (2021) showed that the body is seen as mortal and religious in the belief dimension found in poetry. In the practice dimension, the body is used to fulfill economic needs and also as a means of meeting God. In spirituality, the body becomes a means of God's presence in various forms of love, care, and warmth. The three dimensions support and complement each other. In addition,

research from Khoiriyah et al. (2023) examines the values of religiosity in the novel *Merasa Pintar, Bodoh Saja Tak Punya* by Rusdi Mathari. The results show that people tend to carry out activities or habits that are merely formalities even though they have religious meaning.

Based on the above explanation of relevant studies, it can be understood that most previous studies raised the dimension of religiosity in one or two literary works in general. On the other hand, this research focuses more on four novels studied in Abidah El Khalieqy's works. This research aims to explain the multidimensional typology of Glock and Stark's thoughts on the dimensions of religiosity contained in the novels *Geni Jora*, *Mataraisa*, *Bait-Bait Multazam* and *Santri Cengkir* by Abidah El Khalieqy, which are universal.

METHOD

This research is a descriptive qualitative research. The intended purpose is to explain the dimensions of religiosity of Glock and Stark's typology of thought in Abidah El Khalieqy's novels, namely *Geni Jora*, *Mataraisa*, *Bait-Bait Multazam*, and *Santri Cengkir*. The source of data is determined according to the main objective, namely, Abidah El Khalieqy's novels that raise religious journeys in her novels.

The data collection techniques used were reading and note-taking techniques. The reading technique was carried out by reading carefully and thoroughly from the data source to find an overview of the four novels' dimensions of belief, practice, knowledge, experience, and consequences. The data were then recorded in a table and classified based on the categories in the novels. The data analysis technique used is a qualitative descriptive analysis technique based on the theory of religiosity from Glock and Stark. The data analysis technique used in qualitative analysis has three stages: data condensation, data presentation, and conclusion drawing. Miles, Huberman, & Saldana (2014) The steps are as follows: (1) comparing data, coding data, classifying and grouping data into similar category focuses ;(2) Categorisation, grouping data, and entering data into the specified categories. (3) Data presentation, presented in a table to make interpreting the analysis carried out briefly easier. (4) Making inferences: After the data is categorized and presented in a table and then interpreted, the next step must be to conclude with the research findings.

FINDINGS AND DISCUSSION

Findings

The findings of this research include aspects of the dimensions of religiosity on the dimensions of belief, the dimensions of the practice of faith and religion, the dimensions of understanding the science of belief and religion, the dimensions of the experience of belief and religion, the dimensions of the effects of the knowledge of belief and religious activities contained in Abidah El Khalieqy's novels in table 1 below.

Table 1. Data Dimensions of Religiosity in Abidah El Khalieqy's Novels

No.	Form	Category	Title Novel				Total	
			<i>G</i> <i>J</i>	<i>M</i> <i>R</i>	<i>BBM</i>	<i>S</i> <i>C</i>	<i>f</i>	%
1.	Dimensions of belief	Believing in the almighty	5	0	1	3	9	47
		Believing in the existence of a book as a guide in carrying out the Commandments	4	2	0	2	6	31
		Belief in heaven and hell	1	0	0	0	1	5
		Believe in certainty and the provisions of the Creator	1	0	0	0	8	42
	Total data	11	2	1	5	19	100	
2.	Dimensions of Belief and Religious Practice	Desire to perform prayers without coercion	3	4	2	3	12	46
		The desire to withhold something that is desired	1	0	0	0	1	4

No.	Form	Category	Title Novel				Total	
			<i>G</i> <i>J</i>	<i>M</i> <i>R</i>	<i>BBM</i>	<i>S</i> <i>C</i>	<i>f</i>	%
		The desire to share with his creatures	0	1	0	0	1	4
		The desire to visit a great place.	0	1	2	2	5	19
		Performing scripture readings	0	3	2	3	8	30
	Total Data		4	9	8	8	26	100
3.	Dimensions of Understand Science Beliefs and Religion (<i>Religious knowledge</i>)	Knowledge of the content of scripture	0	1	0	1	2	8
		Understanding the central teachings that must be believed and implemented	0	6	2	0	8	30
		Understanding religious law	1	0	3	3	7	26
		Knowledge of religious history	1	0	1	1	3	11
		Understanding the central teachings that must be believed and implemented	1	0	2	1	4	15
	Total Data		5	7	8	6	26	100
4	Dimensions of belief and religious experience (<i>Religious Feeling</i>)	A feeling of closeness or familiarity with the Creator	0	0	1	1	2	28
		The feeling of surrendering oneself in a positive way to the Creator.	2	0	0	1	3	21
		The feeling of solemnity when performing worship	1	2	2	0	5	35
		Feelings were stirred when I heard the recitation of the holy verses.	0	0	0	1	1	7
		The feeling of being grateful for all the favors that God has given.	0	3	0	0	3	35
	Total Data		3	5	3	3	14	100
5.	Dimensions of Effects Experiences of Beliefs and Religious Activities (<i>Religious Effect</i>)	Likes to help	3	2	2	1	8	57
		Forgive	0	0	2	1	3	21
		Love each other	0	1	1	1	3	21
	Total Data		3	3	5	3	14	100
	Grand Total of Data		26	26	25	25	72	

Description:

- i. GJ : Abidah El Khalieqy's novel *Geni Jora*
- ii. MR : Abidah El Khalieqy's novel *Mataraisa*
- iii. BBM : Abidah El Khalieqy's novel *Bait-Bait Multazam*
- iv. SC : The novel *Santri Cengkir* by Abidah El Khalieqy

Based on the table above, the aspect of the religiosity dimension tries to reveal more universal themes in the four novels Abidah El Khalieqy studied. These various themes are explored in the frame of the dimensions of religiosity by paying attention to the dimensions of belief, practice, knowledge, experience, and the effects of experience (Glock & Stark, 1965). The data in the multidimensionality were selected based on various categories of occurrence. The category of occurrence with one data is displayed in Table 1 because the category data is very minimal to fill the dimensions of religiosity; the more variants of the category, the more coverage of religiosity in the novel from all aspects of life. The data displayed above also have the opportunity to appear in different categories. Therefore, specific data has many categories of religiosity dimensions; it does not rule out the

possibility that data discussed in the sub-category is being discussed again in the following sub-category.

Discussion

Results of Aspect Analysis of the Dimensions of Religiosity in Abidah El Khalieqy's Novels

The dimensions of religiosity in Abidah El Khalieqy's novel are grouped into five dimensions of religiosity, namely the dimension of *religious* beliefs, the dimension of spiritual practice, the dimension of understanding *religious knowledge*, the dimension of religious experience, the dimension of religious experience, the dimension of *religious* effect. Each of these findings is an outline grouping. Based on the grouping of table 1. The aspects of religiosity in Abidah El Khalieqy's novel are known. The following explains the aspects of Glock and Stark's religiosity dimensions in Abidah El Khalieqy's novel.

The Belief Dimension of Religious Belief

The dimension of belief concerns a person's obedience to God commands, including how to behave according to the beliefs that are carried out and are more directed towards the teachings of God and understanding religious values. This form is based on the teachings of God and the Prophet by carrying out His commands, avoiding His prohibitions, praying to the Creator, and being guided by the holy book. Religious beliefs in Abidah El Khalieqy's novel are identified in events that lead to the dimensions of faith and religion.

"He strongly believes in the certainty and provisions of the Creator with what he earns in his daily life. Today's income is to be enjoyed today. Moreover, tomorrow's affairs do not need to be thought about. The important thing is to still believe in the certainty and provisions of the Creator for what is given by the Giver".

(El Khalieqy, 2016:218).

Santri Cengkir strives to remind and strengthen each other in beliefs and beliefs. These beliefs can be dogmatic because the central teachings or beliefs that must be accepted as accurate and sound cannot be denied and doubted. The dimension of belief is the extent to which a person accepts things that invite him to the teachings of his religion. This dimension is a picture of a person in his belief and belief in the religion he adheres to. A person must also hold fast to the religion he adheres to. Belief religiosity is a person's belief in God, characterized by piety and religious fervor. The higher the piety and religious fervor, the stronger the faith in God (Mastiyah, 2018; Salleh, 2012). The religious concept of food is the same as other concepts, namely, to maintain the safety of the soul, body, and mind. Food has a significant impact on a person's life, whether it is food worth consuming or not worth consuming (Syukriya & Faridah, 2019).

"So, my birth was celebrated by cutting up a pig. After I converted to Islam, the pig would become a subject of ridicule for my siblings, who were so angry at my decision to convert, especially Martha. Perhaps she felt she had done the most to look after and educate me. So, I can understand".

(El Khalieqy, 2012:72)

A person who embraces his religion will observe His commands and prohibitions in the form of eating and drinking that is fit for consumption in his faith. Whether or not the food on each day is proper, the behavior will be good, the heart will be alive, it will be the reason for the acceptance of prayers, and it will be beneficial for the mind and body. By avoiding prohibitions and drawing closer to His goodness, the subject will become more dominant in well-being. Avoiding these actions is a behavior from the dimension of practice.

However, these actions are also included in the beliefs of each individual related to the dimension of belief in the beliefs and religion displayed on them; in line with research conducted by Hartini (2021), the results show that the dimension of belief is shown by the character's belief by the religious teachings he adheres to.

Dimensions of Belief and Religious Practice

The dimension of religious belief and practice is related to the variety of religious activities carried out directly. The dimension of belief and religious practice is part of worship activities carried out individually or in groups. The ritualistic dimension of practice includes activities such as praying, refraining, sharing, going to a great place when able, reading holy books, and praying, fasting, avoiding intoxicating drinks, dressing nice and neat (Djamaludn et al., et al.; Tiliouine et al., et al.).

"Sonya remained silent. She even buried her face under the pillow. We did not care. After smelling the fragrant aroma of Elya's homemade coffee, I stepped out. We prayed tahajud in the mosque and traveled through the night."

(El Khalieqy, 2009:116)

My character and Elya rushed to get up and pray at the place of worship. This behavior explains that worship is an obligation, so there is no compulsion. The scope of religion has dimensions, one of which is divided into parts of worship, including prayer, sharing, self-restraint, and self-control. (Salleh, 2012; Saleh, 2022). Sembahyang, described by Aku when waking up from sleep, this behavior is a sign that the life of a religious person does not escape the worship of religious practices. This is reinforced by Darajat's (2000) opinion that it has become a decree for humans to make prayer an act of worship.

"Arriving at the large mosque inherited from a Sunan of the Nine Guardians, Raisa prayed and took a break to relax her joints while reciting dhikr. Recalling the tilted skullcap; she recited a prayer".

(El Khalieqy, 2012:25)

Raisa performs activities of belief and religious practices; the behavior performed by Raisa is based on religious commands that are always carried out without coercion. Behavior in religion includes prayer or worship. Praying and praying with good words are included in the practice dimension. It is related to behavior or behavior well so that it becomes a representation of a person's practice dimension. A person's maintained spiritual level will make a person control and direct behavior and attitudes that are beneficial. (Ariyanto et al., 2012). The good practice of religious teachings to reach heaven leads to a form of soul vibration, namely the emotion of belief. Furthermore, Koentjaraningrat (2007) stated that the emotion of trust is a desire or urge to perform further religious actions. This is where the role of activity and practice a person needs is represented through Abidah El Khalieqy's novels. This is in line with research by Friedman (2017) that religiosity in novels must also impact each reader to become a better person in their behavior.

Dimensions of Understanding of Beliefs and Religious Knowledge

The religiosity dimension of religious knowledge explains how far a person knows about the teachings of his religion, or a person at least knows the basics related to beliefs, rites, scriptures, history, and traditions. This relates to a person's activity to know the teachings of his religion. Not only that, the dialogue between characters explains that the dialogue can instill the growth of knowledge through the contribution of women (Noor, 2020).

"There was a queen who rivaled angels in beauty, building a palace of a whole level with luxuries never seen in history. All kinds of white pearls, green emeralds, red yachts, yellow, black gold, white, yellow, silver, and abjad stones were collected on her throne. He lived among the Himyar people in the city of Yemen. She had built a Ma'rab dam. She was Queen Balqis bint Hadah who had so much power with an advanced, luxurious, and strong kingdom, said my stepmother, Fatimah."

(El Khalieqy, 2009:85).

The quote above explains the knowledge of Ibu Jora's character, telling the history of Queen Balqis; historical knowledge is related to the depth or understanding of an individual who reflects exemplary as a source of teaching knowledge of beliefs that contain historical value. Prophetic history has its uses, one of which is as an exemplary factor, mirror, comparison, improvement of circumstances, and as indispensable knowledge, both general and academic; the use of educational history includes two aspects, namely general and academic uses. The intellectuality related to religious teachings will appear in the following quotation (Mustofa, 1999; Suriana, 2013).

"Although this is not the first time I have discussed Islam, talking to Bang Muhsin satisfies my mind and heart. Maybe it was because he was old enough, and his religious knowledge was broader than my Muslim friends in high school. Since that afternoon, I have become addicted to chatting with Bang Muhsin, a simple shop owner who likes to wear a white cap. Apart from asking questions about Islam that made me curious, Bang Muhsin began to dare to advise me quietly about the wrong behavior we did next to his shop."

(El Khalieqy, 2015:93)

Henry is a Christian, and Bang Henry is a Muslim; in this case, religion is different, but they can still enjoy the harmony of life. This attitude is an attitude of maturity in religious adherents, accompanied by religious knowledge not to hurt each other. This is conveyed by Najati (2005) Najati (2005) explains that the intellectual dimension includes thinking about the universe and God's creation and is always sourced from science that is worth reality and thorough. Religion is also a tool of hatred, so people become easily led by issues of hatred that lead to religious prejudice, which ultimately leads to forms of discrimination that occur in society. Religion is not entirely a trigger factor for religious conflict or acts of intolerance. However, non-religious factors, such as religion, are often considered a trigger for a conflict (Noor, 2020; Noor et al, 2021). Therefore, the explanation above suggests that the intellectual dimension of religious understanding of the religious teachings studied is teaching related to transcendence and humanism so that religious understanding and lessons regarding beliefs and practices are applied in everyday life. In line with research, Sarah (2021) emphasizes that the *Harry Potter* novels always emphasize intellectual thinking on the role and function of religion in injustice and equality in each individual.

Dimensions of belief and religious experience (Religious Feeling)

The novel *Geni Jora* shows the experiential dimension of belief and religion that is realized in the activities in the novel. The experiential dimension relates to the spiritual experience of belief experienced by an individual or a group of people.

"After doing her regular activities, Raisa likes to find balance in music. Sometimes, she tunes in the Qur'anic mutual, alternating with the mood of her heart, and as she sits on the sofa in the living room, classical music slowly plays, transporting her soul to a pleasant dreamland." (El Khalieqy, 2012:6)

Raisa has a phenomenon to represent religious experience through various activities. The representation depicted through Raisa's character is more due to the fact that it

measures the psychological, psychic, and inner condition of a person who is a religious practitioner. (Ahmad, 2019). Experience in worship aims to purify the soul or spirit, which has a negative side in actions directly prohibited by God's command. Meanwhile, positive actions will lead the way to get closer to God. Worship by His instructions will indirectly refer to things that are positive in their behavior, such as feeling calm, happiness, and other benefits.

"One more thing that has become Kyai Salmanan's tradition is that he is fond of grave pilgrimages. He comes to eat the saints. He also encourages his students, children, and family to make grave pilgrimages. According to him, grave pilgrimage has many benefits, so we always remember death and want to do good to anyone anywhere before the angel Izrail picks him up."

(El Khalieqy, 2016: 112)

He was feeling the warning and help from God that making a grave pilgrimage warns of death because death can come at any time without knowing when and where. Pilgrimage can be interpreted as a journey of religious belief, from the external side to the holy site, while from the internal side, it has a spiritual purpose, as a journey to seek truth with the sacred. Communicating with God is very important so that the relationship between humans and God through feelings can be established and is considered a sign of his power. Visiting a sacred rite is not only a matter of religion but also the history, customs, and beliefs of people or groups for specific purposes (Collins-Kreiner, 2010; Wea et al, 2023). Based on this explanation, it can be broadly understood by several experts on religiosity. The dimensions of religiosity include not only religious activities that a person has experienced as a perpetrator of belief experiences. The experience of trust activities can remind us of previous acts of trust. In line with the research, Tjahjono and Oktavia (2021), in the experiential dimension, pay more attention to the feeling of God's presence in various forms: love, care, and warmth contained in literary works.

Dimensions of the Effects of Experiences of Belief and Religious Activities (Religious Effect)

The effect dimension of the experience of belief activities in Abidah El Khalieqy's novel is also constructed in consequentialism, which refers to the level of a person in behaving by his religious teachings or how far a person can apply his religious teachings in his daily behavior. Indicators of activity dimensions of the effects of belief and religious experience include helpful behavior, forgiving, loving each other, loving each other, always optimistic in facing problems, not easily despairing, being flexible in dealing with various problems, being responsible for all actions, and taking care of others (Djamaludin et al., 2000). Showing mutual affection is a form of the effect of the experience of trust between fellow humans that can build closeness; this can be seen in the following quote.

"For everyone, remember that God created us to not mess around. He is serious. Moreover, His punishments for us are also serious. So, no more questions: What are we living for? What are novels and books written for?"

(El Khalieqy, 2012:107)

He was explaining to his students to be serious about the affairs of this world and the hereafter regarding the applicable punishments. Punishment is the effect of causation by individuals or groups for mistakes or a form of prevention (Syahputra, 2023). So educators deliberately and consciously given to those who make a mistake should be more careful in living it.

"A life that is truly alive. A life that is full of sweat, but enjoyable. Not a life that dries up and gets thinner every day, then finally dies before it has gone."

(El Khalieqy, 2015, p. 89)

The value of accepting the truth and taking responsibility for all the actions of the statement, according to what the character feels in the dialogue of the sentence, gives effect. Based on the quote, it is known that the effect dimension not only emphasizes a person carrying out religious activities but also emphasizes a vital essence. Furthermore, Aprilia (2019) stated that the core of the effect dimension is acceptance, which means recognizing the truth of belief activities and strengthening faith. Believing in the truth of the teachings of belief also affects one's behavior and faith.

"Slamet emphasized to his friends that they should maintain the image of Hajj and the Ministry of Religious Affairs. He emphasized that we need to protect the Hajj funds because the people mandate these funds. Allah will curse us if we are careless or treacherous with that mandate. Wherever and whenever he is, he always emphasizes that the employees and Hajj officers should maintain this mandate and always intend to worship as servants of the ummah".

(El Khalieqy, 2016: 433)

The dimension of religiosity manifests in maintaining the mandate as a sense of responsibility as a leader. This form represents the experiential effect dimension, which is the level of a person's behavior motivated by the teachings of his religion. The behavior in question is that of fellow human beings, as individuals, who relate and interact with each other as a trait of mutual care. On the other hand, Slamet's character has a Javanese background that emphasizes ethics, manners, and the value of sincerity. In addition, the religiosity of Javanese people always fosters optimism and independence, which emphasizes the power of religion (Krissandi et al., 2023). The quote emphasizes that the effect dimension emphasizes a person carrying out religious activities and the essence contained in the effect dimension. In line with the research of Dunncliff-Vizthum (2016), the essence of carrying out these behaviors must be taught from an early age, precisely in the development of children who instill aspects of religiosity in every behavior.

CONCLUSION

Based on the results of research and discussion of the dimensions of religiosity in Abidah El Khalieqy's novels entitled *Geni Jora*, *Mata Raissa*, *Bait-Bait Multazam*, and *Santri Cengkir*, it is found that the discussion is universal or comprehensive and can be accepted in one particular religion but represents several religions in her novels. The religious dimension related to Glock's five dimensions consists of the dimension of belief in the novel related to one's obedience to God's commands, regarding behavioral attitudes according to the beliefs that are carried out and are more directed towards the teachings of God and understanding religious values, this form of behavior is based on the teachings of God and the Prophet by carrying out orders and staying away from His prohibitions. The dimension of belief and religious practice relates to various individual or group activities. The practice of belief and religion can be grouped into aspects of celebrating holidays and prayer rituals. The dimension of understanding the science of belief regarding the central teachings of his religion as contained in his holy book, the teachings of Islam, the content of the dimension of understanding the science of belief includes knowledge of the contents of the book, the central teachings that must be believed and implemented, religious law, and religious history. The dimension of experience relates to the spiritual experience of belief experienced by individuals or groups. The dimension of the effect of the experience of belief activities is the effect of how far a person's spiritual meaning is, including helpful behavior,

forgiveness, mutual love, mutual love, always optimistic in facing problems, not easily discouraged, flexible in dealing with various problems, responsible for all actions and protecting the environment.

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