

**An Analysis of *Islamic Educational Values from Social Perspective*  
in Nathaniel Hawthorne's Novel "*The Scarlet Letter*"**



**UNDERGRADUATE THESIS**

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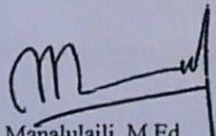
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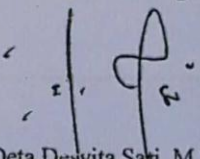
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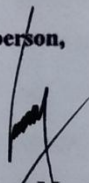
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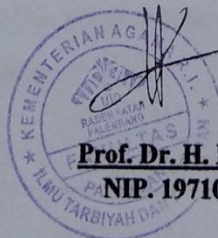


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## **DEDICATION**

*With all of my love, I dedicate this thesis to:*

- ❖ *Allah SWT, who has given me blessing and mercy all my life*
- ❖ *My beloved father and mother who have given full of love, attention, motivation and pray. Thanks for all your affection and endless love. Without you all, I am nothing.*
- ❖ *My gorgeous brother and sisters who have given me support and motivation.*
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- ❖ *My college English Education Study Program of UIN Raden Fatah Palembang.*

**MOTTO**

**RISE & SHINE**

**STATEMENT PAGE**

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State that:

1. All the data, information, interpretation, and conclusions presented in this thesis, except for those indicated by the sources, are the results of my observation, process and thought with the guidance of my advisors.
2. The thesis that I wrote is original and has never been handed in for another academic degree, neither at UIN Raden Fatah Palembang nor other universities.

This statement is made truthfully and if one day there is evidence of forgery in the above statement, I am willing to accept the academic sanction of cancellation of my undergraduate degree that I have received through this thesis.

Palembang, December 2017

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*Alhamdulillahirabbil'alamiin* all praises are given by the writer to Allah SWT, the Lord of the world, the Greatest of the greats. Only by His power, bestowal, affection, and guidance, the writer can finish her thesis. Peace and Blessing be upon to our beloved Prophet, Muhammad SAW, his family, his companions, and his followers.

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Palembang

The writer,

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**An Analysis of Islamic Educational Values from Social Perspective in  
Nathaniel Hawthorne's Novel "The Scarlet Letter"**

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**Abstract**

The purpose of this study is to analyze Islamic educational values taken from *The Scarlet Letter* novel written by Nathaniel Howthorne. The objectives of the study was to find out the Islamic educational values in terms of the researcher's perspectives and social perspectives in Nathaniel Howthorne's novel, *The Scarlet Letter*. This study was a descriptive qualitative research. The data were collected by using triangulation technique. In analyzing the data, social perspectives in terms of readers orientation approach were used. After analyzing the novel of *The Scarlet Letter*, it was found that some ethics values like commitement, respect, discipline, responsibility, caring, justice, benevolance, love, generosity, solidarity, tolerance, honesty, compassion, good judgement, and, courage. The message of the novel might contribute to be any solution to problems the readers are facing today. They should live among others in peaceful atmosphere, helping one another, respecting one another and appreciating ethics values to create a better life.

**Keywords:** Islamic educational values, novel, the scarlet letter

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## CHAPTER I

### INTRODUCTION

This chapter presents: (1) background; (2) problems of the study; (3) objectives of the study; and (5) significances of the study.

#### 1.1. Background

According to Klarer (2004, p.1), in most cases, etymologically, the Latin word “litteratura” is derived from “littera” (letter), which is the smallest element of alphabetical writing. He origins of the two central terms are, therefore, not of great help in defining literature or text. It is more enlightening to look at literature or text as cultural and historical phenomena literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word. The definitions, therefore, usually include additional adjectives such as aesthetic or artistic to distinguish literary works from texts such as newspapers, scientific textbooks, magazines, legal documents, brochures, and so on.

Klarer (2004, p.1) also adds that literature can be said as a creative writing by an author with aesthetic values which makes literature regarded as an art. Literature as a writing form differentiates its form from other art products, and its aesthetic or artistic values make it different from other writings. In accordance with the explanation above, literature is a something which give an information, knowledge, experience and open

point of view about outside world either history, culture, and moral values or knowledge and biography learning of someone.

Reading a literature can give some contributions to human life. There are some Islamic educational values stated implicitly and explicitly when someone read a literature especially in this novel which relate to the goodness of the readers in life. Rossenblatt (1983, as cited in Inderawati, 2012) defines literature is allowing the readers to view his own personality and his problems objectively and solve it better and giving reality to the adults of different value systems so that they are free from fear, guilt, and uncertainty.

In this research, the researcher limits the study by discussing prose, especially fiction prose itself. According to Ade (2014), they are three broad types of literature, these are drama, poetry and prose. Prose is the written equivalent of the spoken language. It is written in words, phrases, sentences, paragraphs and chapters; and utilizes punctuation, grammar and vocabulary to develop its message. Prose itself is made up of fiction and nonfiction. Fiction includes: Novels, Mystery, Detective, Romance, Short stories, Historical fiction (Rai Technology University, 2013).

The researcher focused on fiction prose in relation to novel. The term of novel speaks of an art that looks to find new ways to explore human nature and to entertain, to bring an audience in, and allow them the chance to experience foreign situations and characters, and thereby learn something about themselves and others (Goodyer 2008, p. 13).

From the description above, it can be concluded that novel is an imagination story that can bring our imagination into the story about, not only imagination but also the strong feeling of the story brings the reader's heart and mind into the story with purpose the readers involved in the story. Moreover, definition of the novel form is its interest in human psychology. Novels are free to probe the inner recesses of both mind and heart. By the end of a novel, it may have developed a deep sympathy and, perhaps, some kind of identification with the characters. In addition, to examining human communities, then, the novel explores the nature of consciousness itself. (Spurgin 2006, p.1).

In brief a novel contains a deep meaning and has a strong message and left a significant impression on it. The novels that give a literary value will give impact and influences the mindset and it will be much more meaningful, because of the moral message which deeply gives very impression to the readers. It is not only the words used in the story but also it has implied meaning in it. By using the style of literature language result in special view on the story itself and it can increase the vocabularies and the knowledge of literature.

In addition, Babae and Roselezam (2014, p.83) state that literature can help the students enhance their perception of other cultures and societies. Also, literary texts can consider authentic subjects like love and war that one may experience in the real world. Indeed, literature is representational instead of referential. While referential language tends to

communicate at only one level and is informational, representational language of literature considers the students and involves their feelings and perceptions of the real world. Literary texts help the students to activate their imagination and develop their emotions.

The novel of *The Scarlet Letter* was written by Nathaniel Hawthorne in 1850. The story of the novel tells about an adultery by Hester Prynne and Reverend Arthur Dimmesdale. In the Puritan era an adultery get a punishment by wearing the scarlet letter. In fact the book was an instant bestseller, a term not yet in use. *The Scarlet Letter* was one of the first printing of 2,500 copies sold out in 10 days. The popularity of novel *The Scarlet Letter* has made it into film. Then, in 1979 public television also took a shot at adapting the novel for the small screen, giving us a faithful miniseries that's a favorite for in-class screenings.

The researcher chose novel *The Scarlet Letter* to find out is there any Islamic educational values in western novel and according to preliminary research gave moral lesson for the readers to do the goodness and find the righteousness way, and because nowadays a lot of criminal scene showed on TV in term of sinetron (sinema electronic) like in Anak Jalanan on RCTI. From the scene the watchers know some of the person in the characterization are not good they acted as bad person by conducting some riots, rumble, and the juvenile delinquency, intercourse and they do actions out of control. In this novel, there were many ethics educational



values which are valuable for the readers. It has something to do with good morality and character building of a nation.

In addition Permenristekdikti (2015) states that every graduate of education program has to possess the ethics values for the character building. The values are. (1) belief in the One supreme God and capable of showing the religious ethics; (2) respecting the high values of humanity in performing tasks are based on religion, moral and ethics; (3) acting as citizen who has the pride and love to the homeland possession of nationality and sense of responsibility to the nation; (4) the students have to live and practice the religion values that they embrace. Such as honest behavior, discipline, responsibility, care, politeness, responsive and pro-active and show attitude as part of the solution to various problems in interacting effectively with the social and natural environment and in putting themselves reflecting the nation in the association of the world. The *Scarlet Letter* itself brings the readers in imagination and develop readers' mind about the new things that the readers never know it before. And also it can increase readers comprehending about knowledge, experiences, human problems, cultures and human interest.

In Indonesia, Islam is a dominant religion teaching about the goodness for one another, studying knowledge and reading more. Many values have something to do with this research and related to surah in Holy Koran which states.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْحَبْلِ وَأَبْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ  
مُخْتَالًا فَخُورًا ﴿٣٦﴾﴾

Meaning: *Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful (An-Nisa : 36).*

This surah tells about Worship God and consider no one equal to Him. Doing the good deeds and love each other.

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۙ

Meaning: *Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do (Al-Mujadila : 11).*

This surah tells about the importance to learn knowledge more and more for raising the degree.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾  
الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: (1) Recite in the name of your Lord who created. (2) Created man from a clinging substance. (3) Recite, and your Lord is

*the most Generous (4) Who taught by the pen (5) Taught man that which he knew not.*

Surah Al-Alaq teaches human to read more because by reading we can get knowledge in relation to reading, novel as one of the sources can give a positive impact to the readers.

Taking into consideration, what the researcher has documented above, the researcher was interested in conducting a research entitled “**An Analysis of Islamic Educational Values from Social Perspective in Nathaniel Hawthorne’s Novel “*The Scarlet Letter*”**”

## **1.2. Problem of the Study**

Based on the general background of the study above, the problem is formulated as follows:

1. What are the types of Islamic educational values found in Nathaniel Hawthorne’s novel, *The Scarlet Letter* in terms the researcher’s perspectives and social perspectives?

## **1.3. Objective of the Study**

Based on the problems above, the objectives of the study is to find out the Islamic educational values in terms of the researcher’s perspectives and social perspectives in Nathaniel Hawthorne’s novel, *The Scarlet Letter*.

## **1.4. Significance of the Study**

The results of this study are useful for teachers/lecturers, students researchers and other researchers.

1. For teachers/lecturers, it gives an input to use this novel as a media in teaching literature. Beside, teachers can read this novel to motivate their students, because there are many moral values in it.
2. For students, by reading this novel, students can analyze it from many aspects and get motivations such as struggling, honesty, loving, respecting, and etc.
3. For researcher, the result of this research can be used as a contribution for adding her knowledge and understand how to analyze a novel well. Besides, it is hoped can be a media for the researcher to use a novel and give education value in teaching English.
4. For other researchers, it can be used as a reference to investigate other values of the novel.

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter presents: (1) concept of Analysis; (2) concept of language; (3) concept of literature; (4) elements of literature; (5) advantages of literature; (6) concept of novel; (6) kinds of novel; (7) concept of Islamic value (8) kinds of ethics values; (9) intrinsic elements of novel; (10) summary of *The Scarlet Letter*; (11) biography of Nathaniel Howthorne; and (11) previous related studies.

#### **2.1. Concept of Analysis**

Nuopponen (2013, p.5) states that concept analysis is an activity where concepts belonging to a whole, their characteristics and relations they hold within systems of concepts are clarified and described. Besides that, analysis is a part of research that delineates subcomponents or subparts of the entity of the activity; identifying, contrasting, coordinating the data to measure the trustworthiness (Siswantoro, 2010, p.10). Furthermore, analysis is the kind of thinking you will most often be asked to do in your work life in school, it is not the rarefied and exclusive province of scholars and intellectuals. It is, in fact, one of the most common of our mental activities (Rosenwasser and Stephen, 2003, p.2).

In brief, analysis is a part of research that the researcher doing the activity to prove their research, to explain, and describe the result of the research itself. From doing the analysis of the research, the researcher can make a conclusion of the research itself.

## 2.1 Concept of Language

The primary vehicle of meaning and communication in a society, language is a system of symbols that represent objects and abstracts thoughts. Language also helps give permanence to a culture and identity to a people (Giddens, Duneier, & Appelbaum 2006, p.58). According to Scarino and Liddicoat (2009), language is viewed as a code. In this view, language is made up of words and a series of rules that connect words together. If language is only viewed in this way, language learning just involves learning vocabulary and the rules for constructing sentences. This understanding of language is, however, a very narrow one. It sees language as fixed and finite and does not explore the complexities involved in using language for communication. In addition, Flood, Lapp, Squire and Jensen (2003, p. 24) state that language as an arbitrary, symbolic system comprised of units at different levels that are embedded into each other. When speaking sounds are combined to produce words, words are combined to produce utterances and utterances are combined to produce discourse. In comprehending language, these units are used to get at the meaning of words, utterances, and discourse. Language is used to represent categories and relations that people find important to talk about. Because language is such an arbitrary and symbolic system.

Language is the principal signaling system or instrument of communication used by humans for the transmission of information, and ideas (Asher, 1994). In addition, the system of human communication

which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences, utterances (Richards and Schmidt, 2002, p.294). Based on the statement, it can be concluded that, people use language to communicate to each other.

## **2.2 Concept of Literature**

According to Damrosch (2009, p.6), “literature” simply means “written with letters”. Literature refers first and foremost to poems, plays, and prose fiction – works of creative imagination written in heightened and pleasurable language. Literature can be described by the term *belleslettres*, a phrase suggesting that beauty of language matters more than a literary text’s use-value or its direct statements. Moreover, literature is a source of authentic material, which conveys the use of linguistics by those who have mastered it into a fashion intended for native speakers, and an aesthetic representation of the spoken language, which enriches students’ language and culture (Cruz, 2010).

Then, Eagleton (1996) states that literature is imaginative writing in the sense of fiction-writing which is not literally true, "literature" is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction. Therefore, literature (from the Latin *litteraturae*, “writings”). Literature has been commonly used since the eighteenth century, equivalently with the French *belles lettres* (“fine letters”), to designate

fictional and imaginative writings poetry, prose fiction, and drama. (See genres.) In an expanded use, it designates also any other writings (including philosophy, history, and even scientific works addressed to a general audience) that are especially distinguished in form, expression, and emotional power (Abram and Harpam 2009, p.178).

Besides that, literature is thus summed up as permanent expressions in words (written or spoken), specially arranged in pleasing accepted patterns or forms. Literature expresses thoughts, feelings, ideas or other special aspects of human experiences (Ade, 2014, p.117). Moreover, literature is a body of written works related by subject-matter (e.g. the literature of computing), by language or place of origin (e.g. Russian literature), or by prevailing cultural standards of merit. In this last sense, 'literature' is taken to include oral, dramatic, and broadcast compositions that may not have been published in written form but which have been (or deserve to be) preserved. Since the 19th century, the broader sense of literature as a totality of written or printed works has given way to more exclusive definitions based on criteria of imaginative, creative, or artistic value, usually related to a work's absence of factual or practical reference. Even more restrictive has been the academic concentration upon poetry, drama, and fiction (Baldick, 2001, p.152).

Then, literature is as old as human language, and as new as tomorrow's sunrise. Literature gives many benefits to its reader. Based on Roberts and Jacob (1986, p.2) literature helps us grow, both personally and



intellectually provides an objective base for our knowledge and understanding; it helps us to connect ourselves to the cultural context of which we are a part; it enables us to recognize human dreams and struggles in different societies that we would never otherwise get to know; it helps us to develop mature sensibility and compassion for the condition of all living things-human, animal, and vegetable; it gives us the knowledge and perception needed to appreciate the beauty of order and arrangement, just as well structured song or a beautifully done painting can; it provides the comparative basis from which we can see worthiness in the aims of all people, and it therefore helps us see beauty in the world around us; it exercises our emotions through the arousal of interest, concern, tension, excitement, hope, fear, regret, laughter, and sympathy.

So literature is an imaginative, creative, fictional, or non fictional story that has a strong feeling and bring the readers into the other world. By reading a literature the readers can increase the vocabularies from the literary works and also knowing the beauty of the language itself.

### **2.3 Elements of Literature**

Roberts and Jacobs (1986, p.3), divided literature in three elements (i.e. prose fiction, poetry, and drama) which have many common characteristic and designed primarily to convey information based on dramatic and imaginative genres in line with the truths of human life, and the difficulties in economy.

By knowing the elements of literature we know the parts of literature such as drama, teaching us about acting, gesture, and mimic. Prose is teaching us about the legend, the old story, the strong messages, and the genre of prose itself and so on. And the last poetry is teaching us about the style of language, the rhythm, and the meaning of the words.

#### **2.4 Advantages of Literature**

Benefits of using literature in reading have been reviewed. These benefits include promoting not only reading ability and motivation but also enhancing other language skills. Literature can also be used to teach grammar. In addition, integrating literary genres into reading can create a learning environment that will provide comprehensible input and a low affective filter. The story grammar approach and the reader response approach are effective instructional approaches to teaching stories/narrative texts (Amer, 2012). In addition, literature pays special attention to form, and this helps the learner reflect about language, another principle and goal of the communicative method. It is important that the learners develop their linguistic competence by learning how to express meanings in English, but also that they develop their communicative competence, that will allow them to transmit message and literature has a strong motivating power due to its calling on to personal experience (Llach 2007, p.8).

Yeasmin, Azad and Ferdoush (2011, p.294) state that the literary texts help the students to learn the language in context and they feel

comfortable and free. Students go beyond the surface meaning and dive into the underlying meaning. The universal issues discussed in literature expand the horizon of knowledge of the students and promote cultural enrichment. Literature fosters empathy, tolerance and awareness of global problems. Working with literature involves the students to use their interpretive ability which also instigates multidimensional development of the skills of language by stimulating imagination, broadening their mind.

The benefits of literature according to Iva and Jasna (2014, p.27), as follows:

#### 1. Cultural Enrichment

Literature (poems, stories, novels etc.) is a gate to learning about a culture of a nation. From it we can learn about the country, its people, how they behave, what they do in certain situations, how they react; what expressions/phrases they use; what they say in certain situations

#### 2. Language Enrichment

All language learners have to be aware that learning language is a constant enrichment of one's vocabulary. Without vocabulary enrichment the learning process will stop at the acquisition level and a learner will never learn to use the language, at least not appropriately. Sentence structures, language tenses, word formation can take a learner only so far, vocabulary enrichment is what develops a communicative competence which is a general goal of every learner.

### 3. Personal Involvement

Personal involvement is inevitable part of reading books or any other literary work; moreover, the writer expects from a reader to get personally involved in order to grasp the idea that he/she is trying to convey through his/her literary expression. Such involvement of a reader has a positive effect on a language learning process.

From the explanation stated, it can be concluded that the advantages of literature are building a knowledge, open our point of view about literature, comprehending about the words, and feeling enjoy when we read it. The advantages of literature is not only about the strong messages or strong feeling but also it teaches us about the culture, the language enrichment, the horizon of knowledge and also the values itself.

#### **2.5 Concept of Novel**

According to Mikics (2007, p.209), novel is word derived from the Italian *novello*, meaning “a small new thing”: a modest enough etymology for the novel, quantitatively the most substantial genre of literature. (A novella is a prose fiction between a short story and a novel in length: that is, about seventy to a hundred pages. A novel, like an epic or a prize fighter, has to have a certain mass to qualify for the title). Then, novel is derived from Italian *novella*, ‘tale, piece of news’, and now applied to a wide variety of writings whose only common attribute is that they are extended pieces of prose fiction (Cuddon 2013, p.477).

In addition, novel usually a book-length fictional prose narrative, although recent years have seen the development of the nonfiction novel, and some novels have been written in verse. The traditional novel exhibits a fairly detailed plot and a number of characters. The emphasis may fall on a character, as in the psychological novel; on action, as in the adventure story; on a social problem, as in the sociological novel; or any combination of these (Quinn 2006, p.293). Furthermore, the term "novel" is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length called the novelette; its magnitude permits a greater variety of characters, greater complication of plot (or plots), ampler development of milieu, and more sustained exploration of character and motives than do the shorter, more concentrated modes. (Abrams, 1999).

According to Schlueter, Pierce, and Mo (2012, p.138), the only definition of the novel which at first glance invites no contention, that of a "long prose narrative" is also, frustratingly, a definition so devoid of any real meaning as to render it useless. Yet even this most bland of definitions is susceptible to challenge. For the term "novel" can easily be redefined to mean "a short story or novella," and those works which have traditionally been known as novels subsequently redefined as short story sequences,

collections where the stories can be treated both independently and connected thematically.

## 2.6 Kinds of Novel

Aziez and Hasim (2010, p.22) illustrate fourteen kinds of novels, as follows:

### 1. Picaresque

Picaresque novel, early form of novel, usually a first-person narrative, relating the adventures of a rogue or lowborn adventurer (Spanish pícaro) as he drifts from place to place and from one social milieu to another in his effort to survive.

### 2. Epistolary novel

An epistolary novel is a novel written as a series of documents. The usual form is letters, although diary entries, newspaper clippings and other documents are sometimes used. Recently, electronic "documents" such as recordings and radio, blogs, and e-mails have also come into use. The epistolary form can add greater realism to a story, because it mimics the workings of real life. It is thus able to demonstrate differing points of view without recourse to the device of an omniscient narrator.

### 3. Historical novel

Historical novel, a novel that has as its setting a period of history and that attempts to convey the spirit, manners, and social conditions of a past age with realistic detail and fidelity (which is in some cases only apparent fidelity) to historical fact.

#### 4. Regional Novel

A regional novel attempts to depict a specific geographic region and the people that inhabit it. A regional novel is typically set in a single area of a country and portrays the customs, culture, historical background, dialect and behavior of that region.

#### 5. Satire Novel

Satire is loosely defined as art that ridicules a specific topic in order to provoke readers into changing their opinion of it. By attacking what they see as human folly, satirists usually imply their own opinions on how the thing being attacked can be improved.

#### 6. Bildungsroman

Bildungsroman, class of novel that deals with the maturation process, with how and why the protagonist develops as he does, both morally and psychologically. The German word Bildungsroman means “novel of education” or “novel of formation.”

#### 7. Thesis Novel

This kind of novel either explicitly or typically brings a thesis or a certain argument which backs up the story that has something to do with reform effort based misbehaviour.

#### 8. Gothic Novel (roman noir)

Gothic novel, European romantic, pseudo medieval fiction having a prevailing atmosphere of mystery and terror. Its heyday was the 1790s, but it underwent frequent revivals in subsequent centuries. Called

Gothic because its imaginative impulse was drawn from medieval buildings and ruins, such novels commonly used such settings as castles or monasteries equipped with subterranean passages, dark battlements, hidden panels, and trapdoors.

#### 9. Roman-Fleuve

Roman-fleuve, ( French: “novel stream” or “novel cycle”) series of novels, each one complete in itself, that deals with one central character, an era of national life, or successive generations of a family.

#### 10. Roman Feuilleton

Novels that are read in installments are known as romans-feuilleton. The word feuilleton (leaf) originally referred to the lower, detachable section of French daily newspaper. As a news communication was unreliable, alternative material was published below the feuilleton line. At first the fill in material consisted of indexes, literary and dramatic criticism, and short tales.

#### 11. Science Fiction

Science fiction is a genre of fiction in which the stories often tell about science and technology of the future. The plot creates situations different from those of both the present day and the known past. Science fiction texts also include a human element, explaining what effect new discoveries, happenings and scientific developments will have on us in the future. Science fiction texts are often set in the future, in space, on a different world, or in a different universe or dimension.



## 12. The New Novel (Nouveau Roman)

New Novel, French nouveau roman, also called (more broadly) antinovel, avant-garde novel of the mid 20th century that marked a radical departure from the conventions of the traditional novel in that it ignores such elements as plot, dialogue, linear narrative, and human interest.

## 13. Metafiction

Metafiction occurs in fictional stories when the story examines the elements of fiction itself. For example, a story that explores how stories are made by commenting on character types, how plots are formed, or other aspects of storytelling is engaged in an example of metafiction. Metafiction can be playful or dramatic, but it always forces the reader to think about the nature of storytelling itself and how fictional stories are made.

## 14. Non-Fiction Novel

The non-fiction novel is a literary genre which, broadly speaking, depicts real historical figures and actual events woven together with fictitious conversations and using the storytelling techniques of fiction. Many nonfiction novels are written in such categories as biographies, historical events, travel, science, religion, philosophy, and art.

In conclusion, these kinds of the novels enable the readers easy to select the reading topics that they want to read. In other words, they know

the exact reading classification that suit them. For instance when the readers want to read *Beauty and The Beast* in the library, they know how to find catalogue in relation to fiction novel.

## **2.7 Concept of Islamic Educational Values**

Islamic educational values are such an important value that committed in a society which gives a good lesson for guiding our social lives. Islamic ethics is being defined as akhlaq (plural of khuluq) which means character, nature, and disposition. The word akhlaq has a very close relationship with the word khaliq (the Creator) and makhluq (the creature). Therefore, akhlaq assumes a good relationship between khaliq (the Creator) and makhluq (the creature), and between makhluq (the creature) and makhluq (the creature) themselves (Bhat, 2017, p.2).

In addition, Akhlaq from Islamic point of view is different from western perspectives. Ethics, according to western sociologists is relatively dependent on individual perspective in order to determine good or bad. However, in Islam, the source of ethics is its religious institution, transmitting a divine revelation to mankind. In other word, the Quran and Sunnah automatically become the source of akhlaq in Islam. Thus, all modes of behavior and character traits derived their goodness or badness from the sanction or otherwise of the holy book and the sayings and practices of the prophet Muhammad (s.a.w) who himself has been described as the best model of behavior for all believers (Ahmad and Owoyemi, 2012, p. 2).

Besides that, ethics in Islam are defined as the good principles and values based on the Islamic sources. The Islamic sources are the only standards for identifying what is right and what is wrong. The Islamic ethics and Islamic sources have different characteristics that make the Islamic perspective more appropriate to explain ethics. These characteristics are comprehensiveness, realism, and balance. Ethics in Islam are consistent with the ability of human beings and they cover all aspects of life (Al-Aidaros, Shamsudin & Idris, 2013, p.12).

## **2.8 Kinds of Ethics Values**

Kinner, Kernes and Dautheribes (2000, p.9), state that there are four kinds of ethics values. They are:

1. Commitment to something greater than oneself;
2. Self respect, but with humility, self –discipline, and acceptance or personal responsibility;
3. Respect and caring for others ;
4. Caring for other living things and the environment.

According to Jarrar (2013, p.134), there are five components of ethics values. They are:

1. Concern for people as equals;
2. Justice and respect for other people;
3. Benevolence, fraternity, and love;
4. Having the relevant know how or social skills for moral thinking through respect of verbal and non verbal communication;

5. Relevant alertness, noticing moral situations, and thinking thoroughly about them.

Eghardt (2013, p.18), illustrates six kinds of ethics values, as follows:

1. Justice

The maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments

2. Emphaty

Empathy is the capacity to understand or feel what another person is experiencing from within the other being's frame of reference, i.e., the capacity to place oneself in another's position. Empathy is seeing with the eyes of another, listening with the ears of another and feelings with the heart of another.

3. Generosity

Generosity (also called largess) is the virtue of not being tied down by concerns about one's possessions. Often it means to provide help to others by giving them an (usually precious) item without thinking twice.

4. Solidarity

Solidarity is unity (as of a group or class) which produces or is based on unities of interests, objectives, standards, and sympathies. It refers to the ties in a society that bind people together as one.

## 5. Tolerance

Tolerance is the ability or willingness to tolerate something, in particular the existence of opinions or behavior that one does not necessarily agree with.

## 6. Responsibility

A form of trustworthiness, the trait of being answerable to someone for something or being responsible for one's conduct.

Al-Dhaheri (2013). states that there are nine kinds of ethics values.

These are as follows:

### 1. Honesty

Simply put, honesty means being truthful with ourselves and with others. It means caring enough about others not to mislead them for personal benefit. It means facing up to our mistakes, even when we have to admit them to others or when they may get us into trouble.

### 2. Fairness

Means acting in a just way and making decisions, especially important ones, on the basis of evidence rather than prejudice. It means “playing by the rules” and standing up for the right of everyone to be treated equally and honestly.

### 3. Compassion

Compassion, or empathy, means identifying with and being concerned about other people's feelings and needs. It provides the emotional root for caring about other people. It allows us to be

understanding and tolerant of different points of views and beliefs, it makes us aware of the suffering of others, and it allows us to empathize with them or to feel their suffering as our own.

#### 4. Self-Discipline

Self-discipline is the ability to set a realistic goal or make a plan-then stick with it. It is the ability to resist doing things that can hurt others or ourselves. It involves keeping promises and following through on commitments.

#### 5. Good Judgment

It is to think about and make sound judgments about what is right or wrong, good or bad.

#### 6. Respect for Others

Respect for others is based on self-respect and is summed up in the Golden Rule: Do unto others as you would have others do unto you. It is the value that makes the world a more decent and civilized place

#### 7. Self-Respect

Self-respect means taking satisfaction in appropriate behavior and hard-won accomplishments. People with self-respect also respect others. They do not need to disparage others or build themselves up by bragging or exaggerating their abilities or talents.

#### 8. Courage

Courage is the ability to overcome fear in order to do what is right, even if it is difficult or risky. Courage can mean facing physical

dangers, but it also can mean standing up for beliefs and making hard decisions on the basis of evidence rather than on what is the easy or popular thing to do.

## 9. Responsibility

Being responsible means being dependable, keeping promises and honoring our commitments. It is accepting the consequences for what we say and do. It also means developing our potential. People who are responsible don't make excuses for their actions or blame others when things go wrong.

In accordance with the explanation above, the researcher limits and concludes that the ethics values which will be discussed are eighteen ethics values. They are; commitment, respect, discipline, responsibility, caring, justice, benevolence, fraternity, love, empathy, generosity, solidarity, tolerance, honesty, compassion, good judgement, courage, and equality.

## 2.9 Intrinsic Elements of Novel

### 1. Characteristic:

#### 1. Hester Prynne

##### a. Beautiful, feminine, and strong lady:

The young woman was tall, with a figure of perfect elegance, on a large scale. A face which besides being beautiful from regularity of feature and richness of complexion. She was lady-like, too, after the manner of the feminine gentility. She

had wrought for the occasion, in prison, and had modelled much after of her fancy, seemed to express the attitude of her spirit.

b. Stubborn

“I will not speak!” answered Hester.

c. Kindness

Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor.

d. Having skill at her needle

She hath good skill at her needle, that’s certain,” remarked on of the female spectators. By degrees, nor very slowly, her handiwork became what would now be termed the fashion.

e. She always uterring to God to forgive her sin

She said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her sould, and work out another purity than that which she had lost; more saint-like, because the result of martyrdom.



## 2. Reverend Arthur Dimmesdale

### a. Smart, sincere, and a melancholy:

Reverend Mr. Dimmesdale; a young clergyman, who had come from one of the great English Universities, Bringing all the learning of the age into our wild forest-land. His eloquence and religious fervor had already given the earnest of high eminence in his profession. He was a person very striking aspect, with a white, lofty, and impending brow, large, brown, melancholy eyes.

### b. Wise

God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements, both seemingly so peculiar, which no other mortal being can possess. And moreover, is there not equality of awful sacredness in the relation between this mother and this child.

### c. Sensitive

She threw one of the prickly burrs at the Reverend Mr. Dimmesdale, the sensitive clergyman shrunk, with a nervous dread, from the light missile detecting his emotion.

### d. Forgiveness

"I do forgive you, Hester," replied the minister, at length, with a deep utterance out of an abyss of sadness, but no anger. "I freely forgive you now. May God forgive us both!"

### 3. Roger Chillingworth

#### a. Smart

Roger Chillingworth, without other introduction than the learning and intelligence of which he possessed more than a common measure.

#### b. A good man before his revenge

Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man

#### c. Revenge

Even if I imagine a scheme of vengeance, what could I do better for my object than to let thee live than to give thee medicines against all harm and peril of life so that this burning shame may still blaze upon thy bosom?"

#### d. Sly

That old man's revenge has been blacker than my sin. He has violated, in cold blood, the sanctity of a human heart. Thou and I, Hester, never did so

#### e. Sensitive

"He bears no letter of infamy wrought into his garment, as thou dost, but I shall read it on his heart.

f. Suspicion

"You speak, my friend, with a strange earnestness," said old Roger Chillingworth, smiling at him

4. Pearl

a. Beautiful

So magnificent was the small figure when thus arrayed, and such was the splendor of Pearl's own proper beauty, shining through the gorgeous.

b. Imaginative, smart, energetic, and creative

The spell of life went forth from her ever-creative spirit, and communicated itself to a thousand objects. Her one baby-voice served a multitude of imaginary personages, old and young, to talk withal. It was wonderful, the vast variety of forms into which she threw her intellect, with no continuity, indeed, but darting up and dancing, always in a state of preternatural activity soon sinking down, the naughty child picked up her apron full of pebbles, and, creeping from rock to rock after these small sea-fowl, displayed remarkable dexterity in pelting them. She made little boats out of birch-bark.

c. Innocence

"I am mother's child," answered the scarlet vision, "and my name is Pearl!"

d. Compassionate

Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek against it; a caress so tender, and withal so unobtrusive. Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all her sympathies; and as her tears fell upon her father's cheek.

e. Curiosity

"Mother," said she, "what does the scarlet letter mean?"

2. Setting: Set in the harsh Puritan community of seventeenth century Boston of New England
3. Point of view: The point of view of in this novel is the third person point of view where the author knows this is evidenced by the author who always mentions the names of the characters in the novel where as if the author so understand the feelings experienced by characters in the story
4. Moral message: The discourage of reverend reveals his secret, is a symbol of human dignity and fear of honesty that will hurt his image. For many years Dimmesdale's mind tormented saving guilt, not only with Hester and Pearl, but also with people who had believed it. In the last moments of his life, Dimmesdale felt the courage to express his sin in front of society and that was what freed him from the suffering he endured for many years. In the final moments, Mr. Roger Chillingworth

warned Dimmesdale to remain dishonest to society. Because Mr. Roger Chillingworth knew perfectly well, that dishonesty is more torture than death itself.

## **2.10 Summary of Scarlet Letter**

*The Scarlet Letter* opens with a long preamble about how the book came to be written. The nameless narrator was the surveyor of the customhouse in Salem, Massachusetts. In the customhouse's attic, he discovered a number of documents, among them a manuscript that was bundled with a scarlet, gold-embroidered patch of cloth in the shape of an "A." The manuscript, the work of a past surveyor, detailed events that occurred some two hundred years before the narrator's time. When the narrator lost his customs post, he decided to write a fictional account of the events recorded in the manuscript. *The Scarlet Letter* is the final product.

The story begins in seventeenth-century Boston, then a Puritan settlement. A young woman, Hester Prynne, is led from the town prison with her infant daughter, Pearl, in her arms and the scarlet letter "A" on her breast. A man in the crowd tells an elderly onlooker that Hester is being punished for adultery. Hester's husband, a scholar much older than she is, sent her ahead to America, but he never arrived in Boston. The consensus is that he has been lost at sea. While waiting for her husband, Hester has apparently had an affair, as she has given birth to a child. She will not reveal her lover's identity, however, and the scarlet letter, along

with her public shaming, is her punishment for her sin and her secrecy. On this day Hester is led to the town scaffold and harangued by the town fathers, but she again refuses to identify her child's father.

The elderly onlooker is Hester's missing husband, who is now practicing medicine and calling himself Roger Chillingworth. He settles in Boston, intent on revenge. He reveals his true identity to no one but Hester, whom he has sworn to secrecy. Several years pass. Hester supports herself by working as a seamstress, and Pearl grows into a willful, impish child. Shunned by the community, they live in a small cottage on the outskirts of Boston. Community officials attempt to take Pearl away from Hester, but, with the help of Arthur Dimmesdale, a young and eloquent minister, the mother and daughter manage to stay together. Dimmesdale, however, appears to be wasting away and suffers from mysterious heart trouble, seemingly caused by psychological distress. Chillingworth attaches himself to the ailing minister and eventually moves in with him so that he can provide his patient with round-the-clock care. Chillingworth also suspects that there may be a connection between the minister's torments and Hester's secret, and he begins to test Dimmesdale to see what he can learn. One afternoon, while the minister sleeps, Chillingworth discovers a mark on the man's breast (the details of which are kept from the reader), which convinces him that his suspicions are correct.

Dimmesdale's psychological anguish deepens, and he invents new tortures for himself. In the meantime, Hester's charitable deeds and quiet humility have earned her a reprieve from the scorn of the community. One night, when Pearl is about seven years old, she and her mother are returning home from a visit to a deathbed when they encounter Dimmesdale atop the town scaffold, trying to punish himself for his sins. Hester and Pearl join him, and the three link hands. Dimmesdale refuses Pearl's request that he acknowledge her publicly the next day, and a meteor marks a dull red "A" in the night sky. Hester can see that the minister's condition is worsening, and she resolves to intervene. She goes to Chillingworth and asks him to stop adding to Dimmesdale's self-torment. Chillingworth refuses.

Hester arranges an encounter with Dimmesdale in the forest because she is aware that Chillingworth has probably guessed that she plans to reveal his identity to Dimmesdale. The former lovers decide to flee to Europe, where they can live with Pearl as a family. They will take a ship sailing from Boston in four days. Both feel a sense of release, and Hester removes her scarlet letter and lets down her hair. Pearl, playing nearby, does not recognize her mother without the letter. The day before the ship is to sail, the townspeople gather for a holiday and Dimmesdale preaches his most eloquent sermon ever. Meanwhile, Hester has learned that Chillingworth knows of their plan and has booked passage on the same ship. Dimmesdale, leaving the church after his sermon, sees Hester

and Pearl standing before the town scaffold. He impulsively mounts the scaffold with his lover and his daughter, and confesses publicly, exposing a scarlet letter seared into the flesh of his chest. He falls dead, as Pearl kisses him.

Frustrated in his revenge, Chillingworth dies a year later. Hester and Pearl leave Boston, and no one knows what has happened to them. Many years later, Hester returns alone, still wearing the scarlet letter, to live in her old cottage and resume her charitable work. She receives occasional letters from Pearl, who has married a European aristocrat and established a family of her own. When Hester dies, she is buried next to Dimmesdale. The two share a single tombstone, which bears a scarlet “A.”

### **2.11 Biography of Nathaniel Hawthorne**

Born on July 4, 1804, in Salem Massachusetts, Nathaniel Hawthorne’s life was steeped in the Puritan legacy. An early ancestor, William Hathorne, first emigrated from England to America in 1630 and settled in Salem, Massachusetts, where he became a judge known for his harsh sentencing. William’s son, John Hathorne, was one of three judges during the Salem Witch Trials in the 1690s.

Nathaniel later added a “w” to his name to distance himself from this side of the family. On the night of February 3, 1850, Nathaniel Hawthorne read the ending of *The Scarlet Letter: A Romance*, which he had just finished writing, to his wife. “It broke her heart and sent her to



bed with a grievous headache,” he wrote jubilantly to a friend the next day, which I look upon as a triumphant success! Judging from its effect,” he continued, “I may calculate on what bowlers call a ten strike!” after twenty-five years of patient, unrewarded literary effort, it seemed that Hawthorne was about to win fame and fortune. He was almost forty-six years old and as the uncharacteristic exclamation points in his letter reveal feverishly excited at the prospect.

His expectation, as it turned out, was both right and wrong. Applauded from the start as a literary classic, *The Scarlet Letter* continues to hold its place among American masterworks. Yet it sold no more than 7,800 copies during Hawthorne’s lifetime, netting him only about \$1,500. Although such a sum is now worth ten or twenty times the values it had in Hawthorne’s time, this is certainly not wealth. The author was disappointed in his hope that the book would be a “ten strike” and indeed, he never realized his goal of becoming a great popular success.

Today virtually every American writer of fiction hopes to produce a novel that will be both a “blockbuster” best seller and great literature. In the early nineteenth century, when Nathaniel Hawthorne was a boy, authorship was in the process of evolving into a profession whose rewards might be riches as well as reputation. Before his time, a would be author had to get up a subscription list before publishing, and sales would be limited to those who had signed up. No more process copies would be printed than had been ordered. This system, known as the

patronage system, was an author's only hope for self-sufficiency in times when most people couldn't read, and when only a very few had money to buy books, leisure to enjoy them, it easy access to sources of distribution. But technology brought change. Books became cheaper to print, bind, and ship. Transportation networks developed, allowing books to be ship distances from the place of publication. And people began to acquire literacy, time, and cash. They turned to books for knowledge, for enjoyment, and perhaps above all for an enlargement of their experience. Now, instead of being confined to an elite group patrons, the author could dream of reaching large numbers of people from all walks of life. His books, selling at low prices but marketted in huge quantities, could bring an author reputation an fortune as never before in literary history.

Inspired by such early examples of popular success as Sir Walter Scott, the book-loving Hawthorne determined in his boyhood to become an author. Unlike many who abandon this ambition as the difficulties of the profession become ever more clear, Hawthorne stuck to his aims. After graduating from Bowdoin College in 1825, he rejected the standard professions open to the college graduate of that era and returned to his family home in the seaport town of Salem, Massachussetts. There he lived for twelve years, working on his writing.

Howthorne made his home with the family of his mother, Elizabeth Manning. Howthorne's father, Nathaniel senior, had been a ship's captain who was away at sea most of the time and died in 1808 when the

boy was only four. Rather than saying that Hawthorne lost a father early in his childhood, we must admit, psychologically speaking, that he never had one his father was at home for no more than seven months of Hawthorne's life. Shortly after the father's death, Elizabeth moved out of the Hathorne (as the name was then spelled) residence and went back to the Mannings, among whom she felt more comfortable. Nathaniel senior's widowed mother unmarried sisters did not approve of Elizabeth, a blacksmith's daughter. Although they lived in genteel poverty themselves as aristocrats. No matter that Elizabeth's father had gone from blacksmithing to business and was prospering; they preferred to associate with the ship owners and importers whose families had made Salem an important seaport in the eighteenth century. Thus, after Elizabeth returned to her own people there was little contact between her and the Hathornes even though they lived just across the back fence from each other.

The Mannings were a large, closely knit family. All except Elizabeth married late in life (if they married at all); hence, when she brought her three children into the household, there were fourteen people living under one roof. But Nathaniel and his two sisters were the only children. A world unto themselves, the Mannings did not seek extensive acquaintance with others in Salem, and therefore the young boy had few playmates. His tendency toward solitude and fantasy was strengthened

when he hurt his foot at about age nine and was lame for more than year. Books became his closet friends.

The Manning had bought land in Maine and chose Bowdoin College, in nearby Brunswick, for Hawthorne's education. He was the first member of either the Manning or Hathorne family to receive a college education and, no doubt, his aunts and uncles were disappointed when he failed to make use of it. But they were also a very tolerant group and put little pressure on him to change his ways when he returned to Salem in 1825. For twelve years, then, he lived quietly at home, reading and writing. He read contemporary magazines to learn the popular taste, and he read extensively in New England history (especially of the Puritan and Revolutionary eras) to provide himself with subject matter for his stories. It was through his reading that he learned about the Hathorne family, the participation of his ancestors in the settling of Salem and in the witch trials of the 1690s. At this time he changed the spelling of his last name, perhaps as gesture of separation from these judgmental people who had hanged witches and wanted nothing to do with his mother and himself.

The output of these twelve years was extensive, but much of it was destroyed by Hawthorne. He published a short novel, *Fanshawe*, anonymously in 1827, and not until after his death was the authorship revealed. Even his wife did not know that he had written it. In the surviving stories and sketches we find a remarkably mature style, a

mastery and story line. We also find an imagination brooding over voyeurism, obsession with evil and works focusing relentlessly on a single gloomy effect. Hawthorne's contemporaries wanted their historical fiction to be upbeat and patriotic; they loved exciting melodrama but had no attachment to gloom. And they greatly preferred variety to unity in a literary work. Thus, despite his wish to achieve popular success, Hawthorne from the start displayed a literary temperament that was at odds with the audience his goals required. His works of the Salem years, often published anonymously, did not attract a following. Financial self-sufficiency seemed as remote in 1837, when he collected some of his published pieces into a volume called *Twice Told Tale*, as it had been a dozen years before. And now he was thirty-three years old.

*Twice-Told Tales* brought Hawthorne very little money but did attract critical attention. It was noticed by a fellow Salemite, Elizabeth Peabody, a virgous young woman of extraordinary generosity, involved in every scheme to do good that flourished in her time, perpetually disappointed but invariably optimistic. With typical energy, she sought Hawthorne out, brought him to parties and gatherings, helped him make contacts, and incidentally introduced him to her much more conventional sister, Sophia, whom he was to marry in 1842. Inspired by love and the desire to join the world, Hawthorne entered a period of experimentation, trying different jobs, different styles of life, different places and

residence. He lived briefly at Brook Farm, the Utopian agricultural commune. After his marriage he resided in Concord, Massachusetts, where he socialized with such Transcendental writers as Ralph Waldo Emerson, Henry David Thoreau, and Margaret Fuller. Hawthorne looked the books for fantasy, the Transcendentalists in other ways even more so. But they were a gregarious, lively articulate, and serious group of people whose intellectual boldness did Hawthorne a great deal of good.

During the Concord years, immediately after his marriage Hawthorne wrote a number of new sketches and stories, all of which were published. But by 1846, now with a young family, he still had no regular income. Reluctantly, he went back to Salem to take patronage job. His work at the Salem Custom House was supposed to involve so few duties that he would have time for writing. In fact, however, the oppressive atmosphere of its daily routine deadened his imagination. Salem had long since given way to Boston as the major port city; after his sojourn among the Transcendentalists it seemed intellectually as well as economically depressed. But at least Hawthorne had a secure job or thought he did, for he had been assured that this position would be exempted from the usual turmoils of the spoils system. Imagine his dismay, then, when the Democrats lost the election of 1848 and Hawthorne was informed that he was to be fired. For months tried desperately to keep the position, but to no avail. And just as his successor

was officially appointed in the summer of 1849, his mother (who had been living with his family) suddenly died .

Although neither Hawthorne nor his mother was a particularly demonstrative person, the tie between them was strong and Hawthorne's feelings for her were exceptionally deep. His boyhood letters to her suggest that he thought of all the Manning uncles and aunts as so many intruders in the core family of his mother and her children. His adolescent fantasy had been of the four of them living apart from the rest of the world in Maine. For a brief, in fact, Mrs. Hawthorne actually did reside there; but, cruelly, Hawthorne was forced to stay behind in Salem to prepare for college. "I hope, dear mother," he wrote her when he was seventeen, "that you will not be tempted by any entreaties to return to Salem to live... if you remove to Salem, I shall have no mother to return to during the collage vacations...if you remain where you are, think how delightfully the time will pass with all your children around you, shut out from the world with nothing to disturb us. It will be a second garden of Eden." To the end of his life, the matriarchal fantasy would remain all the grim communities he created were judged and found wanting.

To lose his livelihood and this beloved only parent at the same time was devastating to Hawthorne. According to Sophia, he was seriously ill for a time after his mother's death. But he recovered to write *The Scarlet Letter* recovered through writing *The Scarlet Letter*, which is intricately tied to his life experience, without showing many signs of conventional

autobiography. Recalling the night of his reading it to Sophia he wrote later in his journal (1855); "... my voice swelled and heaved, as if I were tossed up and down on an ocean as it subsided after a storm.

Of course, deep feeling is not sufficient to create a great or even a good book. It is not enough to be sincere. All the years of patient work found fulfillment in *The Scarlet Letter*. The techniques he had perfected over two decades came into full play. It bears signature of his style and artistry on every page. Yet, *The Scarlet Letter* has something more than his other works do a central character of majestic resonance and scope. This is Hester Prynne, the first and arguably still the greatest heroine in American literature. And in her struggle with the community that tries to condemn and ignore her, *The Scarlet Letter* has a conflict of great thematic significance.

At some point before he finished writing *The Scarlet Letter*, Hawthorne set the manuscript aside and composed "The Custom House." This sketch, with its satiric depiction of several of the people he had actually worked with, caused a minor political stir when it was published together with *The Scarlet Letter* and may have been responsible for some of the book's early publicity and sales. After the topical material came to seem dated, the essay was generally dropped from reprints of *The Scarlet Letter*. But now critics in it a valuable explanation of Hawthorne's views of his writing, and some fascinating indirect autobiography as well.



These matters come together in Hawthorne's legend of how he came to write *The Scarlet Letter*.

Briefly, his story is this. Hawthorne returned to Salem and went to work in the custom house to satisfy the ghosts of his Puritan ancestors (his conscience?), who were deeply displeased by his literary vocation. "What is he?" murmurs one gray shadow of my forefathers to the other. a writer of story-books! What kind of a business in life, what mode of glorifying God, or being serviceable to main kind in his day and generation, may that be? Why, the degenerate fellow might as well have been fiddler!

But, despite his good intentions, Hawthorne found the work boring and the routine stultifying. His very manhood seemed to be seeping away in the long dull hours. One day, amusing himself, escaping from his work by browsing through old papers in the upper story (his imagination?) of the custom house, he found a roll of ancient papers wrapped around a "rag of scarlet cloth." Without knowing anything about the rag beyond what he could see it was in the shape of the letter A, and finely embroidered with gold thread he felt drawn to it. "It strangely interested me. My eyes fastened themselves upon the old scarlet letter, and would not be turned aside. Certainly, there was some deep meaning in it, most worthy of interpretation, and which, as it were, streamed forth from the mystic symbol, subtly communicating itself sensibilities, but evading the analysis of my mind." The papers wrapped around the letter contain the

story, written down by a former custom-house surveyor, of “one Hester Prynne, who appeared to have been rather a noteworthy personage in the view of our ancestors.” (Notice how Hawthorne conceals all information about Hester’s true situation, while interesting us in her.) Hawthorne interprets discovery of the package as a message, a summons to write Hester’s story.

Unfortunately, life in the custom house is so destructive of his abilities that all efforts to write the story fail. The dismissal from the custom house, unsettling as it is, restores Hawthorne’s literary gifts restores Hawthorne to himself, one might say and he is able to complete his book. Through Hester he again becomes a literary man. Hester saves him from the custom house (as she does not save Dimmesdale).

The pretense that an author is only the editor of other people’s papers abounds in the history of the novel. Hawthorne surely did not expect his readers to believe that he had really found a scarlet letter. The twits in his use of this well-worn convention is simply that he is, in fact, telling us many things that are true about his own life situation, about the connection between *The Scarlet Letter* and his biography. He is informing us that *The Scarlet Letter*, whatever its meaning, really arose from the deepest parts of the private self. In a sense, Hester’s story is his story, in that it is deeply meaningful to him. This impression is conveyed most forcibly in the sequence where, while wondering about the “meaning” of the mystic symbol (we must remember how much *The*

*Scarlet Letter* is about the meaning of the scarlet letter!), he happens to place it on his breast, just where Hester would wear it. “It seemed to me, the reader may smile but must not doubt my word, it seemed to me then, that I experienced a sensation not altogether physical, yet almost so, as of burning heat.” In this transaction, Hester’s letter becomes Hawthorne’s letter and Hawthorne becomes Hester.

The explanation for this identification becomes clear when we recall that Hawthorne, in being a literary man, is defying his puritans just as Hester, in retaining her self-respect, defies hers. To persist in the storyteller’s vocation when it is disapproved of is to commit, from the society’s point of view, a kind of sin. And not only the society around him but his own conscience reproaches Hawthorne for this choice. First he attempts to resolve his inner conflict by giving up writing and becoming a social servant working in the custom house. Another solution might be to become a writer dedicated to celebrating and defending the status quo a writer, for example, who might extol the virtues of life in the custom house and praise his fellow workers. Instead, Hawthorne treats them with satirical scorn and takes up his pen on behalf of the socially ostracized woman. He defends the indefensible and, in so doing, finds the courage of his own convictions. It is not farfetched, even to see *The Scarlet Letter* as Hawthorne’s own embroidered badge, the sign and product of his “degenerate” calling.

In effect, though with great delicacy and circumspection, Hawthorne is suggesting that the writing of *The Scarlet Letter* was an intensely personal experience for him, the working out deeply autobiographical emotions. Certainly, both in his writing and in his work at the custom house he had attempted to be a good citizen of his society; now, he was writing a book that gave voice to a deep rejection and defiance of social regulations. At an even more intimate level, his support of Hester against the Puritans may connect to the turbulent feelings created by the death of his much-loved mother. Is it too much to say that the Hathorne ancestors who were savage persecutors during the Salem witchcraft trials blended, in his rejected his mother and her children? The figure of the mother and child united against the world might well be a personal icon of great power for a man who had just lost his own mother.

Thus, three separate autobiographical strands are braided together. American society at large had rejected Hawthorne, by failing to take note of his writing. Salem had rejected Hawthorne, by firing him from the custom house. And the Hathornes had rejected his mother and her children, just as more than a century before the Puritan Hathornes had persecuted the accused witches of Salem. Instead of bowing his head to these multiple social judgements, Hawthornes defied all of them at once in *The Scarlet Letter*. From this intense inner defiance, we may guess, *The Scarlet Letter* derives its energy and fire. All this is suggested to us in “The Custom-House”; though *The Scarlet Letter* stands very well without

the introductory essay gives us insight into the workings of a creative mind and the sources of art.

The years immediately following the publication of *The Scarlet Letter* were probably the happiest in Hawthorne's life. He was recognized as America's foremost author; he was productive; he was in his prime. In a short time he wrote two more long romances *The House of the Seven Gables* (1851) and *The Blithedale Romance* (1852) and some collection of children's stories. He became friends with Herman Melville, and his example encouraged the younger man to write *Moby-Dick* the way he wanted it to be instead of the way his critics expected it to be. Hawthorne bought a house in Concord and prepared to settle down among the Transcendental friends whose conversation, however dreamy and impractical it had seemed to him, had formed the basis for the courageous idealism of *The Scarlet Letter*.

Money, however, remained a in one last effort to ensure lifetime security for himself and his family, he accepted a diplomatic post as the United States Consul to Liverpool. This was a mistake. From 1853 to 1857 he lived in England, amassing voluminous notebooks but unable to devise stories. Then he toured the continent and resided Italy, returning to New England in 1859, when the nation was on the brink of the Civil War. His sojourn in Italy had yielded one more long book, *The Marble Faun* (1859), but the rhythms of his creativity were irrevocably disrupted.

In addition, literary tastes had changed, and the war atmosphere was not at all suited to the production of works like his own. There were other problems his friendship with the unpopular ex-president, Franklin Pierce; a developing illness. Hawthorne struggled to write but apart from a book of essays based on his English notebooks succeeded only in producing extensive fragments for three different romances. These drafts survive, scribbled over with revisions and exasperated notes to himself. What Hawthorne had lost was the one thing without which all his art was, in fact, nothing more than fragments the ability to invent and tell a story.

His terminal illness moved rapidly and he died in 1864, without having achieved the security for his family he had sacrificed so much. In all probability he would not have thought of himself as a success. Certainly his dream of being the celebrated author of a shelf of best-sellers, the Sir Walter Scott or Charles Dickens of America, had not been realized. But he was invariably true to his own literary gift, and has left America with some of its most powerful works of fiction.

## **2.12 Previous Related Studies**

Hadjira (2013) University of Kardi Mebra Ouargla, analyzed symbolism in Nathaniel Hawthorne's *The Scarlet Letter* (1850). This research aimed to explore the symbols used in the novel, casting light on the level of words, letters and characters, and also to decode these symbols and identify the various interpretations. The similarity

of the research was both of them analyzed *The Scarlet Letter's* novel. The difference were she analyzed symbolism meanwhile the researcher analyzed the Islamic educational values in *The Scarlet Letter*.

The second previous related study was from Nurhayatun (2016) University of Muhammadiyah Malang, analyzed an analysis of moral values depicted by Hester Prynne in the Novel "*The Scarlet Letter*" by Nathaniel Hawthorne. The similarity of the research was both of them analyzed *The Scarlet Letter's* novel. The difference were she analyzed the moral values meanwhile the researcher analyzed the Islamic educational values in *The Scarlet Letter*.

The third previous related study was from Yasmin (2011) ASA University Bangladesh, analyzed *The Scarlet Letter: Struggle of a Hester Prynne* in the 17th century puritan society. The aim of this paper was to analyze the main character of, Hester Prynne. The similarity of the research was both of them analyzed *The Scarlet Letter's* novel. The difference were she analyzed the struggle of Hester Prynne meanwhile the researcher analyzed the Islamic educational values in *The Scarlet Letter*.

The fourth previous related study was from Sang (2010) Dezhou University, analyzed an analysis of Hester's hypocrisy in *The Scarlet Letter*. The paper mainly analyzed the hypocrisy of Hester Prynne, the heroine of the famous novel, *The Scarlet Letter*. The similarity of the research was both of them analyzed *The Scarlet Letter's* novel. The difference were she analyzed the hypocrisy of Hester Prynne in the novel

of *The Scarlet Letter* meanwhile the researcher analyzed the Islamic educational values in *The Scarlet Letter*.

And the last previous related study was from Miharso (2011) PGRI University, analyzed a social cultural historical approach to analyze the religious values in Nathaniel Hawthorne *The Scarlet Letter*. The aim of this paper was to analyze how the characters were described in the novel, how the setting was also discussed in the novel and, how the characters and the setting of the novel reveal the idea of American puritanism at the time that show Hawthorne's reaction against it. The similarity of the research was both of them analyzed *The Scarlet Letter's* novel. The difference were he analyzed religious values in the novel of *The Scarlet Letter* meanwhile the researcher analyzed the Islamic educational values in *The Scarlet Letter*.



## **CHAPTER III**

### **METHOD AND PROCEDURES**

This chapter presents: (1) method of research; (2) technique for collecting the data; (3) technique for collecting the data.

#### **3.1 Method of Research**

This research is in the field of qualitative research. The researcher used descriptive method as a method of research in this analysis. Gay and Airasian (2006) state that descriptive method is a method of research that involves collecting data in order to answer question concerning the current status of the subject of the research in presenting the data. In addition dealing with phenomena that are difficult or impossible to quantify mathematically, such as, beliefs, meanings, attributes, and symbols; it may involve content analysis (Joubish, Khurram, Ahmed, Fatima and Haider, 2011, p.2083).

According to Fraenkel, Wallen, and Hyun (2012, p.427), qualitative data are collected in the form of words or pictures rather than numbers. The kinds of data collected in qualitative research include interview transcripts, field notes, photographs, audio recordings, videotapes, diaries, personal comments, memos, official records, textbook passages, and anything else that can convey the actual words or actions of people.

Creswell (2012, p.626) states that qualitative research is an inquiry approach useful for exploring and understanding a central phenomenon. to

learn about this phenomenon, the inquirer asks participants broad, general questions, collects the detailed views of participants in the form of words or images, and analyzes the information for description and themes. From this data, the researcher interprets the meaning of the information, drawing on personal reflections and past research. the final structure of the final report is flexible, and it displays the researcher's biases and thoughts.

Qualitative research is a research methodology that places primary importance on studying small samples of purposely chosen individuals; not attempting to control contextual factors, but rather seeking, through a variety of methods, to understand things from the informants' points of view; and creating a rich and in-depth picture of the phenomena under investigation. There is less of an emphasis on statistics (and concomitant attempts to generalize the results to wider populations) and more of an interest in the individual and his/her immediate context. By definition, qualitative research is synthetic or holistic (i.e., views the separate parts as a coherent whole), heuristic (i.e., discovers or describes the patterns or relationships), with little or no control and manipulation of the research context, and uses data collection procedures with low explicitness. (Tavakoli, 2012, p.503).

### **3.2 Technique for Collecting the Data**

In collecting the data, the researcher used a triangulation technique (i.e. documentation, observation, interview). According to Syahri, et al.,

(2017, pp.81-84) define triangulation as a technique for descriptive qualitative research that has something to do with observation.

In documentation, the researcher read the novel and highlighted the ideas related to the topic that the researcher analyze in terms of social perspective after that the researcher write down the ideas into personal notes or documentation. In observation, the researcher watched on youtube and then the researcher got ethics values from the story. After documenting and observing, the researcher did an interview with one of the lecturers of English at Muhammadiyah University to get the trustworthiness of the data that the researcher had already got before. In this context, the researcher did documentation from two kinds of data sources, such as primary data and secondary data.

### **3.2.1 Primary Data Source**

The primary data source is a document created at the time of your research subject (Concordia Univeristy Texas, 2010). The source is taken from the novel of “Scarlet Letter” written by Nathaniel Hawthorne.

### **3.2.2 Secondary Data Source**

The secondary is a document created at a later time than the event being researched, (Concordia Univeristy Texas, 2010). The secondary source which is used to support and complete the primary data like, journals, E-book, dictionary, etc, that relate to support the analysis of this thesis.

### **3.3 Technique of Analyzing Data**

In analyzing the data, the researcher used social perspectives in terms of readers orientation approach, based on Syahri, et al., (2017, p. 96) through five procedures, as follows:

1. Collecting information or data through triangulation technique (documentation, observation, and interview);
2. Identifying information/data;
3. Clarifying/categorizing information/data
4. Interpreting information/data, and;
5. Making conclusion.

## CHAPTER IV

### Findings and Interpretation

This chapter presents : (1) findings and (2) interpretation

#### 4.1. Findings

##### 4.1.1. Islamic Educational Values

There were many Islamic educational values found in *The Scarlet Letter* written by Nathaniel Hawthorne in 1850. Among eighteen categories of Islamic educational values purposed by experts consists of caring, commitment (Kinner, Kernes & Dautheribes, 2000). generosity, tolerance, solidarity, responsibility, empathy (Eghardt, 2013). fraternity, equality, justice, respect, love, benevolence (Jarrar, 2013). honesty, compassion, good judgment, courage, and discipline (Al-Dhaheri, 2013).

In this novel the researcher found fifteen categories of Islamic educational values found in *The Scarlet Letter* written by Nathaniel Hawthorne. They were; commitment, respect, discipline, responsibility, caring, justice, benevolence, love, generosity, solidarity, tolerance, honesty, compassion, good judgement, and courage.

##### 4.1.1.1. Commitment

Commitment is a willingness to give your time and energy to something that you believe in, or a promise or firm decision to do something (McIntosh, 2013 p. 298). So, the commitment value gives a lesson for getting the trustworthiness from the other people. It also benefit for the reader having the commitment value in our life.

There were four Islamic values presented the commitment value. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *I will keep thy secret, as i have his," said hester. "swear it!" rejoined he. And she took the oath (p. 45).*
2. *Here, she said to herself had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost: more saint like, because the result of martyrdom (p. 47).*
3. *In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when thy good thy life thy fame were put in question! Then I consented to a deception (p. 122).*
4. *The decision once made (p. 127).*

In addition, the researcher got some inputs about commitment value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>"I will keep thy secret, as i have his," said hester. "swear it!" rejoined he. And she took the oath (p. 45).</i>
	<i>Here, she said to herself had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost: more saint like, because the result of martyrdom (p. 47).</i>
	<i>In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when thy good thy life thy fame were put in question! Then I consented to a deception (p. 122).</i>
	<i>The decision once made (p. 127).</i>
<i>Reader II</i>	<i>"I will keep thy secret, as i have his," said</i>

	<i>hester. "swear it!" rejoined he. And she took the oath (p. 45).</i>
	<i>Here, she said to herself had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost: more saint like, because the result of martyrdom (p. 47).</i>
	<i>In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when thy good thy life thy fame were put in question! Then I consented to a deception (p. 122).</i>
	<i>The decision once made (p. 127).</i>

From the sentences above, it is related to the Quran in Surah Al-Isra verse 34. It tells about the commitment and also it is supported from hadith reported by Sunan an-Nasa'i number 3833.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا  
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَسْئُولًا

Meaning: *And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned (QS Al-Isra: 34).*

أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ،  
عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، لَا نَذْرَ أَنَّ رَسُولَ اللَّهِ صَلَّى  
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ

Meaning: *"There is no vow to commit an act of disobedience and its expiation is the expiation for an oath." (HR. Sunan an-Nasa'i).*

#### 4.1.1.2. Respect

Respect is an admiration felt or shown for someone or something that you believe has a good ideas or qualities (McIntosh, 2013 p.1311). Thus, respect also is a value about the manner. It teaches about how to treat the people so kindly and full of respect.

In this novel there were seven Islamic values presented the respect value. And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the earnest of high eminence in his profession (p. 38).*
2. *"Because I will not encounter the dishonour that besmirches the husband of a faithless woman (p. 45).*
3. *Though the chances of a popular election had caused this former ruler to descend a step or two from the highest rank, he still held an honourable and influential place among the colonial magistracy (p. 59).*
4. *"Worthy sir," answered the physician, who had now advanced to the foot of the platform "pious Master Dimmesdale! (p. 96).*
5. *The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church, entitled him to use and, conjoined with this, the deep, almost worshipping respect, which the minister's professional and private claims alike demanded (p. 138).*
6. *Never, on New England soil had stood the man so honoured by his mortal brethren as the preacher! (p. 157).*
7. *All came forth to move in procession before the people's eye, and thus impart a needed dignity to the simple framework of a government so newly constructed (p. 146).*



In addition, the researcher got some inputs about respect value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the earnest of high eminence in his profession (p. 38).</i>
	<i>"Because I will not encounter the dishonour that besmirches the husband of a faithless woman (p. 45).</i>
	<i>Though the chances of a popular election had caused this former ruler to descend a step or two from the highest rank, he still held an honourable and influential place among the colonial magistracy (p. 59).</i>
	<i>"Worthy sir," answered the physician, who had now advanced to the foot of the platform "pious Master Dimmesdale! (p. 96).</i>
	<i>The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church, entitled him to use and, conjoined with this, the deep, almost worshipping respect, which the minister's professional and private claims alike demanded (p. 138).</i>
	<i>Never, on New England soil had stood the man so honoured by his mortal brethren as the preacher! (p. 157).</i>
	<i>All came forth to move in procession before the people's eye, and thus impart a needed dignity to the simple framework of a government so newly constructed (p. 146).</i>
<i>Reader II</i>	<i>The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the</i>

	<i>earnest of high eminence in his profession.</i>
	<i>"Because I will not encounter the dishonour that besmirches the husband of a faithless woman (p. 45).</i>
	<i>Though the chances of a popular election had caused this former ruler to descend a step or two from the highest rank, he still held an honourable and influential place among the colonial magistracy (p. 59).</i>
	<i>"Worthy sir," answered the physician, who had now advanced to the foot of the platform "pious Master Dimmesdale! (p. 96).</i>
	<i>The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church, entitled him to use and, conjoined with this, the deep, almost worshipping respect, which the minister's professional and private claims alike demanded (p. 138).</i>
	<i>Never, on New England soil had stood the man so honoured by his mortal brethren as the preacher! (p. 157).</i>
	<i>All came forth to move in procession before the people's eye, and thus impart a needed dignity to the simple framework of a government so newly constructed (p. 146).</i>

From the sentences above, it is related to the Quran in Surah Al-Isra verse 23. It tells about the manner and has the highest ethic value because it is including how to treat the people especially for elder so kindly and full of respect. And it can be the one of the character building for the young generation. And also it is supported from hadith reported by Abi Dawud number 4682.

❖ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا  
نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Meaning: *And your lord has decreed that you not worship except him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word (QS Al- Isra: 23).*

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ  
أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Meaning: *The Prophet (ﷺ) said: The most perfect believer in respect of faith is he who is best of them in manners (HR. Abi Dawud).*

#### 4.1.1.3. Discipline

Discipline is a training that makes people more willing to obey or more able to control themselves, often in the form of rules, and punishments if these are broken, or the behaviour produced by this training (McIntosh, 2013 p.431). In brief, discipline is also the way how to train people and more willing to obey the regulation and so on. And it can be one of giving educating and strong character building.

In this novel there were two Islamic values presented the discipline value. And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze (p. 30).*

2. *The discipline of the family in those days was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by scriptural authority, were used, not merely in the way of punishment for actual offences, but as a whole some regimen for the growth and promotion of all childish virtues. Hester prynne, nevertheless, the loving mother of this one child, ran little risk of erring on the side of undue severity. Mindful, however, of her own errors and misfortunes, she early sought to impose a tender but strict control over the infant immortality that was committed to her charge (p. 53).*

In addition, the researcher got some inputs about discipline value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze (p. 30).</i>
	<i>The discipline of the family in those days was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by scriptural authority, were used, not merely in the way of punishment for actual offences, but as a whole some regimen for the growth and promotion of all childish virtues. Hester prynne, nevertheless, the loving mother of this one child, ran little risk of erring on the side of undue severity. Mindful, however, of her own errors and misfortunes, she early sought to impose a tender but strict control over the infant immortality that was committed to her charge (p. 35).</i>
<i>Reader II</i>	<i>It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze (p. 30).</i>
	<i>The discipline of the family in those days was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by scriptural authority, were used, not merely in the way of punishment for actual offences, but as a whole some regimen for the growth and</i>

<p><i>promotion of all childish virtues. Hester prynne, nevertheless, the loving mother of this one child, ran little risk of erring on the side of undue severity. Mindful, however, of her own errors and misfortunes, she early sought to impose a tender but strict control over the infant immortality that was committed to her charge (p. 35).</i></p>
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From the sentences above, it is related to the Quran in Surah Hud verse 112. It tells about how to keep a walk in the right path this is the important thing value for giving and teaching for a children because the discipline value can control themselves and it can give a good behavior. And also it is supported from hadith reported by Al-Haythami number 184.

فَأَسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ

Meaning: *So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, he is seeing of what you do (QS Hud: 112).*

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهَا فَدَعَا وَصِيفَةً لَهَا أَوْ لَهَا فَأَبْطَأَتْ فَأَسْتَبَانَ الْعُضْبُ فِي وَجْهِهِ فَقَامَتْ أُمُّ سَلَمَةَ إِلَى الْحِجَابِ فَوَجَدَتْ الْوَصِيفَةَ تَلْعَبُ وَمَعَهُ سِوَاكٌ فَقَالَ لَوْلَا خَشْيَةُ الْقَوْدِ يَوْمَ الْقِيَامَةِ لَأَوْجَعْتُكَ بِهَذَا السِّوَاكِ الْأَدْبِ الْمَفْرَدِ لِلْبَخَارِيِّ بَابِ قِصَاصِ الْعَبْدِ

Meaning: *Umm Salamah reported: The Prophet, peace and blessings be upon him, was in her house when he called for her servant girl. When the servant was delayed, the displeasure of the Prophet could be seen on his face. Umm Salamah arose and looked through the curtain to see the girl playing. The Prophet had a toothstick in his hand and he said, "If I did not fear retribution on the Day of Resurrection, I would have made you sore with this" (HR. Al-Haythami).*

#### 4.1.1.4. Responsibility

Responsibility is a something that it is your job or duty to deal with (McIntosh, 2013 p. 1313). In other words, responsibility is how to be responsible of the duty eventhough it is in difficult situation.

In this novel there were three Islamic values presented the responsibility. And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *"Good Master Dimmesdale," said he, "the responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (p. 37).*
2. *He could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave no public duty unperformed or ill performed!" (p. 136).*
3. *And since Mr. Dimmesdale had taken her in charge, the good grandam's chief earthly comfort which, unless it had been likewise a heavenly comfort (p. 138).*

In addition, the researcher got some inputs about responsibility value from two other readers, which can be seen as follows.

Reader I	<i>"Good Master Dimmesdale," said he, "the responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (p. 37).</i>
	<i>He could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave no public duty unperformed or ill performed!" (p. 136).</i>
	<i>And since Mr. Dimmesdale had taken her in charge, the good grandam's chief earthly comfort which, unless it had been likewise a heavenly comfort (p. 138).</i>
Reader II	<i>"Good Master Dimmesdale," said he, "the</i>

	<i>responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (p. 37).</i>
	<i>He could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave no public duty unperformed or ill performed!" (p. 136).</i>
	<i>And since Mr. Dimmesdale had taken her in charge, the good grandam's chief earthly comfort which, unless it had been likewise a heavenly comfort (p. 138).</i>

From the sentences above, it is related to the Quran in Surah As-Saffat verse 102. It tells about the responsibility even though in the difficult situation. This value is necessary for the character building because giving a lesson how to be a responsible of the duty. And it is also supported from hadith reported by Al-Bukhārī number 6719.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَانظُرْ مَاذَا تَرَى<sup>ع</sup> قَالَ يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
مِنَ الصَّابِرِينَ

Meaning: And when he reached with him [the age of] exertion, he said, "o my son, indeed i have seen in a dream that I [must] sacrifice you, so see what you think." he said, "o my father, do as you are commanded. You will find me, if allah wills, of the steadfast." (QS As- Saffat: 102).

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
أَلَا كُتُّكُمْ رَاعٍ وَكُتُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ فَأَلِإِمَامُ الَّذِي عَلَيْهِ وَسَلَّمَ قَالَ  
عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ  
بَيْتِهِ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا

وَوَلَدِهِ وَهِيَ مَسْنُوءَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ  
مَسْنُوءٌ عَنْهُ إِلَّا فَكُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ

Meaning: *Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock."* (HR. Al-Bukhārī).

#### 4.1.1.5. Caring

Caring is the process of protecting someone or something and providing what they need (McIntosh, 2013 p.221). To sum up, caring also is a value of giving attention for other people, including protecting, providing, and caring.

In this novel there were ten Islamic values presented the caring value. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. "My poor woman," said the not unkind old minister, "the child shall be well cared for far better than thou canst do for it." (p. 67).
2. Thus Roger Chillingworth scrutinised his patient carefully (p. 74).
3. After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).



4. *It was only the darkened house that could contain her. When sunshine came again, she was not there. Her shadow had faded across the threshold. The helpful inmate had departed, without one backward glance to gather up the meed of gratitude, if any were in the hearts of those whom she had served so zealously. Meeting them in the street, she never raised her head to receive their greeting. If they were resolute to accost her, she laid her finger on the scarlet letter, and passed on. This might be pride, but was so like humility, that it produced all the softening influence of the latter quality on the public mind. The public is despotic in its temper; it is capable of denying common justice when too strenuously demanded as a right; but quite as frequently it awards more than justice, when the appeal is made, as despots love to have it made, entirely to its generosity. Interpreting Hester Prynne's deportment as an appeal of this nature, society was inclined to show its former victim a more benign countenance than she cared to be favoured with, or, perchance, than she deserved (p. 99).*
  
5. *Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure of this one trial? Not so! The future is yet full of trial and success. There is happiness to be enjoyed! There is good to be done! Exchange this false life of thine for a true one. Be, if thy spirit summon thee to such a mission, the teacher and apostle of the red men. Or, as is more thy nature, be a scholar and a sage among the wisest and the most renowned of the cultivated world. Preach! Write! Act! Do anything, save to lie down and die! Give up this name of Arthur Dimmesdale, and make thyself another, and a high one, such as thou canst wear without fear or shame. Why shouldst thou tarry so much as one other day in the torments that have so gnawed into thy life? that have made thee feeble to will and to do? that will leave thee powerless even to repent? Up, and away!" (p. 125).*
  
6. *"Welcome home, reverend sir," said the physician "And how found you that godly man, the Apostle Eliot? But methinks, dear sir, you look pale, as if the travel through the wilderness had been too sore for you. Will not my aid be requisite to put you in heart and strength to preach your Election Sermon?" (p. 141).*
  
7. *"Were it not better," said he, "that you use my poor skill tonight? Verily, dear sir, we must take pains to make you strong and vigorous for this occasion of the Election discourse. The people look for great things from you, apprehending that another year may come about and find their pastor gone" (p. 142).*

8. *One of his clerical brethren it was the venerable John Wilson observing the state in which Mr. Dimmesdale was left by the retiring wave of intellect and sensibility, stepped forward hastily to offer his support (p. 158).*
9. *Bellingham, for the last few moments, had kept an anxious eye upon him. He now left his own place in the procession, and advanced to give assistance judging, from Mr. Dimmesdale's aspect that he must otherwise inevitably fall (p. 158).*
10. *People brought all their sorrows and perplexities, and besought her counsel, as one who had herself gone through a mighty trouble. Women, more especially in the continually recurring trials of wounded, wasted, wronged, misplaced, or erring and sinful passion or with the dreary burden of a heart unyielded, because unvalued and unsought came to Hester's cottage, demanding why they were so wretched, and what the remedy! Hester comforted and counselled them, as best she might. She assured them, too, of her firm belief that, at some brighter period, when the world should have grown ripe for it, in Heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness (p. 165).*

In addition, the researcher got some inputs about caring value from two other readers, which can be seen as follows.

<i>Reader I</i>	<p><i>"My poor woman," said the not unkind old minister, "the child shall be well cared for far better than thou canst do for it." (p. 67).</i></p> <p><i>Thus Roger Chillingworth scrutinised his patient carefully (p. 74).</i></p> <p><i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to</i></p>
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	<p><i>him, to become his devoted wife (p. 75).</i></p> <p><i>It was only the darkened house that could contain her. When sunshine came again, she was not there. Her shadow had faded across the threshold. The helpful inmate had departed, without one backward glance to gather up the meed of gratitude, if any were in the hearts of those whom she had served so zealously. Meeting them in the street, she never raised her head to receive their greeting. If they were resolute to accost her, she laid her finger on the scarlet letter, and passed on. This might be pride, but was so like humility, that it produced all the softening influence of the latter quality on the public mind. The public is despotic in its temper; it is capable of denying common justice when too strenuously demanded as a right; but quite as frequently it awards more than justice, when the appeal is made, as despots love to have it made, entirely to its generosity. Interpreting Hester Prynne's deportment as an appeal of this nature, society was inclined to show its former victim a more benign countenance than she cared to be favoured with, or, perchance, than she deserved (p. 99).</i></p> <p><i>Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure of this one trial? Not so! The future is yet full of trial and success. There is happiness to be enjoyed! There is good to be done! Exchange this false life of thine for a true one. Be, if thy spirit summon thee to such a mission, the teacher and apostle of the red men. Or, as is more thy nature, be a scholar and a sage among the wisest and the most renowned of the cultivated world. Preach! Write! Act! Do anything, save to lie down and die! Give up this name of Arthur Dimmesdale, and make thyself another, and a high one, such as thou canst wear without fear or shame. Why shouldst thou tarry so much as one other day in the torments that have so gnawed into thy life? that have made thee feeble to will and to do? that will leave thee powerless even to repent? Up, and away!" (p. 125).</i></p>
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	<i>"Welcome home, reverend sir," said the physician "And how found you that godly man, the Apostle Eliot? But methinks, dear sir, you look pale, as if the travel through the wilderness had been too sore for you. Will not my aid be requisite to put you in heart and strength to preach your Election Sermon?" (p. 141).</i>
	<i>"Were it not better," said he, "that you use my poor skill tonight? Verily, dear sir, we must take pains to make you strong and vigorous for this occasion of the Election discourse. The people look for great things from you, apprehending that another year may come about and find their pastor gone" (p. 142).</i>
	<i>One of his clerical brethren it was the venerable John Wilson observing the state in which Mr. Dimmesdale was left by the retiring wave of intellect and sensibility, stepped forward hastily to offer his support (p. 158).</i>
	<i>Bellingham, for the last few moments, had kept an anxious eye upon him. He now left his own place in the procession, and advanced to give assistance judging, from Mr. Dimmesdale's aspect that he must otherwise inevitably fall (p. 158).</i>
	<i>People brought all their sorrows and perplexities, and besought her counsel, as one who had herself gone through a mighty trouble. Women, more especially in the continually recurring trials of wounded, wasted, wronged, misplaced, or erring and sinful passion or with the dreary burden of a heart unyielded, because unvalued and unsought came to Hester's cottage, demanding why they were so wretched, and what the remedy! Hester comforted and counselled them, as best she might. She assured them, too, of her firm belief that, at some brighter period, when the world should have grown ripe for it, in Heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness (p. 165).</i>
<i>Reader II</i>	<i>"My poor woman," said the not unkind old minister, "the child shall be well cared for far better than thou canst do for it." (p. 67).</i>

	<p><i>Thus Roger Chillingworth scrutinised his patient carefully (p. 74).</i></p>
	<p><i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).</i></p>
	<p><i>It was only the darkened house that could contain her. When sunshine came again, she was not there. Her shadow had faded across the threshold. The helpful inmate had departed, without one backward glance to gather up the meed of gratitude, if any were in the hearts of those whom she had served so zealously. Meeting them in the street, she never raised her head to receive their greeting. If they were resolute to accost her, she laid her finger on the scarlet letter, and passed on. This might be pride, but was so like humility, that it produced all the softening influence of the latter quality on the public mind. The public is despotic in its temper; it is capable of denying common justice when too strenuously demanded as a right; but quite as frequently it awards more than justice, when the appeal is made, as despots love to have it made, entirely to its generosity. Interpreting Hester Prynne's deportment as an appeal of this nature, society was inclined to show its former victim a more benign countenance than she cared to be favoured with, or, perchance, than she deserved (p. 99).</i></p>
	<p><i>Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure of this one trial? Not so! The future is yet full of trial and success. There is happiness to be enjoyed! There is good to be done! Exchange this</i></p>

	<p><i>false life of thine for a true one. Be, if thy spirit summon thee to such a mission, the teacher and apostle of the red men. Or, as is more thy nature, be a scholar and a sage among the wisest and the most renowned of the cultivated world. Preach! Write! Act! Do anything, save to lie down and die! Give up this name of Arthur Dimmesdale, and make thyself another, and a high one, such as thou canst wear without fear or shame. Why shouldst thou tarry so much as one other day in the torments that have so gnawed into thy life? that have made thee feeble to will and to do? that will leave thee powerless even to repent? Up, and away!"</i> (p. 125).</p>
	<p><i>"Welcome home, reverend sir," said the physician "And how found you that godly man, the Apostle Eliot? But methinks, dear sir, you look pale, as if the travel through the wilderness had been too sore for you. Will not my aid be requisite to put you in heart and strength to preach your Election Sermon?"</i> (p. 141).</p>
	<p><i>"Were it not better," said he, "that you use my poor skill tonight? Verily, dear sir, we must take pains to make you strong and vigorous for this occasion of the Election discourse. The people look for great things from you, apprehending that another year may come about and find their pastor gone"</i> (p. 142).</p>
	<p><i>One of his clerical brethren it was the venerable John Wilson observing the state in which Mr. Dimmesdale was left by the retiring wave of intellect and sensibility, stepped forward hastily to offer his support</i> (p. 158).</p>
	<p><i>Bellingham, for the last few moments, had kept an anxious eye upon him. He now left his own place in the procession, and advanced to give assistance judging, from Mr. Dimmesdale's aspect that he must otherwise inevitably fall</i> (p. 158).</p>
	<p><i>People brought all their sorrows and perplexities, and besought her counsel, as one who had herself gone through a mighty trouble. Women, more especially in the continually recurring trials of wounded, wasted, wronged, misplaced, or erring and</i></p>

*sinful passion or with the dreary burden of a heart unyielded, because unvalued and unsought came to Hester's cottage, demanding why they were so wretched, and what the remedy! Hester comforted and counselled them, as best she might. She assured them, too, of her firm belief that, at some brighter period, when the world should have grown ripe for it, in Heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness (p. 165).*

From the sentences above, it is related to the Quran in Surah Al-Baqara verse 177. Which is telling of caring to each other this value is giving a lesson of how caring about someone's condition, situation, and etc. And also it supported from hadith reported by Al-Albani number 4664.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

Meaning: Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the last day, the angels, the book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and

during battle. Those are the ones who have been true, and it is those who are the righteous (QS Al- Baqara: 177).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ اللَّهُ فِي حَاجَةِ الْعَبْدِ مَا دَامَ فِي حَاجَةِ أَخِيهِ الْمَعْجَمِ الْكَبِيرِ لِلطَّبْرَانِيِّ

Meaning: *Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "Allah continues to fulfill the needs of the servant as long as he fulfills the needs of his brother" (HR. Al-Albani).*

#### 4.1.1.6. Justice

Justice is the concept of fairness in the way people are dealt with (McIntosh, 2013 p.846). in brief, justice is a value of doing the fairness.

In this novel there were ten Islamic values presented the justice. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *They have not been bold to put in force the extremity of our righteous law against her. The penalty there of is death (p. 35).*
2. *If the child, on the other hand, were really capable of moral and religious growth, and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's (p. 59).*

In addition, the researcher got some inputs about justice value from two other readers, which can be seen as follows.

Reader I	<i>They have not been bold to put in force the extremity of our righteous law against her. The penalty there of is death (p. 35).</i>
	<i>If the child, on the other hand, were really capable of moral and religious growth, and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship</i>



	<i>than Hester Prynne's (p. 59).</i>
<i>Reader II</i>	<i>They have not been bold to put in force the extremity of our righteous law against her. The penalty there of is death (p. 35).</i>
	<i>If the child, on the other hand, were really capable of moral and religious growth, and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's (p. 59).</i>

From the sentences above, it is related to the Quran in Surah Al-Maidah verse 8. The justice value is giving a lesson of how to be a fairness to people and including to our relatives. With this value all the people are getting the same treatment. And also it is supported from hadith reported by Al-Albani number 5598.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ  
شَتَانُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

Meaning: *O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do. (QS Al- Maida: 8).*

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ مُهْلِكَاتٍ شُحُّ  
مُطَاعٌ وَهُوَى مُتَّبَعٌ وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ مِنَ الْخِيَلِ وَثَلَاثُ مُنْجِيَاتٍ  
الْعَدْلُ فِي الرِّضَا وَالْغَضَبِ وَالْقَصْدُ فِي الْغِنَى وَالْأَفَاقَةُ وَمَخَافَةُ اللَّهِ فِي  
السِّرِّ وَالْعَلَانِيَةِ

*Meaning: Anas ibn Malik reported: The Prophet, peace and blessings be upon him, said, "Three are causes of destruction: greed that is obeyed, whims that are followed, and a man whose pride impresses himself. Three are causes of salvation: justice in a time of pleasure or anger, moderation in a time of wealth or poverty, and the fear of Allah in privacy and in public." (HR. Al-Albani).*

#### **4.1.1.7. Benevolence**

Benevolence is the kind and helpful (McIntosh, 2013 p.298). In addition, benevolence is a value about doing the goodness. And doing the good deeds can bring us to the happiness.

In this novel there were four Islamic values presented the benevolence. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *"There is truth in what she says," began the minister, with a voice sweet, tremulous, but powerful, in somuch that the hall reechoed and the hollow armour rang with it "truth in what Hester says, and in the feeling which inspires her! God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements both seemingly so peculiar which no other mortal being can possess. And, moreover, is there not a quality of awful sacredness in the relation between this mother and this child?" (p. 68).*
2. *"It must be even so," resumed the minister. "For, if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognised a deed of sin, and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame has come from the hand of God, to work in many ways upon her heart, who pleads so earnestly and with such bitterness of spirit the right to keep her. It was meant for a blessing for the one blessing of her life! It was meant, doubtless, the mother herself hath told us, for a retribution, too; a torture to be felt at many an unthought-of moment; a pang, a sting, an ever-recurring agony, in the midst of a troubled joy! Hath she not expressed this thought in the garb of the poor child, so forcibly reminding us of that red symbol which sears her bosom?" (p. 68).*

3. *"Oh, not so! not so!" continued Mr. Dimmesdale. "She recognises, believe me, the solemn miracle which God hath wrought in the existence of that child. And may she feel, too what, methinks, is the very truth that this boon was meant, above all things else, to keep the mother's soul alive, and to preserve her from blacker depths of sin into which Satan might else have sought to plunge her! Therefore it is good for this poor, sinful woman, that she hath an infant immortality, a being capable of eternal joy or sorrow, confided to her care to be trained up by her to righteousness, to remind her, at every moment, of her fall, but yet to teach her, as if it were by the Creator's sacred pledge, that, if she bring the child to heaven, the child also will bring its parents thither! Herein is the sinful mother happier than the sinful father. For Hester Prynne's sake, then, and no less for the poor child's sake, let us leave them as Providence hath seen fit to place them!" (p. 67).*
4. *Day by day, nevertheless, their sour and rigid wrinkles were relaxing into something which, in the due course of years, might grow to be an expression of almost benevolence. Thus it was with the men of rank, on whom their eminent position imposed the guardianship of the public morals. Individuals in private life, meanwhile, had quite forgiven Hester Prynne for her frailty; nay, more, they had begun to look upon the scarlet letter as the token, not of that one sin for which she had borne so long and dreary a penance, but of her many good deeds since (p. 100).*

In addition, the researcher got some inputs about benevolence value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>"There is truth in what she says," began the minister, with a voice sweet, tremulous, but powerful, in somuch that the hall reechoed and the hollow armour rang with it "truth in what Hester says, and in the feeling which inspires her! God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements both seemingly so peculiar which no other mortal being can possess. And, moreover, is there not a quality of awful sacredness in the relation between this mother and this child?" (p. 68).</i>
	<i>"It must be even so," resumed the</i>

minister. "For, if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognised a deed of sin, and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame has come from the hand of God, to work in many ways upon her heart, who pleads so earnestly and with such bitterness of spirit the right to keep her. It was meant for a blessing for the one blessing of her life! It was meant, doubtless, the mother herself hath told us, for a retribution, too; a torture to be felt at many an unthought-of moment; a pang, a sting, an ever-recurring agony, in the midst of a troubled joy! Hath she not expressed this thought in the garb of the poor child, so forcibly reminding us of that red symbol which sears her bosom?" (p. 68).

"Oh, not so! not so!" continued Mr. Dimmesdale. "She recognises, believe me, the solemn miracle which God hath wrought in the existence of that child. And may she feel, too what, methinks, is the very truth that this boon was meant, above all things else, to keep the mother's soul alive, and to preserve her from blacker depths of sin into which Satan might else have sought to plunge her! Therefore it is good for this poor, sinful woman, that she hath an infant immortality, a being capable of eternal joy or sorrow, confided to her care to be trained up by her to righteousness, to remind her, at every moment, of her fall, but yet to teach her, as if it were by the Creator's sacred pledge, that, if she bring the child to heaven, the child also will bring its parents thither! Herein is the sinful mother happier than the sinful father. For Hester Prynne's sake, then, and no less for the poor child's sake, let us leave them as Providence hath seen fit to place them!" (p. 67).

	<p><i>Day by day, nevertheless, their sour and rigid wrinkles were relaxing into something which, in the due course of years, might grow to be an expression of almost benevolence. Thus it was with the men of rank, on whom their eminent position imposed the guardianship of the public morals. Individuals in private life, meanwhile, had quite forgiven Hester Prynne for her frailty; nay, more, they had begun to look upon the scarlet letter as the token, not of that one sin for which she had borne so long and dreary a penance, but of her many good deeds since (p. 100).</i></p>
<p><i>Reader II</i></p>	<p><i>"There is truth in what she says," began the minister, with a voice sweet, tremulous, but powerful, in somuch that the hall reechoed and the hollow armour rang with it "truth in what Hester says, and in the feeling which inspires her! God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements both seemingly so peculiar which no other mortal being can possess. And, moreover, is there not a quality of awful sacredness in the relation between this mother and this child?" (p. 68).</i></p> <p><i>"It must be even so," resumed the minister. "For, if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognised a deed of sin, and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame has come from the hand of God, to work in many ways upon her heart, who pleads so earnestly and with such bitterness of spirit the right to keep her. It was meant for a blessing for the one blessing of her life! It was meant, doubtless, the mother herself hath told us, for a retribution, too; a torture to be felt at many an unthought-of moment; a pang, a sting, an ever-</i></p>

	<p><i>recurring agony, in the midst of a troubled joy! Hath she not expressed this thought in the garb of the poor child, so forcibly reminding us of that red symbol which sears her bosom?" (p. 68).</i></p>
	<p><i>"Oh, not so! not so!" continued Mr. Dimmesdale. "She recognises, believe me, the solemn miracle which God hath wrought in the existence of that child. And may she feel, too what, methinks, is the very truth that this boon was meant, above all things else, to keep the mother's soul alive, and to preserve her from blacker depths of sin into which Satan might else have sought to plunge her! Therefore it is good for this poor, sinful woman, that she hath an infant immortality, a being capable of eternal joy or sorrow, confided to her care to be trained up by her to righteousness, to remind her, at every moment, of her fall, but yet to teach her, as if it were by the Creator's sacred pledge, that, if she bring the child to heaven, the child also will bring its parents thither! Herein is the sinful mother happier than the sinful father. For Hester Prynne's sake, then, and no less for the poor child's sake, let us leave them as Providence hath seen fit to place them!" (p. 67).</i></p>
	<p><i>Day by day, nevertheless, their sour and rigid wrinkles were relaxing into something which, in the due course of years, might grow to be an expression of almost benevolence. Thus it was with the men of rank, on whom their eminent position imposed the guardianship of the public morals. Individuals in private life, meanwhile, had quite forgiven Hester Prynne for her frailty; nay, more, they had begun to look upon the scarlet letter as the token, not of that one sin for which she had borne so long and dreary a penance, but of her many good deeds since (p. 100).</i></p>

From the sentences above, it is related to the Quran in Surah Ali-Imran verse 104 that telling about the benevolence. There are many benefits by doing the benevolence one of them is giving a happiness to other people. and also it is supported from hadith reported by Muslim number 1561.

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: *And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful (QS Ali- Imran: 104).*

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادٍ، كَاتِبِ الْمُغِيرَةَ قَالَ كَتَبَ مُعَاوِيَةَ إِلَى الْمُغِيرَةَ اكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَكَتَبَ إِلَيْهِ إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ "يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي . وَكَتَبَ إِلَيْهِ إِنَّهُ كَانَ يَنْهَى عَنْ "لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ، وَكَانَ يَنْهَى عَنِ عُقُوقِ الْأُمَّهَاتِ وَوَادِ الْبَنَاتِ وَمَنْعِ وَهَاتِ

Meaning: *(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Messenger (ﷺ).' So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet (ﷺ) used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed Religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable) (HR. muslim)*

#### 4.1.1.8. Love

Love is to like another adult very much and be romantically and sexually attracted to them, or to have strong feelings of liking a friend or person in your family (McIntosh, 2013 p.919). So, love is a sense of liking people and showing the feeling to whom they love.

In this novel there were fifteen Islamic values presented the love. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *She saw her father's face, with its bold brow, and reverend white beard that flowed over the old-fashioned Elizabethan ruff; her mother's, too, with the look of heedful and anxious love which it always wore in her remembrance, and which, even since her death, had so often laid the impediment of a gentle remonstrance in her daughter's pathway (p. 32).*
2. *She would be convulsed with rage of grief and sob out her love for her mother in broken words (p. 54).*
3. *Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek against it; a caress so tender, and withal so unobtrusive (p. 68).*
4. *The minister for, save the long sought regards of woman, nothing is sweeter than these marks of childish preference, accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved the minister looked round, laid his hand on the child's head, hesitated an instant, and then kissed her brow (p. 69).*
5. *She possessed affections, too, though hitherto acrid and disagreeable, as are the richest flavours of unripe fruit. (p. 112).*
6. *They sat down again, side by side, and hand clasped in hand, on the mossy trunk of the fallen tree. Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment. The forest was obscure around them,*



- and creaked with a blast that was passing through it (p. 123).*
7. *Love, whether newly born, or aroused from a death like slumber, must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's! Hester looked at him with a thrill of another joy (p. 128).*
  8. *The truth seems to be, however, that the mother-forest, and these wild things which it nourished, all recognised a kindred wilderness in the human child (p. 129).*
  9. *Especially she is generally intolerant of emotion, when she does not fully comprehend the why and wherefore. But the child hath strong affections! She loves me, and will love thee!" (p. 130).*
  10. *In a mood of tenderness that was not usual with her, she drew down her mother's head, and kissed her brow and both her cheeks (p. 133).*
  11. *"But in days to come he will walk hand in hand with us. We will have a home and fireside of our own; and thou shalt sit upon his knee; and he will teach thee many things, and love thee dearly (p. 134).*
  12. *Yes; their minister whom they so loved and who so loved them all (p. 156).*
  13. *The child, with the bird-like motion, which was one of her characteristics, flew to him, and clasped her arms about his knees (p. 158).*
  14. *Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all her sympathies; and as her tears fell upon her father's cheek (p. 161).*

In addition, the researcher got some inputs about love value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>She saw her father's face, with its bold brow, and reverend white beard that flowed over the old-fashioned Elizabethan ruff; her mother's, too, with the look of heedful and anxious love which it always wore in her</i>
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	<p><i>remembrance, and which, even since her death, had so often laid the impediment of a gentle remonstrance in her daughter's pathway (p. 32).</i></p>
	<p><i>She would be convulsed with rage of grief and sob out her love for her mother in broken words (p. 54).</i></p>
	<p><i>Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek against it; a caress so tender, and withal so unobtrusive (p. 68).</i></p>
	<p><i>The minister for, save the long sought regards of woman, nothing is sweeter than these marks of childish preference, accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved the minister looked round, laid his hand on the child's head, hesitated an instant, and then kissed her brow (p. 69).</i></p>
	<p><i>She possessed affections, too, though hitherto acrid and disagreeable, as are the richest flavours of unripe fruit. (p. 112).</i></p>
	<p><i>They sat down again, side by side, and hand clasped in hand, on the mossy trunk of the fallen tree. Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment. The forest was obscure around them, and creaked with a blast that was passing through it (p. 123).</i></p>
	<p><i>Love, whether newly born, or aroused from a death like slumber, must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's! Hester looked at him with a thrill of another joy (p. 128).</i></p>

	<p><i>The truth seems to be, however, that the mother-forest, and these wild things which it nourished, all recognised a kindred wilderness in the human child (p. 129).</i></p>
	<p><i>Especially she is generally intolerant of emotion, when she does not fully comprehend the why and wherefore. But the child hath strong affections! She loves me, and will love thee!" (p. 130).</i></p>
	<p><i>In a mood of tenderness that was not usual with her, she drew down her mother's head, and kissed her brow and both her cheeks (p. 133).</i></p>
	<p><i>"But in days to come he will walk hand in hand with us. We will have a home and fireside of our own; and thou shalt sit upon his knee; and he will teach thee many things, and love thee dearly (p. 134).</i></p>
	<p><i>Yes; their minister whom they so loved and who so loved them all (p. 156).</i></p>
	<p><i>The child, with the bird-like motion, which was one of her characteristics, flew to him, and clasped her arms about his knees (p. 158).</i></p>
	<p><i>Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all her sympathies; and as her tears fell upon her father's cheek (p. 161).</i></p>
<i>Reader II</i>	<p><i>She saw her father's face, with its bold brow, and reverend white beard that flowed over the old-fashioned Elizabethan ruff; her mother's, too, with the look of heedful and anxious love which it always wore in her remembrance, and which, even since her death, had so often laid the impediment of a gentle remonstrance in her daughter's pathway (p. 32).</i></p>
	<p><i>She would be convulsed with rage of grief and sob out her love for her mother in broken words (p. 54).</i></p>
	<p><i>Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek</i></p>

	<p><i>against it; a caress so tender, and withal so unobtrusive (p. 68).</i></p>
	<p><i>The minister for, save the long sought regards of woman, nothing is sweeter than these marks of childish preference, accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved the minister looked round, laid his hand on the child's head, hesitated an instant, and then kissed her brow (p. 69).</i></p>
	<p><i>She possessed affections, too, though hitherto acrid and disagreeable, as are the richest flavours of unripe fruit. (p. 112).</i></p>
	<p><i>They sat down again, side by side, and hand clasped in hand, on the mossy trunk of the fallen tree. Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment. The forest was obscure around them, and creaked with a blast that was passing through it (p. 123).</i></p>
	<p><i>Love, whether newly born, or aroused from a death like slumber, must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's! Hester looked at him with a thrill of another joy (p. 128).</i></p>
	<p><i>The truth seems to be, however, that the mother-forest, and these wild things which it nourished, all recognised a kindred wilderness in the human child (p. 129).</i></p>
	<p><i>Especially she is generally intolerant of emotion, when she does not fully comprehend the why and wherefore. But the child hath strong affections! She loves me, and will love thee!" (p. 130).</i></p>

	<i>In a mood of tenderness that was not usual with her, she drew down her mother's head, and kissed her brow and both her cheeks (p. 133).</i>
	<i>"But in days to come he will walk hand in hand with us. We will have a home and fireside of our own; and thou shalt sit upon his knee; and he will teach thee many things, and love thee dearly (p. 134).</i>
	<i>Yes; their minister whom they so loved and who so loved them all (p. 156).</i>
	<i>The child, with the bird-like motion, which was one of her characteristics, flew to him, and clasped her arms about his knees (p. 158).</i>
	<i>Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all her sympathies; and as her tears fell upon her father's cheek (p. 161).</i>

From the sentences above, it is related to the Quran in Surah Al-Isra verse 23. By having a love in life our life can be a meaningful, for instance the love from mother to her children giving a strength for facing the world. And also it is supported from hadith reported by Muslim number 2566.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
 الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
 وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ  
 حُسْنُ الْمَعَآبِ ١٤

Meaning: *Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment*

*of worldly life, but Allah has with Him the best return (QS Ali-Imran: 14).*

إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي  
يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي

Meaning: *Verily, Allah will say on the Day of Resurrection: Where are those who love each other for the sake of My glory? Today, I will shelter them in My shade, a Day when there is no shade but Mine (HR. Muslim).*

#### 4.1.1.9. Generosity

Generosity is the quality or condition of being generous (McIntosh, 2013 p.645). Thus, generosity is a value of giving something to another people. It can bring the joyfulness for the people.

In this novel there were three Islamic values presented the generosity. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment in devoting so many hours to such rude handiwork (p. 49).*
2. *It was perceived, too, that while Hester never put forward even the humblest title to share in the world's privileges further than to breathe the common air and earn daily bread for little Pearl and herself by the faithful labour of her hands she was quick to acknowledge her sisterhood with the race of man whenever benefits were to be conferred. None so ready as she to give of her little substance to every demand of poverty, even though the bitter hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe (p. 99).*

3. *Roger Chillingworth's decease, (which took place within the year), and by his last will and testament, of which Governor Bellingham and the Reverend Mr. Wilson were executors, he bequeathed a very considerable amount of property, both here and in England to little Pearl, the daughter of Hester Prynne (p. 163).*

In addition, the researcher got some inputs about the generosity from two other readers, which can be see as follows.

<i>Reader I</i>	<p><i>Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment in devoting so many hours to such rude handiwork (p. 49).</i></p>
	<p><i>It was perceived, too, that while Hester never put forward even the humblest title to share in the world's privileges further than to breathe the common air and earn daily bread for little Pearl and herself by the faithful labour of her hands she was quick to acknowledge her sisterhood with the race of man whenever benefits were to be conferred. None so ready as she to give of her little substance to every demand of poverty, even though the bitter hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe (p. 99).</i></p>
	<p><i>Roger Chillingworth's decease, (which took place within the year), and by his last will and testament, of which Governor Bellingham and the Reverend Mr. Wilson were executors, he bequeathed a very considerable amount</i></p>

	<i>of property, both here and in England to little Pearl, the daughter of Hester Prynne (p. 163).</i>
<i>Reader II</i>	<p><i>Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment in devoting so many hours to such rude handiwork (p. 49).</i></p> <p><i>It was perceived, too, that while Hester never put forward even the humblest title to share in the world's privileges further than to breathe the common air and earn daily bread for little Pearl and herself by the faithful labour of her hands she was quick to acknowledge her sisterhood with the race of man whenever benefits were to be conferred. None so ready as she to give of her little substance to every demand of poverty, even though the bitter hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe (p. 99).</i></p> <p><i>Roger Chillingworth's decease, (which took place within the year), and by his last will and testament, of which Governor Bellingham and the Reverend Mr. Wilson were executors, he bequeathed a very considerable amount of property, both here and in England to little Pearl, the daughter of Hester Prynne (p. 163).</i></p>

From the sentences above, it is related to the Quran in Surah Ali-Imran verse 92, with having the generosity value is teaching about being kind and understanding and giving the things that have a value. It can be



defined as an act of selflessness. It is also supported from hadith reported by Al-Tirmidhī number 1961.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا  
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Meaning: *Who is it that would loan Allah a goodly loan so he may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to him you will be returned (QS Ali- Imran: 92).*

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَلَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَالِمٍ بَخِيلٍ

Meaning: *Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "Generosity is near to Allah, near to Paradise, near to the people, and far from the Hellfire. Miserliness is far from Allah, far from Paradise, far from the people, and near to the Hellfire. An ignorant generous person is more beloved to Allah the Exalted than a stingy scholar" (HR. Al-Tirmidhī).*

#### 4.1.1.10. Solidarity

Solidarity is an agreement between and support for the members of a group, especially a political group (McIntosh, 2013 p.1448). In brief, solidarity is also a value about being cohesive and it is usually having the same vision.

In this novel there was one Islamic values presented the solidarity. And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *The fathers and founders of the commonwealth the statesman, the priest, and the soldier seemed it a duty then to assume the outward state and majesty, which, in accordance with antique style, was looked upon as the proper garb of public and social eminence (P. 145).*

In addition, the researcher got some inputs about solidarity value from two other readers, which can be seen as follows.

Reader I	<i>The fathers and founders of the commonwealth the statesman, the priest, and the soldier seemed it a duty then to assume the outward state (p. 45).</i>
Reader II	<i>The fathers and founders of the commonwealth the statesman, the priest, and the soldier seemed it a duty then to assume the outward state (p. 45).</i>

From the sentences above, it is related to the Quran in Surah Ali-imran verse 103. The solidarity value is also has a meaning of the togetherness and do not become divided. And this value is growing a spirit of unity between each other. and also it is supported from hadith reported by Muslim number 2272.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

Meaning: *And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided (QS Ali- Imran: 103).*

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ  
الْعَلَاءِ - وَتَقَارَبًا فِي اللَّفْظِ - قَالَا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي  
"بُرَيْدَةَ، جَدِّهِ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلِيَ  
إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجْرٌ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ وَرَأَيْتُ فِي رُؤْيَايَ  
هَذِهِ أَنِّي هَزَزْتُ سَيْفًا فَأَنْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أَصِيبُ مِنَ الْمُؤْمِنِينَ  
يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ  
مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا وَاللَّهُ خَيْرٌ فَإِذَا هُمْ  
النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ  
". وَتَوَابُ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ

Meaning: *I dreamt (while asleep) that I was about to migrate from Mecca to a land abounding in palm trees and I guessed that it would be Yamama or Hajar, but it was the city of Yathrib (the old name of Medina), and I saw in this dream of mine that I was brandishing a sword and its upper end was broken and this is what fell (in the form of misfortune to the believers on the Day of Uhud). I brandished (the sword) for the second time and it became all right and this is what came to be true when Allah granted us victory and solidarity of the believers. And I saw therein cows also and Allah is the Doer of good. These meant the group from amongst the believers on the Day of Uhud and the goodness which Allah brought after that and the reward of attestation of His Truth which Allah brought to us after the Day of Badr (HR. Muslim).*

#### 4.1.1.11. Tolerance

Tolerance is willingness to accept behaviour and beliefs that are different from your own, although you might not agree with or approve of them (McIntosh, 2013 p.1652). It can be concluded that tolerance is also a value of the way to accept the difference culture, tradition, belief, and

behavior. With having the tolerance value we can live together without hating.

In this novel there were two Islamic values presented the tolerance. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom" (p. 35).*
2. *The latter was by far the most showy and gallant figure, so far as apparel went, anywhere to be seen among the multitude. He wore a profusion of ribbons on his garment, and gold lace on his hat, which was also encircled by a gold chain, and surmounted with a feather. There was a sword at his side and a sword-cut on his forehead, which, by the arrangement of his hair, he seemed anxious rather to display than hide. A landsman could hardly have worn this garb and shown this face, and worn and shown them both with such a galliard air, without undergoing stern question before a magistrate, and probably incurring a fine or imprisonment, or perhaps an exhibition in the stocks. As regarded the shipmaster, however, all was looked upon as pertaining to the character, as to a fish his glistening scales (p. 147).*

In addition, the researcher got some inputs about tolerance value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom" (p. 35).</i>
	<i>The latter was by far the most showy and gallant figure, so far as apparel went, anywhere to be seen among the multitude. He wore a profusion of ribbons on his garment, and gold lace on his hat, which was also encircled by a gold chain, and surmounted with a feather. There was a sword at his side</i>

	<p><i>and a sword-cut on his forehead, which, by the arrangement of his hair, he seemed anxious rather to display than hide. A landsman could hardly have worn this garb and shown this face, and worn and shown them both with such a galliard air, without undergoing stern question before a magistrate, and probably incurring a fine or imprisonment, or perhaps an exhibition in the stocks. As regarded the shipmaster, however, all was looked upon as pertaining to the character, as to a fish his glistening scales (p. 147).</i></p>
<p><i>Reader II</i></p>	<p><i>But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom" (p. 35).</i></p> <p><i>The latter was by far the most showy and gallant figure, so far as apparel went, anywhere to be seen among the multitude. He wore a profusion of ribbons on his garment, and gold lace on his hat, which was also encircled by a gold chain, and surmounted with a feather. There was a sword at his side and a sword-cut on his forehead, which, by the arrangement of his hair, he seemed anxious rather to display than hide. A landsman could hardly have worn this garb and shown this face, and worn and shown them both with such a galliard air, without undergoing stern question before a magistrate, and probably incurring a fine or imprisonment, or perhaps an exhibition in the stocks. As regarded the shipmaster, however, all was looked upon as pertaining to the character, as to a fish his glistening scales (p. 147).</i></p>

From the sentences above, it is related to the Quran Surah Al - Kahfi verse 29. And in this Surah it sees so clearly the tolerance of do not force someone's choice. With the tolerance value people can live with

unity in diversity It is also supported from hadith reported by Ahmad Shakir number 27204.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنََّّا أَعْتَدْنَا  
لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ  
يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

Meaning: *And say, "the truth is from your lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." indeed, we have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place (QS Al- Kahfi: 29).*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمَخْ يُسْمَخْ لَكَ  
مَسْنَدُ أَحْمَدَ وَمِنْ مَسْنَدِ بَنِي هَاشِمٍ

Meaning: *Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Be tolerant and you will receive tolerance" (HR. Ahmad Shakir).*

#### 4.1.1.12. Honesty

Honesty is the quality of being honest (McIntosh, 2013 p.748).

So, honesty is a value about telling the truth. And this value can help the peaceful mind because the truthfulness in the words.

In this novel there were four Islamic values presented the honesty.

And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his lifetime" (p. 79).*

2. *"Then, to speak more plainly," continued the physician, "and I crave pardon, sir, should it seem to require pardon, for this needful plainness of my speech (p. 82).*
3. *He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).*
4. *The sun, but little past its meridian, shone down upon the clergyman, and gave a distinctness to his figure, as he stood out from all the earth, to put in his plea of guilty at the bar of Eternal Justice (p. 159).*

In addition, the researcher got some inputs about honesty value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his lifetime" (p. 79).</i>
	<i>"Then, to speak more plainly," continued the physician, "and I crave pardon, sir, should it seem to require pardon, for this needful plainness of my speech (p. 82).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>
<i>Reader II</i>	<i>They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his lifetime" (p. 79).</i>
	<i>"Then, to speak more plainly," continued the physician, "and I crave pardon, sir, should it seem to require pardon, for this needful plainness of my speech (p. 82).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people</i>

what he was (p. 87).
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From the sentences above, it is related to the Quran in Surah At-Tawbah verse 119 that God encourages us to always do right, to say the truth and always in the righteous way. It is also supported from hadith reported by Al-Bukhārī number 5743.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ  
الْجَحِيمِ ﴿١١٩﴾

Meaning: *O you who have believed, fear Allah and be with those who are true. (QS At- Tawbah: 119).*

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

Meaning: *Abdullah ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said, "You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man continues tell lies and encourages falsehood until he is recorded with Allah as a liar" (HR. Al-Bukhārī).*

#### 4.1.1.13. Compassion

Compassion is approving a strong feeling of sympathy and sadness for the suffering or bad luck of others and a wish to help them



(McIntosh, 2013 p.302). To summarise, compassion is a value of having a concern for others.

In this novel there were three Islamic values presented the compassion. And this value was shown in the novel of The Scarlet Letter, as seen below:


1. *"Mercy on us, goodwife!" exclaimed a man in the crowd, "is there no virtue in woman, save what springs from a wholesome fear of the gallows? That is the hardest word yet!" (p. 28).*
2. *"What should ail me to harm this misbegotten and miserable babe? The medicine is potent for good, and were it my child yea, mine own, as well as thine! I could do no better for it" (p. 42).*
3. *But he opposes to me with a young man's over-softness, albeit wise beyond his years that it were wronging the very nature of woman to force her to lay open her heart's secrets in such broad daylight, and in presence of so great a multitude (p. 37).*

In addition, the researcher got some inputs about compassion value from two other readers, which can be seen as follows.

Reader I	<p><i>"Mercy on us, goodwife!" exclaimed a man in the crowd, "is there no virtue in woman, save what springs from a wholesome fear of the gallows? That is the hardest word yet!" (p. 28).</i></p> <p><i>"What should ail me to harm this misbegotten and miserable babe? The medicine is potent for good, and were it my child yea, mine own, as well as thine! I could do no better for it" (p. 42).</i></p> <p><i>But he opposes to me with a young man's over-softness, albeit wise beyond his years that it were wronging the very nature of woman to force her to lay open her heart's secrets in such broad daylight, and in presence of so great a multitude (p. 37).</i></p>
Reader II	<p><i>"Mercy on us, goodwife!" exclaimed a man in the crowd, "is there no virtue in woman, save what springs from a wholesome fear of the</i></p>

	gallows? That is the hardest word yet! (p. 28).
	"What should ail me to harm this misbegotten and miserable babe? The medicine is potent for good, and were it my child yea, mine own, as well as thine! I could do no better for it" (p. 42).
	But he opposes to me with a young man's over-softness, albeit wise beyond his years that it were wronging the very nature of woman to force her to lay open her heart's secrets in such broad daylight, and in presence of so great a multitude (p. 37).

From the sentences above, it is also related to the Quran in Surah Al-Muthamah verse 7. And also it is supported by hadith from At-Tirmidhi number 1923.

 عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۗ وَاللَّهُ قَدِيرٌ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning: *Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is forgiving and merciful. (QS Al – Muthamah: 107)*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْزَعُ الرَّحْمَةُ  
 إِلَّا مِنْ شَقِيٍّ سَنَّ التِّرْمِذِيُّ كِتَابَ الْبِرِّ وَالصَّلَاةِ بَابَ مَا جَاءَ فِي رَحْمَةِ  
 الْمُسْلِمِينَ

Meaning: *Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Mercy is deprived only from those who are miserable" (HR. At-Tirmidhi).*

#### 4.1.1.15. Good Judgement

Good judgement is as considering and integrating in its common-sense reasoning the inevitable (McIntosh, 2013 p.513). Thus, good judgement is having a good thinking and it is usually coming from the experience.

In this novel there were twenty seven Islamic values presented the good judgement. And this value was shown in the novel of The Scarlet Letter, as seen below:

1. *There was a remarkable intelligence in his features (p. 34).*
2. *Yonder woman, Sir, you must know, was the wife of a certain learned man, English by birth (p. 35).*
3. *They were, doubtless, good men, just and sage (p. 36).*
4. *He described him as a man of skill in all Christian modes of physical science (p. 41).*
5. *I shall own you for a man of skill, indeed! (p. 41).*
6. *Skilful men, of the medical and chirurgical profession (p. 71).*
7. *He was now known to be a man of skill; it was observed that he gathered herbs and the blossoms of wild flowers, and dug up roots and plucked off twigs from the forest trees like one acquainted with hidden virtues in what was valueless to common eyes (p. 72).*
8. *And saintly men, who walk with God on earth (p. 73).*
9. *"Good men ever interpret themselves too meanly," said the physician (p. 73).*
10. *There was a fascination for the minister in the company of the man of science, in whom he recognised an intellectual cultivation of no moderate depth or scope; together with a range and freedom of ideas, that he would have vainly looked for among the members of his own profession (p. 74).*

11. *After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).*
12. *Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man (p. 78).*
13. *His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life (p. 86).*
14. *To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down on a level with the lowest; him, the man of ethereal attributes, whose voice the angels might else have listened to and answered! (p. 86).*
15. *They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and rebuke, and love. In their eyes, the very ground on which he trod was sanctified (p. 87).*
16. *They heard it all, and did but reverence him the more. They little guessed what deadly purport lurked in those self-condemning words. "The godly youth!" said they among themselves. "The saint on earth!" (p. 87).*
17. *"Do you see that woman with the embroidered badge?" they would say to strangers. "It is our Hester the town's own Hester who is so kind to the poor, so helpful to the sick, so comfortable to the afflicted!" (p. 100).*
18. *The former aspect of an intellectual and studious man, calm and quiet, which was what she best remembered in him (p. 104).*

19. *She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart (p. 139).*
20. *"A good man's prayers are golden recompense!" (p. 142).*
21. *It was the observation of those who beheld him now, that never, since Mr. Dimmesdale first set his foot on the New England shore, had he exhibited such energy as was seen in the gait and air with which he kept his pace in the procession. There was no febleness of step as at other times; his frame was not bent, nor did his hand rest ominously upon his heart. Yet, if the clergyman were rightly viewed, his strength seemed not of the body. It might be spiritual and imparted to him by angelical ministrations (p. 150).*
22. *"It is not for me to talk lightly of a learned and pious minister of the Word, like the Reverend Mr. Dimmesdale." (p. 152).*
23. *Like all other music, it breathed passion and pathos, and emotions high or tender, in a tongue native to the human heart (p. 153).*
24. *Even the Indians were affected by a sort of cold shadow of the white man's curiosity and, gliding through the crowd, fastened their snake like black eyes on Hester's bosom, conceiving, perhaps, that the wearer of this brilliantly embroidered badge must needs be a personage of high dignity among her people (p. 155).*
25. *In the open air their rapture broke into speech. The street and the market-place absolutely babbled, from side to side, with applauses of the minister. His hearers could not rest until they had told one another of what each knew better than he could tell or hear. According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his. Its influence could be seen, as it were, descending upon him, and possessing him, and continually lifting him out of the written discourse that lay before him, and filling him with ideas that must have been as marvellous to himself as to his audience. His subject, it appeared, had been the relation between the Deity and the communities of mankind, with a special reference to the New England which they were here planting in the wilderness (p. 156).*

26. His idea of his transitory stay on earth gave the last emphasis to the effect which the preacher had produced; it was as if an angel, in his passage to the skies, had shaken his bright wings over the people for an instant at once a shadow and a splendour and had shed down a shower of golden truths upon them (p. 156).

27. After exhausting life in his efforts for mankind's spiritual good, he had made the manner of his death a parable, in order to impress on his admirers the mighty and mournful lesson, that, in the view of Infinite Purity, we are sinners all alike. It was to teach them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward (p. 162).

In addition, the researcher got some inputs about good judgement value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>There was a remarkable intelligence in his features (p. 34).</i>
	<i>Yonder woman, Sir, you must know, was the wife of a certain learned man, English by birth (p. 35).</i>
	<i>They were, doubtless, good men, just and sage (p. 36).</i>
	<i>He described him as a man of skill in all Christian modes of physical science (p. 41).</i>
	<i>I shall own you for a man of skill, indeed! (p. 41).</i>
	<i>Skilful men, of the medical and chirurgical profession (p. 71).</i>
	<i>He was now known to be a man of skill; it was observed that he gathered herbs and the blossoms of wild flowers, and dug up roots and plucked off twigs from the forest trees like one acquainted with hidden virtues in what was valueless to common eyes (p. 72).</i>
	<i>And saintly men, who walk with God on earth (p. 73).</i>
	<i>"Good men ever interpret themselves too meanly," said the physician (p. 73).</i>

	<p><i>There was a fascination for the minister in the company of the man of science, in whom he recognised an intellectual cultivation of no moderate depth or scope; together with a range and freedom of ideas, that he would have vainly looked for among the members of his own profession (p. 74).</i></p>
	<p><i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).</i></p>
	<p><i>Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man (p. 78).</i></p>
	<p><i>His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life (p. 86).</i></p>
	<p><i>To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down on a level with the lowest; him, the man of ethereal attributes, whose voice the angels might else have listened to and answered! (p. 86).</i></p>
	<p><i>They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and rebuke, and love. In their eyes, the very ground on which he trod was sanctified (p.</i></p>

	87).
	<i>They heard it all, and did but reverence him the more. They little guessed what deadly purport lurked in those self-condemning words. "The godly youth!" said they among themselves. "The saint on earth! '(p. 87).</i>
	<i>"Do you see that woman with the embroidered badge?" they would say to strangers. "It is our Hester the town's own Hester who is so kind to the poor, so helpful to the sick, so comfortable to the afflicted!" (p. 100).</i>
	<i>The former aspect of an intellectual and studious man, calm and quiet, which was what she best remembered in him (p. 104).</i>
	<i>She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart (p. 139).</i>
	<i>"A good man's prayers are golden recompense!" (p. 142).</i>
	<i>It was the observation of those who beheld him now, that never, since Mr. Dimmesdale first set his foot on the New England shore, had he exhibited such energy as was seen in the gait and air with which he kept his pace in the procession. There was no feebleness of step as at other times; his frame was not bent, nor did his hand rest ominously upon his heart. Yet, if the clergyman were rightly viewed, his strength seemed not of the body. It might be spiritual and imparted to him by angelical ministrations (p. 150).</i>
	<i>"It is not for me to talk lightly of a learned and pious minister of the Word, like the Reverend Mr. Dimmesdale." (p. 152).</i>
	<i>Like all other music, it breathed passion and pathos, and emotions high or tender, in a tongue native to the human heart (p. 153).</i>
	<i>Even the Indians were affected by a sort of cold shadow of the white man's curiosity and, gliding through the crowd, fastened their snake like black eyes on Hester's</i>



	<p><i>bosom, conceiving, perhaps, that the wearer of this brilliantly embroidered badge must needs be a personage of high dignity among her people (p. 155).</i></p>
	<p><i>In the open air their rapturebroke into speech. The street and the market-place absolutely babbled, from side to side, with applauses of the minister. His hearers could not rest until they had told one another of what each knew better than he could tell or hear. According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his. Its influence could be seen, as it were, descending upon him, and possessing him, and continually lifting him out of the written discourse that lay before him, and filling him with ideas that must have been as marvellous to himself as to his audience. His subject, it appeared, had been the relation between the Deity and the communities of mankind, with a special reference to the New England which they were here planting in the wilderness (p. 156).</i></p>
	<p><i>His idea of his transitory stay on earth gave the last emphasis to the effect which the preacher had produced; it was as if an angel, in his passage to the skies, had shaken his bright wings over the people for an instant at once a shadow and a splendour and had shed down a shower of golden truths upon them (p. 156).</i></p>
	<p><i>After exhausting life in his efforts for mankind's spiritual good, he had made the manner of his death a parable, in order to impress on his admirers the mighty and mournful lesson, that, in the view of Infinite Purity, we are sinners all alike. It was to teach them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward (p. 162).</i></p>
Reader II	<p><i>There was a remarkable intelligence in his</i></p>


	<i>features (p. 34).</i>
	<i>Yonder woman, Sir, you must know, was the wife of a certain learned man, English by birth (p. 35).</i>
	<i>They were, doubtless, good men, just and sage (p. 36).</i>
	<i>He described him as a man of skill in all Christian modes of physical science (p. 41).</i>
	<i>I shall own you for a man of skill, indeed! (p. 41).</i>
	<i>Skilful men, of the medical and chirurgical profession (p. 71).</i>
	<i>He was now known to be a man of skill; it was observed that he gathered herbs and the blossoms of wild flowers, and dug up roots and plucked off twigs from the forest trees like one acquainted with hidden virtues in what was valueless to common eyes (p. 72).</i>
	<i>And saintly men, who walk with God on earth (p. 73).</i>
	<i>"Good men ever interpret themselves too meanly," said the physician (p. 73).</i>
	<i>There was a fascination for the minister in the company of the man of science, in whom he recognised an intellectual cultivation of no moderate depth or scope; together with a range and freedom of ideas, that he would have vainly looked for among the members of his own profession (p. 74).</i>
	<i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to</i>

	<i>him, to become his devoted wife (p. 75).</i>
	<i>Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man (p. 78).</i>
	<i>His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life (p. 86).</i>
	<i>They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and rebuke, and love. In their eyes, the very ground on which he trod was sanctified (p. 87).</i>
	<i>They heard it all, and did but reverence him the more. They little guessed what deadly purport lurked in those self-condemning words. "The godly youth!" said they among themselves. "The saint on earth!" (p. 87).</i>
	<i>"Do you see that woman with the embroidered badge?" they would say to strangers. "It is our Hester the town's own Hester who is so kind to the poor, so helpful to the sick, so comfortable to the afflicted!" (p. 100).</i>
	<i>The former aspect of an intellectual and studious man, calm and quiet, which was what she best remembered in him (p. 104).</i>
	<i>She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart (p. 139).</i>
	<i>"A good man's prayers are golden recompense!" (p. 142).</i>
	<i>It was the observation of those who beheld him now, that never, since Mr. Dimmesdale first set his foot on the New England shore, had he exhibited such energy as was seen in the gait and air with which he kept his pace in the procession. There was no febleness of</i>

	<p><i>step as at other times; his frame was not bent, nor did his hand rest ominously upon his heart. Yet, if the clergyman were rightly viewed, his strength seemed not of the body. It might be spiritual and imparted to him by angelical ministrations (p. 150).</i></p>
	<p><i>"It is not for me to talk lightly of a learned and pious minister of the Word, like the Reverend Mr. Dimmesdale." (p. 152).</i></p>
	<p><i>Like all other music, it breathed passion and pathos, and emotions high or tender, in a tongue native to the human heart (p. 153).</i></p>
	<p><i>Even the Indians were affected by a sort of cold shadow of the white man's curiosity and, gliding through the crowd, fastened their snake like black eyes on Hester's bosom, conceiving, perhaps, that the wearer of this brilliantly embroidered badge must needs be a personage of high dignity among her people (p. 155).</i></p>
	<p><i>In the open air their rapturebroke into speech. The street and the market-place absolutely babbled, from side to side, with applauses of the minister. His hearers could not rest until they had told one another of what each knew better than he could tell or hear. According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his. Its influence could be seen, as it were, descending upon him, and possessing him, and continually lifting him out of the written discourse that lay before him, and filling him with ideas that must have been as marvellous to himself as to his audience. His subject, it appeared, had been the relation between the Deity and the communities of mankind, with a special reference to the New England which they were here planting in the wilderness (p. 156).</i></p>
	<p><i>His idea of his transitory stay on earth gave the last emphasis to the effect which the preacher had produced; it was as if an angel, in his passage to the skies, had shaken his</i></p>

	<i>bright wings over the people for an instant at once a shadow and a splendour and had shed down a shower of golden truths upon them (p. 156).</i>
	<i>After exhausting life in his efforts for mankind's spiritual good, he had made the manner of his death a parable, in order to impress on his admirers the mighty and mournful lesson, that, in the view of Infinite Purity, we are sinners all alike. It was to teach them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward (p. 162).</i>

From the sentences above, there are many lesson that reader can take as a lesson from doing the good judgement one of them is giving a wisdom and building the good relationship. And there is a Surah in the Quran that telling about the good judgement in Surah Al-Baqarah verse 263. And also it is supported from hadith reported by Muslim number 1511.


 قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ  
 حَلِيمٌ

Meaning: *Kind speech and forgiveness are better than charity followed by injury. And Allah is free of need and forbearing. (QS Al – Baqarah: 107).*

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال:  
 "من كان يؤمن بالله واليوم الآخر، فليقل خيراً، أو ليصمت"

Meaning: *The Prophet (ﷺ) said, "He who believes in Allah and the Last Day must either speak good or remain silent." (HR. Muslim).*

#### 4.1.2.15. Courage

Courage is the ability to control your fear in a dangerous or difficult situation (McIntosh, 2013 p.346). In brief, courage is the way of facing the difficult situation fearlessly.

In this novel there were eleven Islamic values presented the courage. And this value was shown in the novel of *The Scarlet Letter*, as seen below:

1. *After her return to the prison, Hester Prynne was found to be in a state of nervous excitement, that demanded constant watchfulness, lest she should perpetrate violence on herself, or do some half frenzied mischief to the poor babe (p. 41).*
2. *Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph (p. 46).*
3. *It may seem marvellous that, with the world before her kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure free to return to her birth-place, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her it may seem marvellous that this woman should still call that place her home, where, and where only, she must needs be the type of shame (p. 46).*
4. *As the two wayfarers came within the precincts of the town, the children of the Puritans looked up from their play, or what passed for play with those sombre little urchins and spoke gravely one to another."behold, verily, there is the woman of the scarlet letter: and of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!" But pearl, who was a dauntless child, after frowning, stamping her foot, and shaking her little hand with a variety of threatening gestures, suddenly made a rush at the knot of her enemies, and put them all to flight. She screamed and shouted, too,*

- with a terrific volume of sound, which, doubtless, caused the hearts of the fugitives to quake within them. The victory accomplished, Pearl returned quietly to her mother, and looked up, smiling (p. 60).*
5. *Hester caught hold of Pearl, and drew her forcibly into her arms, confronting the old Puritan magistrate with almost a fierce expression. Alone in the world, cast off by it, and with this sole treasure to keep her heart alive, she felt that she possessed indefeasible rights against the world, and was ready to defend them to the death (p. 67).*
  6. *None so self devoted as Hester when pestilence stalked through the town (p. 99).*
  7. *But Hester Prynne, with a mind of native courage and activity, and for so long a period not merely estranged, but outlawed from society, had habituated herself to such latitude of speculation as was altogether foreign to the clergyman (p. 126).*
  8. *As Hester would persuade me, I surely give up no fairer prospect by pursuing it! (p. 127).*
  9. *The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight until she felt the freedom! (p. 128).*
  10. *"And thou didst plead so bravely in her behalf and mine!" answered the mother. "I remember it; and so shall little Pearl (p. 131).*
  11. *It might be, on this one day, that there was an expression unseen before, nor, indeed, vivid enough to be detected now; unless some preternaturally gifted observer should have first read the heart, and have afterwards sought a corresponding development in the countenance and mien. Such a spiritual seer might have conceived, that, after sustaining the gaze of the multitude through several miserable years as a necessity, a penance, and something which it was a stern religion to endure, she now, for one last time more, encountered it freely and voluntarily, in order to convert what had so long been agony into a kind of triumph. "Look your last on the scarlet letter and its wearer!" (p. 143).*
  12. *"Ha, tempter! Methinks thou art too late!" answered the minister, encountering his eye, fearfully, but firmly. "Thy power is not what it was! With God's help, I shall escape thee now!" (p. 158).*

In addition, the researcher got some inputs about courage value from two other readers, which can be seen as follows.

<i>Reader I</i>	<i>After her return to the prison, Hester Prynne was found to be in a state of nervous excitement, that demanded constant watchfulness, lest she should perpetrate violence on herself, or do some half frenzied mischief to the poor babe (p. 41).</i>
	<i>Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph (p. 46).</i>
	<i>It may seem marvellous that, with the world before her kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure free to return to her birth-place, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her it may seem marvellous that this woman should still call that place her home, where, and where only, she must needs be the type of shame (p. 46).</i>
	<i>As the two wayfarers came within the precincts of the town, the children of the Puritans looked up from their play, or what passed for play with those sombre little urchins and spoke gravely one to another. "behold, verily, there is the woman of the scarlet letter: and of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!" But pearl, who was a dauntless child, after frowning, stamping her foot, and shaking her little hand with a variety of threatening gestures, suddenly made a rush at the knot of her enemies, and put them all to flight. She screamed and shouted, too, with a</i>



	<p><i>terrific volume of sound, which, doubtless, caused the hearts of the fugitives to quake within them. The victory accomplished, pearl returned quietly to her mother, and looked up, smiling (p. 60).</i></p>
	<p><i>Hester caught hold of Pearl, and drew her forcibly into her arms, confronting the old Puritan magistrate with almost a fierce expression. Alone in the world, cast off by it, and with this sole treasure to keep her heart alive, she felt that she possessed indefeasible rights against the world, and was ready to defend them to the death (p. 67).</i></p>
	<p><i>None so self devoted as Hester when pestilence stalked through the town (p. 99).</i></p>
	<p><i>But Hester Prynne, with a mind of native courage and activity, and for so long a period not merely estranged, but outlawed from society, had habituated herself to such latitude of speculation as was altogether foreign to the clergyman (p. 126).</i></p>
	<p><i>As Hester would persuade me, I surely give up no fairer prospect by pursuing it! (p. 127).</i></p>
	<p><i>The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight until she felt the freedom! (p. 128).</i></p>
	<p><i>"And thou didst plead so bravely in her behalf and mine!" answered the mother. "I remember it; and so shall little Pearl (p. 131).</i></p>
	<p><i>It might be, on this one day, that there was an expression unseen before, nor, indeed, vivid enough to be detected now; unless some preternaturally gifted observer should have first read the heart, and have afterwards sought a corresponding development in the countenance and mien. Such a spiritual seer might have conceived, that, after sustaining the gaze of the multitude through several miserable years as a necessity, a penance, and something which it was a stern religion to endure, she now, for one last time more, encountered it freely and voluntarily, in order to convert what had so long been agony into a kind of triumph. "Look your last on the scarlet</i></p>

	<p><i>letter and its wearer!" (p. 143).</i></p> <p><i>"Ha, tempter! Methinks thou art too late!" answered the minister, encountering his eye, fearfully, but firmly. "Thy power is not what it was! With God's help, I shall escape thee now!" (p. 158).</i></p>
Reader II	<p><i>After her return to the prison, Hester Prynne was found to be in a state of nervous excitement, that demanded constant watchfulness, lest she should perpetrate violence on herself, or do some half frenzied mischief to the poor babe (p. 41).</i></p> <p><i>Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph (p. 46).</i></p> <p><i>It may seem marvellous that, with the world before her kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure free to return to her birth-place, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her it may seem marvellous that this woman should still call that place her home, where, and where only, she must needs be the type of shame (p. 46).</i></p> <p><i>As the two wayfarers came within the precincts of the town, the children of the Puritans looked up from their play, or what passed for play with those sombre little urchins and spoke gravely one to another. "behold, verily, there is the woman of the scarlet letter: and of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!" But pearl, who was a dauntless child, after frowning, stamping her foot, and shaking her little hand with a variety of threatening gestures, suddenly made a rush at the knot</i></p>

	<p><i>of her enemies, and put them all to flight. She screamed and shouted, too, with a terrific volume of sound, which, doubtless, caused the hearts of the fugitives to quake within them. The victory accomplished, pearl returned quietly to her mother, and looked up, smiling (p. 60).</i></p>
	<p><i>Hester caught hold of Pearl, and drew her forcibly into her arms, confronting the old Puritan magistrate with almost a fierce expression. Alone in the world, cast off by it, and with this sole treasure to keep her heart alive, she felt that she possessed indefeasible rights against the world, and was ready to defend them to the death (p. 67).</i></p>
	<p><i>None so self devoted as Hester when pestilence stalked through the town (p. 99).</i></p>
	<p><i>But Hester Prynne, with a mind of native courage and activity, and for so long a period not merely estranged, but outlawed from society, had habituated herself to such latitude of speculation as was altogether foreign to the clergyman (p. 126).</i></p>
	<p><i>As Hester would persuade me, I surely give up no fairer prospect by pursuing it! (p. 127).</i></p>
	<p><i>The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight until she felt the freedom! (p. 128).</i></p>
	<p><i>"And thou didst plead so bravely in her behalf and mine!" answered the mother. "I remember it; and so shall little Pearl (p. 131).</i></p>
	<p><i>It might be, on this one day, that there was an expression unseen before, nor, indeed, vivid enough to be detected now; unless some preternaturally gifted observer should have first read the heart, and have afterwards sought a corresponding development in the countenance and mien. Such a spiritual seer might have conceived, that, after sustaining the gaze of the multitude through several miserable years as a necessity, a penance, and something which it was a stern religion to endure, she now, for one last time more, encountered it freely and voluntarily, in order to convert</i></p>

	<i>what had so long been agony into a kind of triumph. "Look your last on the scarlet letter and its wearer!" (p. 143).</i>
	<i>"Ha, tempter! Methinks thou art too late!" answered the minister, encountering his eye, fearfully, but firmly. "Thy power is not what it was! With God's help, I shall escape thee now!" (p. 158).</i>

From the sentences above, it is related to the Quran in Surah Ali-Imran verse 139. With having a courage in life we can more feel confident for facing and controlling the fear in all the difficult situation. And also it is supported from hadith reported by Ibn Hajar number 11459.


 وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: *So do not weaken and do not grieve, and you will be superior if you are [true] believers (QS Ali- Imran: 139).*

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَمْنَعَنَّ أَحَدُكُمْ مَخَافَةَ النَّاسِ أَنْ يَتَكَلَّمَ بِحَقِّ إِذَا عَلِمَهُ مَسْنَدُ أَحْمَدَ بَاقِي مَسْنَدِ الْمَكْتَرِينَ

Meaning: *Abu Sa'eed Al-Khudri reported: The Prophet, peace and blessings be upon him, said, "Let not fear of the people prevent one of you from saying the truth if he knows it" (HR. Ibn Hajar).*

#### 4.2 Interpretation

Islam is a universal religion that teach about doing the good deeds one of them is ethics. In Islam akhlaq (ethics) is understood as a disposition which is both internal as well as external; ethics is not just a personal affair but it is also interpersonal as well as social matter (Hashi, 2011, p. 124).

Ethics is being defined as the science of the human soul which defines the characteristics and qualities of the soul as well as the methods of how to control and moderate them. Ethics seeks the principles that will tell us what is the right thing to do, or what things are worth doing (Bhat, 2017, p. 146).

A person is only well liked and respected if he behaves well, is polite and gracious, respectful of and considerate to others. Thus, a Muslim is advised, among others, to be friendly, forgiving, compassionate, generous and helpful, and also to be inclined towards chivalry and gallantry, to give rather than to take, to sacrifice rather than to grab, to make way for others' need, to say kind motivating words, to be humane to one and all (Hashi, 2011, p.124).

There were many ethics values found in this novel that hopefully, will teach the readers about the kareem akhlaq and it becomes one of the alternative way to improve moral crisis in our life. The Islamic educational values are needed to control our behavior so we can commit right behavior. furthermore it can be able to differentiate which is good behavior and which is not. From using novel as a media for teaching it can help us to deliver the moral messages contain in it and it can be practiced in people's lives.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

This chapter presents some conclusions and suggestions, based on the analysis of novel *The Scarlet Letter* written by Nathaniel Hawthorne in terms of Islamic educational values.

#### 5.1. Conclusions

In accordance with the analysis of novel *The Scarlet Letter*, the researcher drew some conclusions based on the problem statement.

1. In this study of *The Scarlet Letter* the researcher found fifteen categories of the ethics values. They were:
  - 1.1. Commitment
  - 1.2. Respect
  - 1.3. Discipline
  - 1.4. Responsibility
  - 1.5. Caring
  - 1.6. Justice
  - 1.7. Benevolence
  - 1.8. Love
  - 1.9. Generosity
  - 1.10. Solidarity
  - 1.11. Tolerance
  - 1.12. Honesty

1.13. Compassion

1.14. Good judgement

1.15. Courage

3. Nowadays ethics values are quite forgotten. Especially teenagers as students. They acted as a bad person by conducting some riots, rumbles, and juvenile delinquency, intercourse and they do actions out of control. In this novel, there were many ethics educational values which are valuable for the readers. It has something to do with good morality and character building of a nation. And that is the reason why the researcher chooses this title. The researcher wants to show that through literary work students can learn ethics values.
4. In brief *The Scarlet Letter* written by Nathaniel Hawthorne gives the understanding for the reader of what is right and what is wrong. Furthermore it gives positive impact for the students and especially for the readers who read this novel because the values contained in *The Scarlet Letter* will teach the readers about the noble character, such as: commitment, respect, discipline, responsibility, caring, justice, benevolence, love, generosity, solidarity, tolerance, honesty, compassion, good judgement, and courage. Hopefully it becomes one of the alternative ways to improve moral crisis in our life.

## 5.2. Suggestions

In this study, the researcher would mention some suggestions. They are as follows:

- 1) It is important for the learners of English Education Study Program to read as well as to analyze literature and appreciate the human literary work, especially for their best work.
- 2) It is wise for all of us to read a novel in order to be able to get more lesson about human's life.
- 3) It is suggested that all of students of English study Program, and those who take literature to read The Scarlet Letter's novel, since it carries moral values.
- 4) It is important for the institution, the library of university of UIN Raden Fatah Palembang to provide more literary works.
- 5) It is suggested to school for using novel as a teaching learning media because it will be used to deliver the moral messages contained in it. Furthermore, it can give a positive impact for students in order to build character and moral education.
- 6) Eventually, the researcher suggests that there will be someone who will conduct the same study as hers and make it more qualified, complete and useful to those who read and analyze it.



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## Appendix A

### INTERVIEW

1. Do you know about the novel of The Scarlet Letter? Of course I really like reading Scarlet Letter. It is such a very good novel
2. What do you think about the novel? The novel has a life lesson so the novel tragedy novel and then it has some values inside this novel like commitment, respect, and so on. So actually the novel talking about a priest and a woman that they committed adultery one another because one the person is a priest so he condemn himself that he did wrong, so did the woman and finally they both compassed that they did a a mistake and they got a punishment by having stamp on their body it's like an A.
3. Is The Scarlet Letter has a moral message? Yes becauSe in Scarlet Letter we can find many moral values.
4. Is there any ethics values? Yes of course ethics relate to human's life how we behave it is not only ethics but also some manners like discipline, responsibility, caring and so on.
5. Is the value in The Scarlet Letter give a contribution for a students? Not only for students everyone who reads the novel will gte some knowledge the contribution is for everyone who reads. The students when the students get some moral knowledge that which one is good and which one is bad.

## Appendix B

### Readers Orientation I

#### A. Commitment

Reader I	<i>"I will keep thy secret, as i have his," said hester. "swear it!" rejoined he. And she took the oath (p. 45).</i>
	<i>Here, she said to herself had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost: more saint like, because the result of martyrdom (p. 47).</i>
	<i>In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when thy good thy life thy fame were put in question! Then I consented to a deception (p. 122).</i>
	<i>The decision once made (p. 127).</i>

#### B. Respect

Reader I	<i>The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the earnest of high eminence in his profession (p. 38).</i>
	<i>"Because I will not encounter the dishonour that besmirches the husband of a faithless woman (p. 45).</i>
	<i>Though the chances of a popular election had caused this former ruler to descend a step or two from the highest rank, he still held an honourable and influential place among the colonial magistracy (p. 59).</i>
	<i>"Worthy sir," answered the physician, who had now advanced to the foot of the platform "pious Master Dimmesdale! (p. 96).</i>

	<i>The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church, entitled him to use and, conjoined with this, the deep, almost worshipping respect, which the minister's professional and private claims alike demanded (p. 138).</i>
	<i>Never, on New England soil had stood the man so honoured by his mortal brethren as the preacher! (p. 157).</i>
	<i>All came forth to move in procession before the people's eye, and thus impart a needed dignity to the simple framework of a government so newly constructed (p. 146).</i>

### C. Discipline

	<i>It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze (p. 30).</i>
	<i>The discipline of the family in those days was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by scriptural authority, were used, not merely in the way of punishment for actual offences, but as a whole some regimen for the growth and promotion of all childish virtues. Hester prynne, nevertheless, the loving mother of this one child, ran little risk of erring on the side of undue severity. Mindful, however, of her own errors and misfortunes, she early sought to impose a tender but strict control over the infant immortality that was committed to her charge (p. 35).</i>

### D. Responsibility

	<i>"Good Master Dimmesdale," said he, "the responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (p. 37).</i>
	<i>He could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave no public duty unperformed or ill performed!" (p. 136).</i>

	<i>And since Mr. Dimmesdale had taken her in charge, the good grandam's chief earthly comfort which, unless it had been likewise a heavenly comfort (p. 138).</i>
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### E. Caring

	<i>"My poor woman," said the not unkind old minister, "the child shall be well cared for far better than thou canst do for it." (p. 67).</i>
	<i>Thus Roger Chillingworth scrutinised his patient carefully (p. 74).</i>
	<i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).</i>
	<i>It was only the darkened house that could contain her. When sunshine came again, she was not there. Her shadow had faded across the threshold. The helpful inmate had departed, without one backward glance to gather up the meed of gratitude, if any were in the hearts of those whom she had served so zealously. Meeting them in the street, she never raised her head to receive their greeting. If they were resolute to accost her, she laid her finger on the scarlet letter, and passed on. This might be pride, but was so like humility, that it produced all the softening influence of the latter quality on the public mind. The public is despotic in its temper; it is capable of denying common justice when too strenuously demanded as a right; but quite as frequently it awards more than justice, when the appeal is made, as despots love to have it made, entirely to its generosity. Interpreting Hester Prynne's deportment as an appeal of this nature, society was inclined to show its former victim a more benign countenance than she cared to be favoured with, or, perchance, than she deserved (p. 99).</i>
	<i>Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure of this one trial? Not so! The future is yet full of trial and success. There is happiness</i>



	<p><i>to be enjoyed! There is good to be done! Exchange this false life of thine for a true one. Be, if thy spirit summon thee to such a mission, the teacher and apostle of the red men. Or, as is more thy nature, be a scholar and a sage among the wisest and the most renowned of the cultivated world. Preach! Write! Act! Do anything, save to lie down and die! Give up this name of Arthur Dimmesdale, and make thyself another, and a high one, such as thou canst wear without fear or shame. Why shouldst thou tarry so much as one other day in the torments that have so gnawed into thy life? that have made thee feeble to will and to do? that will leave thee powerless even to repent? Up, and away!" (p. 125).</i></p>
	<p><i>"Welcome home, reverend sir," said the physician "And how found you that godly man, the Apostle Eliot? But methinks, dear sir, you look pale, as if the travel through the wilderness had been too sore for you. Will not my aid be requisite to put you in heart and strength to preach your Election Sermon?" (p. 141).</i></p>
	<p><i>"Were it not better," said he, "that you use my poor skill tonight? Verily, dear sir, we must take pains to make you strong and vigorous for this occasion of the Election discourse. The people look for great things from you, apprehending that another year may come about and find their pastor gone" (p. 142).</i></p>
	<p><i>One of his clerical brethren it was the venerable John Wilson observing the state in which Mr. Dimmesdale was left by the retiring wave of intellect and sensibility, stepped forward hastily to offer his support (p. 158).</i></p>
	<p><i>Bellingham, for the last few moments, had kept an anxious eye upon him. He now left his own place in the procession, and advanced to give assistance judging, from Mr. Dimmesdale's aspect that he must otherwise inevitably fall (p. 158).</i></p>
	<p><i>People brought all their sorrows and perplexities, and besought her counsel, as one who had herself gone through a mighty trouble. Women, more especially in the continually recurring trials of wounded, wasted, wronged, misplaced, or erring and sinful passion or with the dreary burden of a heart unyielded, because unvalued and unsought came to Hester's cottage, demanding why they were so wretched, and what the remedy! Hester comforted and counselled them, as best she might. She assured them, too, of her firm belief that, at some brighter period, when the world should have grown ripe for it, in Heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and</i></p>

	<i>woman on a surer ground of mutual happiness (p. 165).</i>
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### F. Justice

	<i>They have not been bold to put in force the extremity of our righteous law against her. The penalty there of is death (p. 35).</i>
	<i>If the child, on the other hand, were really capable of moral and religious growth, and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's (p. 59).</i>

### G. Benevolence

<i>Reader I</i>	<i>"There is truth in what she says," began the minister, with a voice sweet, tremulous, but powerful, in somuch that the hall reechoed and the hollow armour rang with it "truth in what Hester says, and in the feeling which inspires her! God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements both seemingly so peculiar which no other mortal being can possess. And, moreover, is there not a quality of awful sacredness in the relation between this mother and this child?" (p. 68).</i>
	<i>"It must be even so," resumed the minister. "For, if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognised a deed of sin, and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame has come from the hand of God, to work in many ways upon her heart, who pleads so earnestly and with such bitterness of spirit the right to keep her. It was meant for a blessing for the one blessing of her life! It was meant, doubtless, the mother herself hath told us, for a retribution, too; a torture to be felt at many an unthought-of moment; a pang, a sting, an ever-recurring agony, in the midst of a troubled joy! Hath she not expressed this thought in the garb of the poor child, so forcibly reminding us of that red symbol which sears her bosom?" (p. 68).</i>
	<i>"Oh, not so! not so!" continued Mr. Dimmesdale. "She recognises, believe me, the solemn miracle which God hath wrought in the existence of that child. And may she feel, too what, methinks, is the very truth that this boon was meant, above all things else, to keep the mother's soul alive, and to preserve her from blacker depths of sin into which Satan</i>

	<p><i>might else have sought to plunge her! Therefore it is good for this poor, sinful woman, that she hath an infant immortality, a being capable of eternal joy or sorrow, confided to her care to be trained up by her to righteousness, to remind her, at every moment, of her fall, but yet to teach her, as if it were by the Creator's sacred pledge, that, if she bring the child to heaven, the child also will bring its parents thither! Herein is the sinful mother happier than the sinful father. For Hester Prynne's sake, then, and no less for the poor child's sake, let us leave them as Providence hath seen fit to place them!" (p. 67).</i></p>
	<p><i>Day by day, nevertheless, their sour and rigid wrinkles were relaxing into something which, in the due course of years, might grow to be an expression of almost benevolence. Thus it was with the men of rank, on whom their eminent position imposed the guardianship of the public morals. Individuals in private life, meanwhile, had quite forgiven Hester Prynne for her frailty; nay, more, they had begun to look upon the scarlet letter as the token, not of that one sin for which she had borne so long and dreary a penance, but of her many good deeds since (p. 100).</i></p>

## H. Love

	<p><i>She saw her father's face, with its bold brow, and reverend white beard that flowed over the old-fashioned Elizabethan ruff; her mother's, too, with the look of heedful and anxious love which it always wore in her remembrance, and which, even since her death, had so often laid the impediment of a gentle remonstrance in her daughter's pathway (p. 32).</i></p>
	<p><i>She would be convulsed with rage of grief and sob out her love for her mother in broken words (p. 54).</i></p>
	<p><i>Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek against it; a caress so tender, and withal so unobtrusive (p. 68).</i></p>
	<p><i>The minister for, save the long sought regards of woman, nothing is sweeter than these marks of childish preference, accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved the minister looked round, laid his hand on the child's head, hesitated an instant, and then kissed her brow (p. 69).</i></p>

	<p><i>She possessed affections, too, though hitherto acrid and disagreeable, as are the richest flavours of unripe fruit. (p. 112).</i></p>
	<p><i>They sat down again, side by side, and hand clasped in hand, on the mossy trunk of the fallen tree. Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment. The forest was obscure around them, and creaked with a blast that was passing through it (p. 123).</i></p>
	<p><i>Love, whether newly born, or aroused from a death like slumber, must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's! Hester looked at him with a thrill of another joy (p. 128).</i></p>
	<p><i>The truth seems to be, however, that the mother-forest, and these wild things which it nourished, all recognised a kindred wilderness in the human child (p. 129).</i></p>
	<p><i>Especially she is generally intolerant of emotion, when she does not fully comprehend the why and wherefore. But the child hath strong affections! She loves me, and will love thee!" (p. 130).</i></p>
	<p><i>In a mood of tenderness that was not usual with her, she drew down her mother's head, and kissed her brow and both her cheeks (p. 133).</i></p>
	<p><i>"But in days to come he will walk hand in hand with us. We will have a home and fireside of our own; and thou shalt sit upon his knee; and he will teach thee many things, and love thee dearly (p. 134).</i></p>
	<p><i>Yes; their minister whom they so loved and who so loved them all (p. 156).</i></p>
	<p><i>The child, with the bird-like motion, which was one of her characteristics, flew to him, and clasped her arms about his knees (p. 158).</i></p>
	<p><i>Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all</i></p>

	<i>her sympathies; and as her tears fell upon her father's cheek (p. 161).</i>
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### I. Generosity

	<i>Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment in devoting so many hours to such rude handiwork (p. 49).</i>
	<i>It was perceived, too, that while Hester never put forward even the humblest title to share in the world's privileges further than to breathe the common air and earn daily bread for little Pearl and herself by the faithful labour of her hands she was quick to acknowledge her sisterhood with the race of man whenever benefits were to be conferred. None so ready as she to give of her little substance to every demand of poverty, even though the bitter hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe (p. 99).</i>
	<i>Roger Chillingworth's decease, (which took place within the year), and by his last will and testament, of which Governor Bellingham and the Reverend Mr. Wilson were executors, he bequeathed a very considerable amount of property, both here and in England to little Pearl, the daughter of Hester Prynne (p. 163).</i>

### J. Solidarity

	<i>The fathers and founders of the commonwealth the statesman, the priest, and the soldier seemed it a duty then to assume the outward state (p. 45).</i>
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### K. Tolerance

	<i>But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and</i>
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	<i>thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom" (p. 35).</i>
	<i>The latter was by far the most showy and gallant figure, so far as apparel went, anywhere to be seen among the multitude. He wore a profusion of ribbons on his garment, and gold lace on his hat, which was also encircled by a gold chain, and surmounted with a feather. There was a sword at his side and a sword-cut on his forehead, which, by the arrangement of his hair, he seemed anxious rather to display than hide. A landsman could hardly have worn this garb and shown this face, and worn and shown them both with such a galliard air, without undergoing stern question before a magistrate, and probably incurring a fine or imprisonment, or perhaps an exhibition in the stocks. As regarded the shipmaster, however, all was looked upon as pertaining to the character, as to a fish his glistening scales (p. 147).</i>

### L. Honesty

<i>Reader I</i>	<i>They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his lifetime" (p. 79).</i>
	<i>"Then, to speak more plainly," continued the physician, "and I crave pardon, sir, should it seem to require pardon, for this needful plainness of my speech (p. 82).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>

### M. Compassion

	<i>"Mercy on us, goodwife!" exclaimed a man in the crowd, "is there no virtue in woman, save what springs from a wholesome fear of the gallows? That is the hardest word yet! (p. 28).</i>
	<i>"What should ail me to harm this misbegotten and miserable babe? The medicine is potent for good, and were it my child yea, mine own, as well as thine! I could do no better for it" (p. 42).</i>

	<i>But he opposes to me with a young man's over-softness, albeit wise beyond his years that it were wronging the very nature of woman to force her to lay open her heart's secrets in such broad daylight, and in presence of so great a multitude (p. 37).</i>
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### N. Good Judgement

	<i>a remarkable intelligence in his features (p. 34).</i>
	<i>Yonder woman, Sir, you must know, was the wife of a certain learned man, English by birth (p. 35).</i>
	<i>They were, doubtless, good men, just and sage (p. 36).</i>
	<i>He described him as a man of skill in all Christian modes of physical science (p. 41).</i>
	<i>I shall own you for a man of skill, indeed! (p. 41).</i>
	<i>... of the medical and chirurgical profession (p. 71).</i>
	<i>He was now known to be a man of skill; it was observed that he gathered herbs and the blossoms of wild flowers, and dug up roots and plucked off twigs from the forest trees like one acquainted with hidden virtues in what was valueless to common eyes (p. 72).</i>
	<i>... men, who walk with God on earth (p. 73).</i>
	<i>"Good men ever interpret themselves too meanly," said the physician (p. 73).</i>
	<i>There was a fascination for the minister in the company of the man of science, in whom he recognised an intellectual cultivation of no moderate depth or scope; together with a range and freedom of ideas, that he would have vainly looked for among the members of his own profession (p. 74).</i>
	<i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to</i>

	<i>become his devoted wife (p. 75).</i>
	<i>Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man (p. 78).</i>
	<i>His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life (p. 86).</i>
	<i>To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down on a level with the lowest; him, the man of ethereal attributes, whose voice the angels might else have listened to and answered! (p. 86).</i>
	<i>They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and rebuke, and love. In their eyes, the very ground on which he trod was sanctified (p. 87).</i>
	<i>They heard it all, and did but reverence him the more. They little guessed what deadly purport lurked in those self-condemning words. "The godly youth!" said they among themselves. "The saint on earth!" (p. 87).</i>
	<i>"Do you see that woman with the embroidered badge?" they would say to strangers. "It is our Hester the town's own Hester who is so kind to the poor, so helpful to the sick, so comfortable to the afflicted!" (p. 100).</i>
	<i>The former aspect of an intellectual and studious man, calm and quiet, which was what she best remembered in him (p. 104).</i>
	<i>She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart (p. 139).</i>
	<i>an's prayers are golden recompense!" (p. 142).</i>
	<i>It was the observation of those who beheld him now, that never, since Mr. Dimmesdale first set his foot on the New England shore, had he exhibited such energy as was seen in</i>



	<p><i>the gait and air with which he kept his pace in the procession. There was no feebleness of step as at other times; his frame was not bent, nor did his hand rest ominously upon his heart. Yet, if the clergyman were rightly viewed, his strength seemed not of the body. It might be spiritual and imparted to him by angelical ministrations (p. 150).</i></p>
	<p><i>"It is not for me to talk lightly of a learned and pious minister of the Word, like the Reverend Mr. Dimmesdale." (p. 152).</i></p>
	<p><i>Like all other music, it breathed passion and pathos, and emotions high or tender, in a tongue native to the human heart (p. 153).</i></p>
	<p><i>Even the Indians were affected by a sort of cold shadow of the white man's curiosity and, gliding through the crowd, fastened their snake like black eyes on Hester's bosom, conceiving, perhaps, that the wearer of this brilliantly embroidered badge must needs be a personage of high dignity among her people (p. 155).</i></p>
	<p><i>In the open air their rapture broke into speech. The street and the market-place absolutely babbled, from side to side, with applauses of the minister. His hearers could not rest until they had told one another of what each knew better than he could tell or hear. According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his. Its influence could be seen, as it were, descending upon him, and possessing him, and continually lifting him out of the written discourse that lay before him, and filling him with ideas that must have been as marvellous to himself as to his audience. His subject, it appeared, had been the relation between the Deity and the communities of mankind, with a special reference to the New England which they were here planting in the wilderness (p. 156).</i></p>
	<p><i>His idea of his transitory stay on earth gave the last emphasis to the effect which the preacher had produced; it was as if an angel, in his passage to the skies, had shaken his bright wings over the people for an instant at once a shadow and a splendour and had shed down a shower of golden truths upon them (p. 156).</i></p>
	<p><i>After exhausting life in his efforts for mankind's spiritual good, he had made the manner of his death a parable, in</i></p>

	<p><i>order to impress on his admirers the mighty and mournful lesson, that, in the view of Infinite Purity, we are sinners all alike. It was to teach them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward (p. 162).</i></p>
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### O. Courage

	<p><i>After her return to the prison, Hester Prynne was found to be in a state of nervous excitement, that demanded constant watchfulness, lest she should perpetrate violence on herself, or do some half frenzied mischief to the poor babe (p. 41).</i></p>
	<p><i>Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph (p. 46).</i></p>
	<p><i>It may seem marvellous that, with the world before her kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure free to return to her birth-place, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her it may seem marvellous that this woman should still call that place her home, where, and where only, she must needs be the type of shame (p. 46).</i></p>
	<p><i>As the two wayfarers came within the precincts of the town, the children of the Puritans looked up from their play, or what passed for play with those sombre little urchins and spoke gravely one to another. "behold, verily, there is the woman of the scarlet letter: and of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!" But pearl, who was a dauntless child, after frowning, stamping her foot, and shaking her little hand with a variety of threatening gestures, suddenly made a rush at the knot of her enemies, and put them all to flight. She screamed and shouted, too, with a terrific volume of sound, which, doubtless, caused the hearts of the</i></p>

	<p><i>fugitives to quake within them. The victory accomplished, pearl returned quietly to her mother, and looked up, smiling (p. 60).</i></p>
	<p><i>Hester caught hold of Pearl, and drew her forcibly into her arms, confronting the old Puritan magistrate with almost a fierce expression. Alone in the world, cast off by it, and with this sole treasure to keep her heart alive, she felt that she possessed indefeasible rights against the world, and was ready to defend them to the death (p. 67).</i></p>
	<p><i>None so self devoted as Hester when pestilence stalked through the town (p. 99).</i></p>
	<p><i>But Hester Prynne, with a mind of native courage and activity, and for so long a period not merely estranged, but outlawed from society, had habituated herself to such latitude of speculation as was altogether foreign to the clergyman (p. 126).</i></p>
	<p><i>As Hester would persuade me, I surely give up no fairer prospect by pursuing it! (p. 127).</i></p>
	<p><i>The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight until she felt the freedom! (p. 128).</i></p>
	<p><i>"And thou didst plead so bravely in her behalf and mine!" answered the mother. "I remember it; and so shall little Pearl (p. 131).</i></p>
	<p><i>It might be, on this one day, that there was an expression unseen before, nor, indeed, vivid enough to be detected now; unless some preternaturally gifted observer should have first read the heart, and have afterwards sought a corresponding development in the countenance and mien. Such a spiritual seer might have conceived, that, after sustaining the gaze of the multitude through several miserable years as a necessity, a penance, and something which it was a stern religion to endure, she now, for one last time more, encountered it freely and voluntarily, in order to convert what had so long been agony into a kind of triumph. "Look your last on the scarlet letter and its wearer!" (p. 143).</i></p>
	<p><i>"Ha, tempter! Methinks thou art too late!" answered the minister, encountering his eye, fearfully, but firmly. "Thy power is not what it was! With God's help, I shall escape thee</i></p>

	<i>now!" (p. 158).</i>
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**Reader I**

**Masagus Sulaiman, M. Pd**

## Readers Orientation II

### A. Commitment

<i>Reader I</i>	<i>"I will keep thy secret, as i have his," said hester. "swear it!" rejoined he. And she took the oath (p. 45).</i>
	<i>Here, she said to herself had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul, and work out another purity than that which she had lost: more saint like, because the result of martyrdom (p. 47).</i>
	<i>In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when thy good thy life thy fame were put in question! Then I consented to a deception (p. 122).</i>
	<i>The decision once made (p. 127).</i>

### B. Respect

<i>Reader II</i>	<i>The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale young clergyman, who had come from one of the great English universities, bringing all the learning of the age into our wild forest land. His eloquence and religious fervour had already given the earnest of high eminence in his profession (p. 38).</i>
	<i>"Because I will not encounter the dishonour that besmirches the husband of a faithless woman (p. 45).</i>
	<i>Though the chances of a popular election had caused this former ruler to descend a step or two from the highest rank, he still held an honourable and influential place among the colonial magistracy (p. 59).</i>
	<i>"Worthy sir," answered the physician, who had now advanced to the foot of the platform "pious Master Dimmesdale! (p. 96).</i>

	<i>The good old man addressed him with the paternal affection and patriarchal privilege which his venerable age, his upright and holy character, and his station in the church, entitled him to use and, conjoined with this, the deep, almost worshipping respect, which the minister's professional and private claims alike demanded (p. 138).</i>
	<i>Never, on New England soil had stood the man so honoured by his mortal brethren as the preacher! (p. 157).</i>
	<i>All came forth to move in procession before the people's eye, and thus impart a needed dignity to the simple framework of a government so newly constructed (p. 146).</i>

### C. Discipline

	<i>It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze (p. 30).</i>
	<i>The discipline of the family in those days was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by scriptural authority, were used, not merely in the way of punishment for actual offences, but as a whole some regimen for the growth and promotion of all childish virtues. Hester prynne, nevertheless, the loving mother of this one child, ran little risk of erring on the side of undue severity. Mindful, however, of her own errors and misfortunes, she early sought to impose a tender but strict control over the infant immortality that was committed to her charge (p. 35).</i>

### D. Responsibility

	<i>"Good Master Dimmesdale," said he, "the responsibility of this woman's soul lies greatly with you. It behoves you; therefore, to exhort her to repentance and to confession, as a proof and consequence thereof." (p. 37).</i>
	<i>He could not have chanced upon a more suitable mode and time of terminating his professional career. "At least, they shall say of me," thought this exemplary man, "that I leave</i>

	<i>no public duty unperformed or ill performed!" (p. 136).</i>
	<i>And since Mr. Dimmesdale had taken her in charge, the good grandam's chief earthly comfort which, unless it had been likewise a heavenly comfort (p. 138).</i>

### E. Caring

	<i>"My poor woman," said the not unkind old minister, "the child shall be well cared for far better than thou canst do for it." (p. 67).</i>
	<i>Thus Roger Chillingworth scrutinised his patient carefully (p. 74).</i>
	<i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).</i>
	<i>It was only the darkened house that could contain her. When sunshine came again, she was not there. Her shadow had faded across the threshold. The helpful inmate had departed, without one backward glance to gather up the meed of gratitude, if any were in the hearts of those whom she had served so zealously. Meeting them in the street, she never raised her head to receive their greeting. If they were resolute to accost her, she laid her finger on the scarlet letter, and passed on. This might be pride, but was so like humility, that it produced all the softening influence of the latter quality on the public mind. The public is despotic in its temper; it is capable of denying common justice when too strenuously demanded as a right; but quite as frequently it awards more than justice, when the appeal is made, as despots love to have it made, entirely to its generosity. Interpreting Hester Prynne's deportment as an appeal of this nature, society was inclined to show its former victim a more benign countenance than she cared to be favoured with, or, perchance, than she deserved (p. 99).</i>
	<i>Leave this wreck and ruin here where it hath happened. Meddle no more with it! Begin all anew! Hast thou exhausted possibility in the failure of this one trial? Not so! The future is yet full of trial and success. There is happiness</i>

	<p><i>to be enjoyed! There is good to be done! Exchange this false life of thine for a true one. Be, if thy spirit summon thee to such a mission, the teacher and apostle of the red men. Or, as is more thy nature, be a scholar and a sage among the wisest and the most renowned of the cultivated world. Preach! Write! Act! Do anything, save to lie down and die! Give up this name of Arthur Dimmesdale, and make thyself another, and a high one, such as thou canst wear without fear or shame. Why shouldst thou tarry so much as one other day in the torments that have so gnawed into thy life? that have made thee feeble to will and to do? that will leave thee powerless even to repent? Up, and away!" (p. 125).</i></p>
	<p><i>"Welcome home, reverend sir," said the physician "And how found you that godly man, the Apostle Eliot? But methinks, dear sir, you look pale, as if the travel through the wilderness had been too sore for you. Will not my aid be requisite to put you in heart and strength to preach your Election Sermon?" (p. 141).</i></p>
	<p><i>"Were it not better," said he, "that you use my poor skill tonight? Verily, dear sir, we must take pains to make you strong and vigorous for this occasion of the Election discourse. The people look for great things from you, apprehending that another year may come about and find their pastor gone" (p. 142).</i></p>
	<p><i>One of his clerical brethren it was the venerable John Wilson observing the state in which Mr. Dimmesdale was left by the retiring wave of intellect and sensibility, stepped forward hastily to offer his support (p. 158).</i></p>
	<p><i>Bellingham, for the last few moments, had kept an anxious eye upon him. He now left his own place in the procession, and advanced to give assistance judging, from Mr. Dimmesdale's aspect that he must otherwise inevitably fall (p. 158).</i></p>
	<p><i>People brought all their sorrows and perplexities, and besought her counsel, as one who had herself gone through a mighty trouble. Women, more especially in the continually recurring trials of wounded, wasted, wronged, misplaced, or erring and sinful passion or with the dreary burden of a heart unyielded, because unvalued and unsought came to Hester's cottage, demanding why they were so wretched, and what the remedy! Hester comforted and counselled them, as best she might. She assured them, too, of her firm belief that, at some brighter period, when the world should have grown ripe for it, in Heaven's own time, a new truth would be revealed, in order to establish the whole relation between man and</i></p>



	<i>woman on a surer ground of mutual happiness (p. 165).</i>
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### F. Justice

	<i>They have not been bold to put in force the extremity of our righteous law against her. The penalty there of is death (p. 35).</i>
	<i>If the child, on the other hand, were really capable of moral and religious growth, and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's (p. 59).</i>
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### G. Benevolence

<i>Reader I</i>	<i>"There is truth in what she says," began the minister, with a voice sweet, tremulous, but powerful, in somuch that the hall reechoed and the hollow armour rang with it "truth in what Hester says, and in the feeling which inspires her! God gave her the child, and gave her, too, an instinctive knowledge of its nature and requirements both seemingly so peculiar which no other mortal being can possess. And, moreover, is there not a quality of awful sacredness in the relation between this mother and this child?" (p. 68).</i>
	<i>"It must be even so," resumed the minister. "For, if we deem it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognised a deed of sin, and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame has come from the hand of God, to work in many ways upon her heart, who pleads so earnestly and with such bitterness of spirit the right to keep her. It was meant for a blessing for the one blessing of her life! It was meant, doubtless, the mother herself hath told us, for a retribution, too; a torture to be felt at many an unthought-of moment; a pang, a sting, an ever-recurring agony, in the midst of a</i>

	<i>troubled joy! Hath she not expressed this thought in the garb of the poor child, so forcibly reminding us of that red symbol which sears her bosom?" (p. 68).</i>
	<i>"Oh, not so! not so!" continued Mr. Dimmesdale. "She recognises, believe me, the solemn miracle which God hath wrought in the existence of that child. And may she feel, too what, methinks, is the very truth that this boon was meant, above all things else, to keep the mother's soul alive, and to preserve her from blacker depths of sin into which Satan might else have sought to plunge her! Therefore it is good for this poor, sinful woman, that she hath an infant immortality, a being capable of eternal joy or sorrow, confided to her care to be trained up by her to righteousness, to remind her, at every moment, of her fall, but yet to teach her, as if it were by the Creator's sacred pledge, that, if she bring the child to heaven, the child also will bring its parents thither! Herein is the sinful mother happier than the sinful father. For Hester Prynne's sake, then, and no less for the poor child's sake, let us leave them as Providence hath seen fit to place them!" (p. 67).</i>
	<i>Day by day, nevertheless, their sour and rigid wrinkles were relaxing into something which, in the due course of years, might grow to be an expression of almost benevolence. Thus it was with the men of rank, on whom their eminent position imposed the guardianship of the public morals. Individuals in private life, meanwhile, had quite forgiven Hester Prynne for her frailty; nay, more, they had begun to look upon the scarlet letter as the token, not of that one sin for which she had borne so long and dreary a penance, but of her many good deeds since (p. 100).</i>

## H. Love

	<i>She saw her father's face, with its bold brow, and reverend white beard that flowed over the old-fashioned Elizabethan ruff; her mother's, too, with the look of heedful and anxious love which it always wore in her remembrance, and which, even since her death, had so often laid the impediment of a gentle remonstrance in her daughter's pathway (p. 32).</i>
	<i>She would be convulsed with rage of grief and sob out her love for her mother in broken words (p. 54).</i>
	<i>Pearl, that wild and flighty little elf stole softly towards him, and taking his hand in the grasp of both her own, laid her cheek against it; a caress so tender, and withal so</i>

	<i>unobtrusive (p. 68).</i>
	<i>The minister for, save the long sought regards of woman, nothing is sweeter than these marks of childish preference, accorded spontaneously by a spiritual instinct, and therefore seeming to imply in us something truly worthy to be loved the minister looked round, laid his hand on the child's head, hesitated an instant, and then kissed her brow (p. 69).</i>
	<i>She possessed affections, too, though hitherto acrid and disagreeable, as are the richest flavours of unripe fruit. (p. 112).</i>
	<i>They sat down again, side by side, and hand clasped in hand, on the mossy trunk of the fallen tree. Life had never brought them a gloomier hour; it was the point whither their pathway had so long been tending, and darkening ever, as it stole along and yet it unclosed a charm that made them linger upon it, and claim another, and another, and, after all, another moment. The forest was obscure around them, and creaked with a blast that was passing through it (p. 123).</i>
	<i>Love, whether newly born, or aroused from a death like slumber, must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's! Hester looked at him with a thrill of another joy (p. 128).</i>
	<i>The truth seems to be, however, that the mother-forest, and these wild things which it nourished, all recognised a kindred wilderness in the human child (p. 129).</i>
	<i>Especially she is generally intolerant of emotion, when she does not fully comprehend the why and wherefore. But the child hath strong affections! She loves me, and will love thee!" (p. 130).</i>
	<i>In a mood of tenderness that was not usual with her, she drew down her mother's head, and kissed her brow and both her cheeks (p. 133).</i>
	<i>"But in days to come he will walk hand in hand with us. We will have a home and fireside of our own; and thou shalt sit upon his knee; and he will teach thee many things, and love</i>

	<i>thee dearly (p. 134).</i>
	<i>Yes; their minister whom they so loved and who so loved them all (p. 156).</i>
	<i>The child, with the bird-like motion, which was one of her characteristics, flew to him, and clasped her arms about his knees (p. 158).</i>
	<i>Pearl kissed his lips. A spell was broken. The great scene of grief, in which the wild infant bore a part had developed all her sympathies; and as her tears fell upon her father's cheek (p. 161).</i>

### I. Generosity

	<i>Hester bestowed all her superfluous means in charity, on wretches less miserable than herself, and who not unfrequently insulted the hand that fed them. Much of the time, which she might readily have applied to the better efforts of her art, she employed in making coarse garments for the poor. It is probable that there was an idea of penance in this mode of occupation, and that she offered up a real sacrifice of enjoyment in devoting so many hours to such rude handiwork (p. 49).</i>
	<i>It was perceived, too, that while Hester never put forward even the humblest title to share in the world's privileges further than to breathe the common air and earn daily bread for little Pearl and herself by the faithful labour of her hands she was quick to acknowledge her sisterhood with the race of man whenever benefits were to be conferred. None so ready as she to give of her little substance to every demand of poverty, even though the bitter hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe (p. 99).</i>
	<i>Roger Chillingworth's decease, (which took place within the year), and by his last will and testament, of which Governor Bellingham and the Reverend Mr. Wilson were executors, he bequeathed a very considerable amount of property, both here and in England to little Pearl, the daughter of Hester Prynne (p. 163).</i>

### J. Solidarity

	<i>The fathers and founders of the commonwealth the statesman, the priest, and the soldier seemed it a duty then to assume the outward state (p. 45).</i>
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### K. Tolerance

	<i>But in their great mercy and tenderness of heart they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life to wear a mark of shame upon her bosom" (p. 35).</i>
	<i>The latter was by far the most showy and gallant figure, so far as apparel went, anywhere to be seen among the multitude. He wore a profusion of ribbons on his garment, and gold lace on his hat, which was also encircled by a gold chain, and surmounted with a feather. There was a sword at his side and a sword-cut on his forehead, which, by the arrangement of his hair, he seemed anxious rather to display than hide. A landsman could hardly have worn this garb and shown this face, and worn and shown them both with such a galliard air, without undergoing stern question before a magistrate, and probably incurring a fine or imprisonment, or perhaps an exhibition in the stocks. As regarded the shipmaster, however, all was looked upon as pertaining to the character, as to a fish his glistening scales (p. 147).</i>

### L. Honesty

<i>Reader I</i>	<i>They grew out of his heart, and typify, it may be, some hideous secret that was buried with him, and which he had done better to confess during his lifetime" (p. 79).</i>
	<i>"Then, to speak more plainly," continued the physician, "and I crave pardon, sir, should it seem to require pardon, for this needful plainness of my speech (p. 82).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>
	<i>He longed to speak out from his own pulpit at the full height of his voice, and tell the people what he was (p. 87).</i>

### J. Compassion

	<i>"Mercy on us, goodwife!" exclaimed a man in the crowd, "is there no virtue in woman, save what springs from a wholesome fear of the gallows? That is the hardest word yet! (p. 28).</i>
	<i>"What should ail me to harm this misbegotten and miserable babe? The medicine is potent for good, and were it my child yea, mine own, as well as thine! I could do no better for it" (p. 42).</i>
	<i>But he opposes to me with a young man's over-softness, albeit wise beyond his years that it were wronging the very nature of woman to force her to lay open her heart's secrets in such broad daylight, and in presence of so great a multitude (p. 37).</i>

### K. Good Judgement

	<i>a remarkable intelligence in his features (p. 34).</i>
	<i>Yonder woman, Sir, you must know, was the wife of a certain learned man, English by birth (p. 35).</i>
	<i>They were, doubtless, good men, just and sage (p. 36).</i>
	<i>He described him as a man of skill in all Christian modes of physical science (p. 41).</i>
	<i>I shall own you for a man of skill, indeed! (p. 41).</i>
	<i>a, of the medical and chirurgical profession (p. 71).</i>
	<i>He was now known to be a man of skill; it was observed that he gathered herbs and the blossoms of wild flowers, and dug up roots and plucked off twigs from the forest trees like one acquainted with hidden virtues in what was valueless to common eyes (p. 72).</i>
	<i>y men, who walk with God on earth (p. 73).</i>
	<i>"Good men ever interpret themselves too meanly," said the physician (p. 73).</i>
	<i>There was a fascination for the minister in the company of the man of science, in whom he recognised an intellectual cultivation of no moderate depth or scope; together with a range and freedom of ideas, that he would have vainly looked</i>

	<p><i>for among the members of his own profession (p. 74).</i></p>
	<p><i>After a time, at a hint from Roger Chillingworth, the friends of Mr. Dimmesdale effected an arrangement by which the two were lodged in the same house; so that every ebb and flow of the minister's life tide might pass under the eye of his anxious and attached physician. There was much joy throughout the town when this greatly desirable object was attained. It was held to be the best possible measure for the young clergyman's welfare; unless, indeed, as often urged by such as felt authorised to do so, he had selected some one of the many blooming damsels, spiritually devoted to him, to become his devoted wife (p. 75).</i></p>
	<p><i>Old Roger Chillingworth, throughout life, had been calm in temperament, kindly, though not of warm affections, but ever, and in all his relations with the world, a pure and upright man (p. 78).</i></p>
	<p><i>His intellectual gifts, his moral perceptions, his power of experiencing and communicating emotion, were kept in a state of preternatural activity by the prick and anguish of his daily life (p. 86).</i></p>
	<p><i>To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down on a level with the lowest; him, the man of ethereal attributes, whose voice the angels might else have listened to and answered! (p. 86).</i></p>
	<p><i>They deemed the young clergyman a miracle of holiness. They fancied him the mouth-piece of Heaven's messages of wisdom, and rebuke, and love. In their eyes, the very ground on which he trod was sanctified (p. 87).</i></p>
	<p><i>They heard it all, and did but reverence him the more. They little guessed what deadly purport lurked in those self-condemning words. "The godly youth!" said they among themselves. "The saint on earth!" (p. 87).</i></p>
	<p><i>"Do you see that woman with the embroidered badge?" they would say to strangers. "It is our Hester the town's own Hester who is so kind to the poor, so helpful to the sick, so comfortable to the afflicted!" (p. 100).</i></p>
	<p><i>The former aspect of an intellectual and studious man, calm</i></p>

	<i>and quiet, which was what she best remembered in him (p. 104).</i>
	<i>She was fair and pure as a lily that had bloomed in Paradise. The minister knew well that he was himself enshrined within the stainless sanctity of her heart (p. 139).</i>
	<i>an's prayers are golden recompense!" (p. 142).</i>
	<i>It was the observation of those who beheld him now, that never, since Mr. Dimmesdale first set his foot on the New England shore, had he exhibited such energy as was seen in the gait and air with which he kept his pace in the procession. There was no feebleness of step as at other times; his frame was not bent, nor did his hand rest ominously upon his heart. Yet, if the clergyman were rightly viewed, his strength seemed not of the body. It might be spiritual and imparted to him by angelical ministrations (p. 150).</i>
	<i>"It is not for me to talk lightly of a learned and pious minister of the Word, like the Reverend Mr. Dimmesdale." (p. 152).</i>
	<i>Like all other music, it breathed passion and pathos, and emotions high or tender, in a tongue native to the human heart (p. 153).</i>
	<i>Even the Indians were affected by a sort of cold shadow of the white man's curiosity and, gliding through the crowd, fastened their snake like black eyes on Hester's bosom, conceiving, perhaps, that the wearer of this brilliantly embroidered badge must needs be a personage of high dignity among her people (p. 155).</i>
	<i>In the open air their rapturebroke into speech. The street and the market-place absolutely babbled, from side to side, with applauses of the minister. His hearers could not rest until they had told one another of what each knew better than he could tell or hear. According to their united testimony, never had man spoken in so wise, so high, and so holy a spirit, as he that spake this day; nor had inspiration ever breathed through mortal lips more evidently than it did through his. Its influence could be seen, as it were, descending upon him, and possessing him, and continually lifting him out of the written discourse that lay before him, and filling him with ideas that must have been as marvellous to himself as to his audience. His subject, it appeared, had been the relation between the Deity and the communities of mankind, with a special reference to the New England which they were here planting</i>



	<i>in the wilderness (p. 156).</i>
	<i>His idea of his transitory stay on earth gave the last emphasis to the effect which the preacher had produced; it was as if an angel, in his passage to the skies, had shaken his bright wings over the people for an instant at once a shadow and a splendour and had shed down a shower of golden truths upon them (p. 156).</i>
	<i>After exhausting life in his efforts for mankind's spiritual good, he had made the manner of his death a parable, in order to impress on his admirers the mighty and mournful lesson, that, in the view of Infinite Purity, we are sinners all alike. It was to teach them, that the holiest amongst us has but attained so far above his fellows as to discern more clearly the Mercy which looks down, and repudiate more utterly the phantom of human merit, which would look aspiringly upward (p. 162).</i>

#### L. Courage

	<i>After her return to the prison, Hester Prynne was found to be in a state of nervous excitement, that demanded constant watchfulness, lest she should perpetrate violence on herself, or do some half-frenzied mischief to the poor babe (p. 41).</i>
	<i>Then, she was supported by an unnatural tension of the nerves, and by all the combative energy of her character, which enabled her to convert the scene into a kind of lurid triumph (p. 46).</i>
	<i>It may seem marvellous that, with the world before her kept by no restrictive clause of her condemnation within the limits of the Puritan settlement, so remote and so obscure free to return to her birth-place, or to any other European land, and there hide her character and identity under a new exterior, as completely as if emerging into another state of being and having also the passes of the dark, inscrutable forest open to her, where the wildness of her nature might assimilate itself with a people whose customs and life were alien from the law that had condemned her it may seem marvellous that this woman should still call that place her home, where, and where only, she must needs be the type of shame (p. 46).</i>
	<i>As the two wayfarers came within the precincts of the town, the children of the Puritans looked up from their play, or what</i>

	<p><i>passed for play with those sombre little urchins and spoke gravely one to another. "behold, verily, there is the woman of the scarlet letter: and of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!" But pearl, who was a dauntless child, after frowning, stamping her foot, and shaking her little hand with a variety of threatening gestures, suddenly made a rush at the knot of her enemies, and put them all to flight. She screamed and shouted, too, with a terrific volume of sound, which, doubtless, caused the hearts of the fugitives to quake within them. The victory accomplished, pearl returned quietly to her mother, and looked up, smiling (p. 60).</i></p>
	<p><i>Hester caught hold of Pearl, and drew her forcibly into her arms, confronting the old Puritan magistrate with almost a fierce expression. Alone in the world, cast off by it, and with this sole treasure to keep her heart alive, she felt that she possessed indefeasible rights against the world, and was ready to defend them to the death (p. 67).</i></p>
	<p><i>None so self devoted as Hester when pestilence stalked through the town (p. 99).</i></p>
	<p><i>But Hester Prynne, with a mind of native courage and activity, and for so long a period not merely estranged, but outlawed from society, had habituated herself to such latitude of speculation as was altogether foreign to the clergyman (p. 126).</i></p>
	<p><i>As Hester would persuade me, I surely give up no fairer prospect by pursuing it! (p. 127).</i></p>
	<p><i>The stigma gone, Hester heaved a long, deep sigh, in which the burden of shame and anguish departed from her spirit. O exquisite relief! She had not known the weight until she felt the freedom! (p. 128).</i></p>
	<p><i>"And thou didst plead so bravely in her behalf and mine!" answered the mother. "I remember it; and so shall little Pearl (p. 131).</i></p>
	<p><i>It might be, on this one day, that there was an expression unseen before, nor, indeed, vivid enough to be detected now; unless some preternaturally gifted observer should have first read the heart, and have afterwards sought a corresponding development in the countenance and mien. Such a spiritual seer might have conceived, that, after sustaining the gaze of</i></p>

	<p><i>the multitude through several miserable years as a necessity, a penance, and something which it was a stern religion to endure, she now, for one last time more, encountered it freely and voluntarily, in order to convert what had so long been agony into a kind of triumph. "Look your last on the scarlet letter and its wearer!" (p. 143).</i></p>
	<p><i>"Ha, tempter! Methinks thou art too late!" answered the minister, encountering his eye, fearfully, but firmly. "Thy power is not what it was! With God's help, I shall escape thee now!" (p. 158).</i></p>

## **Reader Orientation II**

**Drs. Samosir. P**

## Documentations

**KEMENTERIAN AGAMA  
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(UIN) RADEN FATAH  
FAKULTAS TARBIYAH DAN KEGURUAN**

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**USUL JUDUL SKRIPSI**

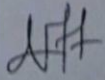
Nama : Nia Aurina  
NIM : 12250098  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi :

1. *An Analysis of Social Values from Social Perspective in Nathaniel Hawthorne's Novel "Scarlet Letter"*
2. *An Error Analysis Of Word Order Used In Recount Text Made By Students At The Tenth Grade Of Sma Muhammadiyah 6 Palembang*
3. *Error Analysis On Elliptical Construction Made By The Eleventh Grade Students Of SMA Muhammadiyah 6 Palembang*

Judul yang disetujui : *An Analysis of Social Values from Social Perspective in Nathaniel Hawthorne's Novel "Scarlet Letter"*

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KEMENTERIAN AGAMA RI  
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FAKULTAS ILMU TARBİYAH DAN KEGURUAN

SURAT KETERANGAN PERUBAHAN JUDUL SKRIPSI

NOMOR : B-3490/Un.09/ILI/PP.009/5/2017

Berdasarkan Surat Keputusan Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Raden Fatah Palembang Nomor : B-1022/Un.09/ILI/PP.009/2/2017, Tanggal 21 Februari 2017, poin ke 2 bahwa Dosen Pembimbing diberikan hak untuk merevisi judul Skripsi Mahasiswa/i. Maka bersama ini menerangkan bahwa :

Nama	: Nia Aurina
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Fakultas	: Ilmu Tarbiyah dan Keguruan UIN Raden Fatah Palembang
Jurusan	: Pendidikan Bahasa Inggris

Atas pertimbangan yang cukup mendasar, maka Skripsi saudara tersebut diadakan perubahan judul sebagai berikut :

Judul Lama : An Analysis of Social Values from Social Perspective in Nathaniel Hawthorne's Novel "Scarlet Letter".

Judul Baru : An Analysis of Islamic Educational Values from Social Perspective in Nathaniel Hawthorne's Novel "Scarlet Letter".

Demikian Surat Keterangan ini dibuat dengan sebenarnya untuk digunakan sebagaimana mestinya.

Palembang, 15 Mei 2017

An-Dekan  
Kerub Prodi PBI,



Nili Lenny Marzulina, M.Pd  
NIP. 19710131 201101 2 001





**KEMENTERIAN AGAMA**  
**FAKULTAS ILMU TARBIYAH DAN KEGURUAN**  
**UNIVERSITAS ISLAM NEGERI (UIN)RADEN FATAH**  
 Jl. Prof. Dr. ZainalAbidinFikryPalembang  
 Telp. 0711-354668

**PENUNJUKAN PEMBIMBING SKRIPSI**

Nama : Nia Aurina  
 NIM : 12250098  
 Judul Skripsi : An Analysis of *Social Values from Social Perspective* in Nathaniel  
 Howthorne's Novel "*Scarlet Letter*"

Pembimbing I : Manalulaili, M.Pd  
 Pembimbing II : Deta Desvitarani, M.Pd

Wakil Dekan I,

Dr. Dewi Warna, M.Pd  
 NIP. 19740723 199903 2002

Palembang, 14/2/2017  
 Ketua Prodi Pendidikan Bahasa Inggris

Hj. Lenny Marzubana, M.Pd.  
 19710131 201101 2 001



Universitas Islam Negeri Raden Fatah Palembang

Fakultas Tarbiyah dan Keguruan

Jln. Prof. KH Zaenal Abidin Fikri KM 3,5

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### THESIS CONSULTATION CARD

NAME : Nia Aurina  
 STUDENT NUMBER : 12250098  
 FACULTY : Tarbiyah  
 ADVISOR I : Manalulaili, M.Ed  
 THESIS TITLE : An Analysis of *Islamic Educational Values*  
*from Social Perspective in Nathaniel*  
*Hawthorne's Novel "The Scarlet Letter"*

No.	Date	Aspect Consulted	Comment	Signature
1.	13/6 17	Research Proposal	- academic writing - resouras - sub title - etc	
2	16/6 17	Research Proposal	Revise on page 5. Reason choosing the novel	
3.	12/7 17	Research proposal	OK! Ready to have Seminar pro	

4	$\frac{13}{7}^{17}$	Ch 1-3	Revise as suggested	4
5	$\frac{14}{7}^{17}$	Ch 1-3	Need Revision	4
6	$\frac{3}{8}^{17}$	Ch 1-3	OK!	4
7	$\frac{6}{8}^{17}$	Ch IV	Revise as suggested	4
8	$\frac{8}{8}^{17}$	Ch IV	Revise!	4



 KEMENTERIAN AGAMA UNIVERSITAS ISLAM NEGERI (UIN) RADEN FATAH FAKULTAS TARBIYAH DAN KEGURUAN Alamat : Jl. Prof. K. H. Zainal Abidin Fikry Kode Pos : 30126 Telp. 0711-354668, Palembang				
9	28/17 /8	Chapter 4	OK! Prepare to compre	↓
10.	3/2017 /11	Ch V	Revise as suggested	↓
11.	6/2017 /11	Ch V Ch 1-IV ]	OK! Ready to Munaqosyah	↓



UIN  
RADEN FATAH  
PALEMBANG

ALAMAT: JL. PROF. K. H. ZAINAL ABIDIN FIKRI KODE POS: 30126 KOTA POS: 54 TELP: (0711) 353276 PALEMBANG

UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS TARBİYAH DAN KEGURUAN


### THESIS CONSULTATION CARD

Name : Nia Aurina  
Students' Number : 12250098  
Faculty : Tarbiyah  
Department : English Education Study Program  
Advisor II : Deta Devitasari, M.Pd  
Thesis Title : *An Analysis of Islamic Educational Values from Social Perspective in Nathaniel Hawthorne's Novel "The Scarlet Letter"*

No	Date	Aspect Consulted	Comment	Signature
1	29/07	Research Proposal	Revise as suggested!	
2	5/08	Research Proposal	Revise as suggested!	
3	12/08	Research Proposal	Revise!	
4	13/08	Research Proposal	Revise!	
5	07/05	Research Proposal	Revise!	
6	10/05	Research Proposal	Revise!	
7	17/05	Research Proposal	Revise!	
8	25/10	Research Proposal	Revise!	
9	2/11 2017	Ch 1-4	Revise!	
10	5/11 2017	Ch 1-5	Revise!	
11	10/11 2017	Whole thesis	Proceed to Munasabah.	

**Readers Orientation's Photo**



	<b>SURAT KETERANGAN LULUS UJIAN KOMPREHENSIF</b>	<b>GUGUS PENJAMINAN MUTU PENDIDIKAN FAKULTAS ILMU TARBIYAH DAN KEGURUAN UIN RADEN FATAH PALEMBANG</b> Kode:GPMPFT.SUKET.01/R0
---	--	--

Yang bertandatangan di bawah ini adalah Ketua atau Sekretaris Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Raden Fatah Palembang, menerangkan bahwa mahasiswa:

Nama : **Nia Aurina**

NIM : 12250098


Fakultas/Jurusan/ Prodi : Tarbiyah/ Pendidikan Bahasa Inggris/ PBI

Judul Skripsi : *An Analysis of Islamic Educational Values from Social Perspective in Nathaniel Hawthorne's Novel "The Scarlet Letter"*

Dengan ini menyatakan bahwa mahasiswa tersebut telah dinyatakan **LULUS** dalam ujian komprehensif yang dilaksanakan pada hari Kamis tanggal 07 September 2017, dengan memperoleh nilai **B**.

Demikianlah surat keterangan ini dibuat dengan sebenarnya, atas perhatiannya saya mengucapkan terima kasih.

Palembang, <sup>13</sup> November 2017  
Ketua/Sekretaris

  
Hj. Lenny Marzulina, M.Pd  
NIP. 197101312011012001



Jl. Prof. K. H. Zainal Abidin Fikry No. 1 Km. 3.5 Palembang 30126 Telp. : (0711) 353276 website : www.radenfatah.ac.id

KEMENTERIAN AGAMA RI  
UNIVERSITAS ISLAM NEGERI (UIN)  
RADEN FATAH PALEMBANG  
FAKULTAS ILMU TARBİYAH DAN KEGURUAN

REKAPITULASI NILAI UJIAN KOMPREHENSIF  
PROGRAM REGULAR FAKULTAS ILMU TARBİYAH DAN KEGURUAN  
UNIVERSITAS ISLAM NEGERI RADEN FATAH PALEMBANG

HARI / TANGGAL UJIAN : Kamis / 7 September 2017  
PUKUL : 08.00 - selesai  
PROGRAM STUDI : Pendidikan Bahasa Inggris

No.	NIM	Nama	Nilai					Huruf
			I	II	III	IV	Angka	
1	12250052	Ika Rahmayanti	85	30	65	78	77	B
2	12250047	Herna Dini Ramona	80	80	65	78	75.75	B
3	12250022	Desi Yulianti	80	80	65	78	75.75	B
4	12250033	Dita Listioriri	85	80	60	76	75.25	B
5	12250097	Nemisis Dahnisah A.	75	80	60	81	74	E
6	12250051	Hizba Dina Hauifan	80	80	65	83	77	B
7	10250054	Reffi Dwisa Nova	87	80	78	84	82.25	A
8	12250046	Fren Dwiyan Saputra	75	80	60	84	74.75	B
9	11250009	Denny Alfi Rangga	80	85	70	84	79.75	B
10	12250048	Nia Auriya	90	80	60	78	77	B
11	12250132	Sonia Widiarti	85	80	60	78	75.75	B
12	10250056	Rizky Razi Mona	90	85	85	84	86	A
13	11250001	Ahlanjah Utami	89	80	80	78	81.75	A

Mata Uji

- I : Language Evaluation  
II : TEFL Methodology  
III : Curriculum Development  
IV : Material Development

Dosen Penguji

Dr. Dewi Warna, M.Pd  
M. Holandiyah, M.Pd  
Dr. Dian Erlina, S.Pd., M.Hum.  
Hj. Lenny Marzulina, M.Pd

Interval Nilai

- 80 - 100 = A  
70 - 79 = B  
60 - 69 = C  
56 - 59 = D  
≤ 55 = E


Ketua

Hj. Lenny Marzulina, M.Pd  
NIP. 19710131 201101 2 001

Palembang, 11 September 2017  
Fakta Ujian Komprehensif  
Fakultas Ilmu Tarbiyah dan Keguruan  
Sekretaris

M. Holandiyah, M.Pd  
NIP. 197405072611011901



 <b>uIn</b> <b>RADEN FATAH</b> <b>PALEMBANG</b>	<b>SURAT KETERANGAN          KELENGKAPAN DAN          KEASLIAN BERKAS UJIAN          MUNAQASYAH</b>	<b>GUGUS PENJAMINAN          MUTU PENDIDIKAN          FAKULTAS ILMU          TARBIYAH DAN          KEGURUAN          UIN RADEN FATAH          PALEMBANG</b> Kode:GPMPFT.SUKET.01/R0
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Yang bertandatangan di bawah ini adalah Ketua atau Sekretaris Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Raden Fatah Palembang, setelah mengoreksi kelengkapan dan keaslian berkas munaqasyah mahasiswa:

Nama : **Nia Aurina**  
 NIM : 12250098  
 Fakultas/Jurusan/ Prodi : Tarbiyah/ Pendidikan Bahasa Inggris/ PBI  
 Judul Skripsi : *An Analysis of Islamic Educational Values from Social Perspective in Nathaniel Hawthorne's Novel "The Scarlet Letter"*

Dengan ini menyatakan bahwa mahasiswa tersebut telah siap untuk proses pendaftaran sidang munaqasyah Fakultas Ilmu Tarbiyah dan Keguruan UIN Raden Fatah Palembang.

Demikianlah surat keterangan ini dibuat dengan sebenarnya, atas perhatiannya saya mengucapkan terima kasih.

Palembang, 13 November 2017  
 Ketua/Sekretaris

  
 Hj. Lenny Marzulina, M.Pd  
 NIP. 197101312011012001