

The Concept of Exemplary Muslim Women in *Bidadari Bumi* I: 9 Stories of Righteous Women by Halimah Alaydrus

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Abstract

This study aims to formulate the concept of exemplary Muslim women represented in *Bidadari Bumi: 9 Stories of Righteous Women* by Halimah Alaydrus, identify the factors shaping exemplary character, and examine its relevance to contemporary Muslim women's lives. This research employs library research with a descriptive qualitative approach. Data were collected through documentary study and analyzed using content analysis involving data reduction, categorization, interpretation, and conclusion drawing. The findings indicate that exemplary Muslim women's character is constructed through the integration of faith, worship, and morality. Faith is manifested in belief, tawakkul, gratitude, and steadfastness; worship is reflected in consistent devotion and spiritual closeness to Allah; while morality appears through patience, humility, sincerity, simplicity, and social concern. Five formative factors were identified: a pious environment, spiritual education, love for the Prophet Muhammad, consistent worship, and simple living. The novelty of this study lies in integrating these dimensions into a comprehensive Islamic educational model and connecting them with contemporary Muslim women's character development.

Keywords: Exemplary Conduct, Muslim Women, *Bidadari Bumi*, Islamic Education

Abstrak

Penelitian ini bertujuan merumuskan konsep keteladanan perempuan muslimah dalam *Bidadari Bumi: 9 Kisah Wanita Salehah* karya Halimah Alaydrus, mengidentifikasi faktor pembentuk keteladanan, serta menganalisis relevansinya bagi kehidupan perempuan muslimah kontemporer. Penelitian ini menggunakan penelitian kepustakaan (library research) dengan pendekatan kualitatif deskriptif. Data dikumpulkan melalui studi dokumentasi dan dianalisis menggunakan teknik analisis isi (content analysis) melalui reduksi data, kategorisasi, interpretasi, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa keteladanan perempuan muslimah dibangun melalui integrasi akidah, ibadah, dan akhlak. Akidah tercermin dalam keyakinan, tawakal, syukur, dan keteguhan iman; ibadah tampak melalui keistiqamahan beribadah dan kedekatan spiritual kepada Allah; sedangkan akhlak diwujudkan melalui kesabaran, tawadhu, keikhlasan, kesederhanaan, dan kepedulian sosial. Lima faktor pembentuk ditemukan, yaitu lingkungan saleh, pendidikan ruhani, kecintaan kepada Rasulullah saw., pembiasaan ibadah secara istiqamah, dan kesederhanaan hidup. Kebaruan penelitian terletak



pada integrasi dimensi tersebut dalam model pendidikan Islam yang komprehensif dan relevan dengan pembentukan karakter perempuan muslimah masa kini.

Keywords: Keteladanan, Perempuan Muslimah, Bidadari Bumi, Pendidikan Islam.

Introduction

Social change driven by modernization, globalization, and technological development has created new dynamics in the lives of Muslim women.¹ These changes have expanded women's opportunities to participate in education, social activities, professional life, and community development. At the same time, modernization has introduced various challenges concerning religious identity, moral orientation, lifestyle, and spiritual commitment.² Muslim women therefore encounter a complex situation in which participation in contemporary life needs to remain connected with Islamic values. The ability to adapt to social change cannot be separated from the need to maintain faith, worship, morality, and personal dignity. This condition makes the discussion of exemplary Muslim women increasingly important within Islamic education. Exemplary figures can provide concrete references for translating Islamic teachings into everyday conduct.

In Islamic educational thought, exemplary conduct or *uswah hasanah* constitutes an important mechanism for internalizing religious values. Moral education is not sufficiently achieved through verbal instruction because values become stronger when learners encounter concrete examples of their implementation.³ A person who consistently demonstrates faith, worship, patience, sincerity, and social responsibility can become an educational model for others. Exemplary conduct therefore establishes a connection between religious knowledge and practical behavior.⁴ Through exemplary figures, abstract moral principles can be transformed into observable patterns of conduct. This principle is particularly significant in Islamic education because character formation requires continuity between cognition, affect, and behavior. The concept of exemplary conduct consequently has both pedagogical and spiritual dimensions.

The importance of exemplary conduct is reinforced by the Qur'anic concept of *uswah hasanah*. The Qur'an presents the Prophet Muhammad as an exemplary model whose conduct provides a reference for Muslims in various dimensions of life.⁵ Although the Prophet occupies a unique position in Islamic history, the values reflected in his character can be embodied by Muslim men and women within their respective contexts. Exemplary Muslim women can therefore demonstrate how Islamic values are practiced in family, educational, social, and

¹ Huzaiman Hushin et al., "Developing Critical Thinking Through Islamic Education: A Systematic Review of Contemporary Approaches," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (2025): 43–64, <https://doi.org/10.69900/ah.v2i1.21>.

² N Hanafiah, "Relevansi Maqashid Syariah Dalam Kebijakan Perlindungan Perempuan Dan Anak Pada Hukum Keluarga Di Indonesia," *Integrated Education Journal*, 2024, <https://doi.org/10.67899/iej.v1i2.71>.

³ Suriyadi Suriyadi and Fathorrahman Fathorrahman, "The Role of Nationalism in Shaping Modernity: Towards a Triaxial Theory of National Identity in the Global Digital Era through the Lens of Islamic Education," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2026), <https://doi.org/10.69900/ag.v6i6.699>.

⁴ Wahyu Arisandi, Nispan Rahmi, and Rahmad Hidayat, "Teachers' Efforts to Develop Students' Character through Qur'anic Reading and Writing Instruction at Muhammadiyah 9 Elementary School, Banjarmasin," *Al-Karim: Journal of Quranic Studies and Islamic Education* (PT Barkah Ilmi Fiddunya, 2026), <https://doi.org/10.67899/al-karim.v3i2.855>.

⁵ Arif Wahyudi et al., "The Concept of Humans as Khalifah and the Strengthening of Self-Management Based on Hadith in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 27–52, <https://doi.org/10.67899/ar.v3i1.209>.



spiritual environments.⁶ Their exemplary character is not determined merely by outward religious symbols. Rather, it is reflected in the integration of faith, worship, morality, responsibility, and social concern.⁷ This perspective places character rather than social status at the center of exemplary conduct.

The Qur'an also establishes an important foundation for understanding the spiritual position of Muslim women. Q.S. Al-Ahzab 33:35 describes believing men and women, obedient men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, and those who remember Allah frequently.⁸ The verse demonstrates that spiritual excellence is associated with faith and righteous conduct rather than gender alone. Women therefore possess the same spiritual opportunity to develop exemplary qualities through faith, worship, and moral action. This principle is important because it prevents the concept of exemplary Muslim women from being reduced to stereotypical social expectations. Instead, exemplary character can be examined through the quality of one's relationship with Allah and one's relationship with other people. Such a perspective is consistent with the Islamic educational emphasis on balanced personal development.

The position of Muslim women in contemporary society also requires an educational framework capable of connecting religious values with everyday realities. Women participate in various educational, professional, familial, and social environments.⁹ These roles may involve competing demands between productivity, social expectations, personal development, and spiritual commitment. Islamic education therefore needs to provide models that demonstrate how religious commitment can coexist with social engagement. Exemplary women can provide narratives through which these values become accessible to contemporary readers. Their stories can illustrate patience in difficulty, sincerity in service, devotion in worship, and responsibility toward others. Consequently, narratives about righteous women have educational potential beyond their literary function.

One Islamic literary work that presents such narratives is *Bidadari Bumi: 9 Kisah Wanita Salehah* by Halimah Alaydrus. The book presents nine stories of righteous women encountered by the author during her period of learning in Tarim, Yemen. The narratives depict religious experiences and personal qualities through stories that are accessible to readers. The women portrayed in the book demonstrate various dimensions of faith, worship, patience, sincerity, humility, and social concern.¹⁰ The narrative form enables religious values to be presented through concrete experiences rather than solely through theoretical explanations. This characteristic makes the book relevant to discussions of Islamic character education. The work can therefore be examined not only as Islamic literature but also as a source of educational values.

⁶ Arisandi, Rahmi, and Hidayat, "Teachers' Efforts to Develop Students' Character through Qur'anic Reading and Writing Instruction at Muhammadiyah 9 Elementary School, Banjarmasin."

⁷ Fiko Savero, Muhammad Miftahuddin Adha, and Shofiyullah Muzammil, "Aesthetics of Hadroh Music in Islamic Education: A Study of Religious Thought and Spiritual Formation in Majelis Sholawat Bintang Songo," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2026), <https://doi.org/10.69900/ag.v6i2.574>.

⁸ Nazifah Hanafiah, "Aspek-Aspek Hukum Adat Banjar Dalam Kehidupan Bermasyarakat: Relevansi Dan Penerapan," *Integrated Education Journal* 1, no. 2 (2024): 156–68, <https://doi.org/10.67899/iej.v1i2.73>.

⁹ H Khairiyah, D W C Dewi, and Muhammad Rafiek, "Simbolisme Perempuan Dan Alam Dalam Puisi 'Jeritan Perempuan Yang Melawan' Karya Nolinia Zega (Kajian Ekofeminisme)," *Integrated Education Journal*, 2024, <https://doi.org/10.67899/iej.v1i2.70>.

¹⁰ Muhammad Mujani, Rabi'atul Rabi'atul, and Aulia Wardani, "Pengaruh Pemahaman Agama Islam Terhadap Pembentukan Pedoman Hidup Seorang Muslim," *Integrated Education Journal* 1, no. 2 (2024): 147–55, <https://doi.org/10.67899/iej.v1i2.143>.



The narratives in *Bidadari Bumi* provide examples of how religious values operate within lived experience. The characters do not simply represent abstract categories of piety. Their stories illustrate ways of responding to difficulties, maintaining worship, cultivating sincerity, and relating to Allah and other people.¹¹ The narrative about Hubabah Tiflah, for example, emphasizes prayer as an expression of faith. The story of the Woman on the Bus illustrates gratitude and patience when confronting hardship. The story of Erika presents a process of seeking truth and eventually embracing Islam. These narratives demonstrate that exemplary conduct emerges through personal experiences and spiritual responses. The educational value of the book therefore lies in the relationship between narrative experience and moral internalization.

From the perspective of Islamic education, exemplary conduct should be understood as an integrated system rather than as isolated virtues. Faith provides the spiritual foundation, worship strengthens the relationship with Allah, and morality expresses the internalized values in social behavior.¹² If these dimensions are separated, character education may become incomplete. Strong faith without social morality may fail to demonstrate the comprehensive meaning of Islamic character. Worship without ethical transformation may remain limited to ritual practice. Similarly, moral conduct without spiritual orientation may lack the theological foundation emphasized by Islamic education. The analysis of *Bidadari Bumi* therefore needs to consider the interrelationship among faith, worship, and morality.

The concept of faith in the book includes belief in Allah, reliance upon Him, positive assumptions about His decree, and steadfastness in religious commitment.¹³ These qualities become visible through the characters' responses to events that challenge their emotional and spiritual stability. Faith is therefore represented not simply as doctrinal knowledge but as a force that shapes attitudes and decisions.¹⁴ The characters' responses to hardship illustrate the practical implications of *tawakkul*, patience, gratitude, and acceptance of divine decree. Such representations are important for Islamic education because they demonstrate how theological concepts can become behavioral dispositions. Faith is thus positioned as the foundation of exemplary character.

Worship represents another central dimension of exemplary Muslim women's character in the book. Several narratives describe practices such as night prayer, supplication, Qur'an recitation, remembrance of Allah, blessings upon the Prophet, and other voluntary acts of worship.¹⁵ These practices are represented as consistent patterns rather than temporary activities. The continuity of worship demonstrates that spiritual development requires habituation and discipline. Regular worship also contributes to emotional stability

¹¹ Acep Nurullah and Badrudin Kamil, "Communication Ethics Between Husband and Wife from the Perspective of Sufistic Morality and Its Implications for Family Harmony," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2026), <https://doi.org/10.69900/ag.v6i4.611>.

¹² Mahmoud Abdullah et al., "Authentic Assessment in Islamic Religious Education: Measuring Students' Holistic Competencies through Performance-Based Evaluation," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 53–81, <https://doi.org/10.67899/ar.v3i1.226>.

¹³ Ahmad Nabriz et al., "Artificial Intelligence and Islamic Religious Education: Integrating Qur'anic Ethical Principles to Foster Responsible Digital Literacy among Muslim Students," *Integrated Education Journal* 3, no. 1 (June 2026): 63–74, <https://doi.org/10.67899/iej.v3i1.210>.

¹⁴ Hanafiah, "Relevansi Maqashid Syariah Dalam Kebijakan Perlindungan Perempuan Dan Anak Pada Hukum Keluarga Di Indonesia."

¹⁵ Khairiyah, Dewi, and Muhammad Rafiek, "Simbolisme Perempuan Dan Alam Dalam Puisi 'Jeritan Perempuan Yang Melawan' Karya Nolinia Zega (Kajian Ekofeminisme)."



and closeness to Allah.¹⁶ In this context, worship functions as a process of spiritual education. The narratives consequently illustrate that exemplary character develops through sustained religious practice.

Moral conduct constitutes the third major dimension of exemplary character. The women represented in the book demonstrate humility, patience, sincerity, gentleness, generosity, forgiveness, and social concern. These characteristics illustrate that religious excellence is not limited to private spiritual experiences. A person's relationship with Allah should influence how she treats other people.¹⁷ The narrative of the Messenger emphasizes preaching through wisdom and appropriate conduct. Erika's story illustrates gentleness when confronting rejection from her family. Hubabah Bahiyyah illustrates humility by avoiding excessive praise and directing people toward dependence upon Allah. These examples demonstrate the connection between spirituality and social morality.

The formation of exemplary character is also influenced by particular educational and environmental conditions.¹⁸ The analysis identifies a pious environment as one factor that facilitates the development of religious character. A religious environment creates social norms that encourage worship, moral conduct, and spiritual discipline. Spiritual education or *tarbiyah ruhiyah* also contributes by cultivating sincerity and awareness of Allah. Love for the Prophet provides an emotional and spiritual motivation for following Islamic teachings. Consistent worship develops discipline and strengthens spiritual habits. Simple living or *zuhud* reduces excessive attachment to worldly pleasures and supports inner orientation toward Allah.

These factors indicate that exemplary character cannot be understood as an isolated personal achievement. Character develops through interaction between individual dispositions and educational environments. Family, teachers, religious communities, and social surroundings can influence the process through which values become habits. Islamic education therefore needs to create environments in which exemplary behavior is visible and consistently practiced. The narratives in *Bidadari Bumi* provide illustrations of this process through the lives of women who are shaped by religious communities and spiritual traditions. Their stories consequently support the pedagogical principle that character is cultivated through continuous example and habituation. This principle is particularly important in contemporary educational settings.

Contemporary Muslim women face challenges that differ in form from those experienced by previous generations. Digital media, consumer culture, globalization, changing social expectations, and rapid technological development can affect patterns of identity and behavior.¹⁹ These developments can provide opportunities for education and social participation while simultaneously creating pressures concerning lifestyle and religious identity. A strong spiritual foundation can help women engage with contemporary life without

¹⁶ W Wahidah et al., "The Role of Reason in Structuring Islamic Spirituality as a Framework for the Formation of Faith According to the Qur'an and the Sunnah," *AL GHAZALI: Jurnal ...*, 2026, https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/533.

¹⁷ Ahmad Haikal Mufid et al., "Assistance in Arabic Language Learning through the Singing Method for Students of Madrasah Diniyah Al-Ittihad, Subang," *Al-Ijtima'i: Jurnal Pengabdian Masyarakat*, 2026, <https://doi.org/10.67899/ai.v3i2.979>.

¹⁸ Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Islamic Educational Leadership in the Era of Digital Transformation: Developing Adaptive Leadership Competencies for School Principals," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 91–109, <https://doi.org/10.67899/ar.v2i1.219>.

¹⁹ Hatmiah Hatmiah, "The Role of Islamic Cultural History Teachers in Improving Student Learning Activities through the Cooperative Learning Method in Class XI Aat State Islamic Senior High School 4 Tabalong," *Integrated Education Journal* 3, no. 1 (April 2026): 1–11, <https://doi.org/10.67899/iej.v3i1.201>.



abandoning Islamic principles. Exemplary narratives can function as a reflective resource for navigating these challenges. They do not necessarily provide identical solutions for every contemporary situation, but they offer values that can be interpreted within changing contexts.²⁰ The educational significance of the narratives therefore lies in their values rather than in literal replication of every historical circumstance.

Previous studies have examined *Bidadari Bumi* from several perspectives. Maulida examined Islamic education in the novel, while Hasanah investigated character values represented in the book. Nurhaliza examined representations of righteous women, and Hasanah analyzed Muslim women's representation through Sara Mills' discourse model. Elpandari examined the religiousness of pious women in the work. These studies demonstrate that the book contains substantial religious and educational material. However, their different analytical emphases leave room for an integrated investigation of exemplary Muslim women's character. The present study addresses this space by connecting representation, formative factors, and contemporary relevance.

The research gap is therefore located in the absence of a comprehensive formulation of exemplary Muslim women's character based on the nine narratives. Existing studies tend to emphasize educational values, character values, representation, discourse, or religiousness as separate analytical concerns.²¹ The present study brings these dimensions together within an Islamic educational framework. It specifically examines how faith, worship, and morality form an integrated concept of exemplary conduct. It also investigates the environmental and spiritual factors that contribute to the formation of such character. Finally, it discusses the relevance of this concept for contemporary Muslim women. The novelty consequently lies in integrating the concept, formative factors, and contemporary relevance into one analytical model.

Based on this background, the study aims to describe the concept of exemplary Muslim women represented in *Bidadari Bumi: 9 Stories of Righteous Women* by Halimah Alaydrus. It also aims to identify the factors influencing the development of exemplary character among the women portrayed in the book. Furthermore, the study examines the relevance of these exemplary values to contemporary Muslim women's lives. The study employs an Islamic educational perspective emphasizing *uswah hasanah*, Islamic educational values, Muslim women's spiritual and moral development, and spiritual education. The research is expected to contribute to the development of Islamic character education through literary and narrative sources. More specifically, it seeks to demonstrate how Islamic literary narratives can function as meaningful educational resources for character formation.

Literature Review

Exemplary Conduct in Islamic Education

Exemplary conduct, or *uswah hasanah*, occupies an important position in Islamic educational theory. The concept refers to the internalization of values through concrete examples of conduct. In Islamic education, learners are expected not only to understand

²⁰ Hermanto Halil and Annatul Aini, "Islamic Entrepreneurship among Single-Parent Teachers in Islamic Boarding Schools: A Model for Strengthening Family Economic Resilience Based on Islamic Values at Pesantren Al-Amien Putri I," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2026), <https://doi.org/10.69900/ag.v6i3.626>.

²¹ Husna Husna et al., "Deep Learning-Based Islamic Religious Education: Transforming Higher-Order Thinking Skills in Contemporary Classrooms," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 166–88, <https://doi.org/10.67899/ar.v2i2.220>.



religious principles but also to observe their implementation in everyday behavior.²² Al-Ghazali emphasizes that character formation cannot rely solely on advice or verbal instruction. Continuous behavioral examples are necessary for moral values to become established dispositions.²³ This theoretical position provides a foundation for examining the women represented in *Bidadari Bumi* as educational models.

The Qur'anic basis of exemplary conduct is particularly evident in Q.S. Al-Ahzab 33:21. The verse identifies the Prophet Muhammad as an excellent example for believers. The principle demonstrates that Islamic education places observable conduct at the center of moral formation. Sanusi et al. explain that *uswah hasanah* can function as an important concept in Islamic education and character formation. Their study strengthens the argument that exemplary conduct connects religious knowledge with practical behavior. In the context of the present study, this principle provides the theoretical basis for examining narratives of righteous women.

Abuddin Nata explains that Islamic education seeks a balance between knowledge, faith, and action. From this perspective, character cannot be separated from the way knowledge and belief are translated into conduct. Exemplary behavior provides a practical bridge between these three dimensions. A person may possess religious knowledge, but educational success requires that knowledge to influence attitudes and behavior. The women represented in *Bidadari Bumi* are therefore relevant for analysis because their religious qualities are narrated through lived practices. Their stories can illustrate the relationship between knowledge, spirituality, and morality.

Sulistyaningsih and Ahmad emphasize the importance of character education within an Islamic educational perspective. Character education involves the internalization of values that guide behavior in various social circumstances. Such internalization requires repetition, habituation, and examples that learners can observe. This theoretical orientation is consistent with the narrative structure of *Bidadari Bumi*. The book presents moral values through concrete experiences rather than through abstract educational propositions alone. Consequently, literary narratives can complement formal educational processes by providing accessible examples of Islamic character.

Islamic Educational Values

Islamic educational values in this study are organized into three principal dimensions: faith, worship, and morality. Abdul Majid categorizes Islamic character values around religious dimensions that include belief, worship, and ethical behavior.²⁴ Faith concerns the individual's relationship with Allah and includes belief, sincerity, and reliance upon Him. Worship represents obedience and spiritual discipline through religious practices.²⁵ Morality refers to

²² Hasna 'Afifah, Ria Susanti, and Mahmud, "The Tilawati Method in Qur'an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District," *Integrated Education Journal* 3, no. 1 (September 2026): 75–87, <https://doi.org/10.67899/iej.v3i1.182>.

²³ Fahriah Fahriah, Ani Cahyadi, and Hamrani Hamrani, "Digital Ethics Based on Islamic Education and Thought: An Approach to Technological Innovation in the Development of Digital Society," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* (Sekolah Tinggi Agama Islam Banjarmasin, 2026), <https://doi.org/10.69900/ag.v6i5.656>.

²⁴ Mukhlis Mukhlis et al., "The Role of Islamic Pedagogy in Shaping Contemporary Educational Thought: An In-Depth Analysis of Islamic Thought in Modern Education Systems," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 110–35, <https://doi.org/10.67899/ar.v2i2.188>.

²⁵ Ihsan Yilmaz, Esraa Al-Sarray, and Ainul Jaria Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.41>.



virtues such as honesty, patience, compassion, and social responsibility. These three categories provide an analytical framework for interpreting the narratives in *Bidadari Bumi*.

Faith functions as the foundation of exemplary conduct. Without faith, religious practices may lose their theological orientation. In the narratives analyzed, faith is represented through reliance upon Allah, acceptance of divine decree, gratitude, and steadfastness.²⁶ The characters' spiritual responses to difficulties demonstrate how belief can influence emotional and behavioral reactions. This understanding is compatible with the Islamic conception that faith should have consequences for conduct. Faith therefore becomes a central category for identifying exemplary character.

Worship represents the practical expression of religious commitment. The book depicts prayer, supplication, Qur'an recitation, remembrance, blessings upon the Prophet, and voluntary worship. These practices demonstrate that spiritual development is connected to habitual religious activity. The consistency of worship indicates that exemplary conduct is formed gradually through discipline. Worship also establishes a direct relationship between the individual and Allah. Thus, worship is analyzed not merely as ritual behavior but as a formative educational process.

Moral values constitute the visible social expression of faith and worship. The narratives contain representations of patience, humility, sincerity, forgiveness, generosity, gentleness, and concern for others. Such qualities demonstrate that spiritual development should produce ethical consequences. The relationship between worship and morality is important because Islamic education seeks integrated character rather than isolated religious performance. The moral dimension therefore completes the analysis of faith and worship. In this sense, exemplary Muslim women are characterized by the unity of spiritual and social virtues.

Muslim Women in Islamic Perspective

The position of Muslim women in Islam is connected with spiritual responsibility and moral agency.²⁷ Q.S. Al-Ahzab 33:35 places believing women alongside believing men in describing qualities associated with divine reward. This demonstrates that women possess equal spiritual opportunities to cultivate righteousness. Fathur Rahman explains women's position in Islam through the framework of spiritual and moral capacity. M. Quraish Shihab similarly emphasizes that women's dignity is not determined simply by whether they occupy domestic or public spaces. Rather, faith, knowledge, morality, and responsibility are central considerations.

This perspective is important for interpreting *Bidadari Bumi* because the women in the narratives are not presented merely as passive figures. Their stories involve decisions, spiritual struggles, worship, relationships, and moral responses. Their exemplary status emerges through active engagement with religious values.²⁸ The concept of a righteous Muslim woman therefore extends beyond obedience to social expectations. It includes intellectual, spiritual,

²⁶ Mukhlis Mukhlis et al., "Perspectives and Implementation of Multicultural Education: A Comparative Study between Developed and Developing Countries," *Integrated Education Journal* 3, no. 2 (2026): 88–115, <https://doi.org/10.67899/iej.v3i2.88>.

²⁷ Mahmoud Abdullah et al., "Green Islamic Education: Integrating Environmental Ethics into Islamic Religious Education for Sustainable Development," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 189–213, <https://doi.org/10.67899/ar.v2i2.222>.

²⁸ Markhabat Bolat et al., "Metaverse-Based Islamic Religious Education: Reimagining Immersive Learning for Future Islamic Classrooms," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.42>.



emotional, and ethical dimensions. Islamic education can use such narratives to demonstrate the multidimensional nature of female religious character.

Maryam, Asiyah, Khadijah, and Fatimah are among the well-known female figures in Islamic tradition whose spiritual and moral qualities provide examples for Muslim women.²⁹ Their narratives demonstrate that women can occupy significant positions within the moral history of Islam. The present study does not equate the women in *Bidadari Bumi* with these canonical figures. Instead, the comparison establishes a broader conceptual framework for understanding female exemplary conduct. The common element is the integration of faith, devotion, moral strength, and responsibility. This framework supports the interpretation of contemporary narratives of righteous women.

Spiritual Education

Zakiah Daradjat conceptualizes spiritual education as a process of cultivating the soul so that individuals develop balance between worldly and spiritual life. Spiritual education involves purification of the heart, self-control, and awareness of Allah. These dimensions are reflected in the narratives through patience, sincerity, humility, worship, and self-restraint. Spiritual education therefore provides an explanatory framework for understanding how exemplary qualities develop. It shifts the analysis from merely identifying virtues to examining the process through which virtues become internalized. This perspective is particularly relevant to the five formative factors identified in the study.

Tarbiyah ruhiyah is reflected in the repeated emphasis on inner orientation toward Allah. The characters are presented as people whose outward conduct is supported by spiritual awareness. Their worship is not represented merely as obligation but as a means of maintaining closeness to Allah. Their humility and simplicity similarly indicate an inward orientation that reduces excessive attachment to worldly recognition. This process illustrates the relationship between spiritual discipline and moral conduct. Consequently, spiritual education becomes an important explanatory category in the present study.

Previous Research

Maulida's study, *Edukasi Islam dalam Novel Bidadari Bumi: 9 Kisah Wanita Salehah*, demonstrates the relevance of the book for Islamic educational discussion. Its focus on Islamic education indicates that the literary work contains values capable of being interpreted pedagogically. The present study shares this interest in educational value. However, it narrows the focus specifically to exemplary Muslim women's character.³⁰ The distinction is important because educational values in a literary work can include many categories beyond exemplary conduct. The present research therefore develops a more specific analytical formulation.

Hasanah's research on character values in *Bidadari Bumi* provides another important foundation. Its focus indicates that the book contains character dimensions that can be identified through textual analysis. The present research is related because exemplary conduct necessarily involves character. Nevertheless, the present study organizes those values into the integrated dimensions of faith, worship, and morality. It also investigates factors

²⁹ Afifah Siti Nur Baiti, Firmansyah Firmansyah, and M Saprawi Rizal, "The Effectiveness of the School Literacy Program in Enhancing Students' Reading Interest at SMK Negeri 1 Mempawah Hilir," *Integrated Education Journal* 3, no. 1 (2026): 48–62, <https://doi.org/10.67899/iej.v3i1.207>.

³⁰ Nazla Desyulita et al., "Implementation of the Friday Rohis Program for Muslim Students at SMAN 1 Sangatta Selatan with the Theme Today's Muslim Women: Faith, Health, and Education Towards a Meaningful Life," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.5>.



contributing to the formation of exemplary character. Thus, the present study moves from identifying character values toward conceptualizing their structure and formation.

Nurhaliza's study concerning the representation of righteous women focuses on how female piety is represented in the book.³¹ This research is directly related to the present topic because both examine the representation of righteous Muslim women. Nevertheless, representation and exemplary conduct are analytically distinct. Representation concerns how an identity or figure is constructed within a text, whereas exemplary conduct concerns the values and behaviors that can function as models. The present research therefore complements representational analysis by examining the educational implications of those representations. The distinction contributes to the formulation of a more explicitly pedagogical interpretation.

Elpandari's study, entitled *The Religiousness of Pious Women in the Novel Bidadari Bumi: 9 Stories of Salehah Women by Halimah Alaydrus*, emphasizes the religiousness of the women represented in the work.³² This study is relevant because religiousness constitutes a central dimension of exemplary conduct. The present study extends this concern by integrating religiousness with moral and educational dimensions. Religious practices are examined alongside humility, patience, sincerity, and social concern. The present research also considers the factors that form these qualities. The relationship between religiousness and educational formation thus becomes more explicit.

Hasanah's analysis using the Sara Mills discourse model provides a different methodological perspective on the representation of Muslim women. Discourse analysis can reveal how gender and social positions are represented through textual structures. The present study does not employ the Sara Mills model because its primary objective is to identify educational and spiritual values. Nevertheless, the previous study is relevant because it confirms that the book can be analyzed as a meaningful representation of Muslim women. The present research builds on the textual significance of the work while using content analysis. This difference in analytical framework helps establish the distinctive contribution of the current study.

The collection of previous studies indicates that *Bidadari Bumi* has been examined through educational, character, representational, and religious perspectives. These studies collectively demonstrate the richness of the book as an object of Islamic educational research. However, the existing literature does not comprehensively integrate exemplary character, formative factors, and contemporary relevance into a single conceptual analysis. This constitutes the research gap addressed by the present study.³³ The current analysis therefore does not merely repeat earlier identification of Islamic values. It organizes those values into a coherent concept of exemplary Muslim women. The novelty of the study lies in the formulation of exemplary Muslim women's character through three integrated dimensions. The first dimension is faith as the spiritual foundation. The second is worship as a process of spiritual formation. The third is morality as the observable manifestation of internalized values. The study further identifies five formative factors that connect personal character with

³¹ Husna Husna et al., "Integrating Maqāṣid Al-Sharī'ah into Islamic Religious Education Curriculum A Framework for Sustainable Character Development," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 52–70, <https://doi.org/10.67899/ar.v2i1.216>.

³² Arif Wahyudi et al., "Analysis of the Objectives, Benefits, and Functions of Accreditation in Improving the Quality of Indonesia's National School System Based on Standards," *Integrated Education Journal* 3, no. 1 (2026): 12–27, <https://doi.org/10.67899/iej.v3i1.205>.

³³ Mahmoud Abdullah et al., "Islamic Religious Education in Society 5.0: Developing Human-Centered Learning for Sustainable Future Competencies," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (2025), <https://doi.org/10.69900/am.v2i1.43>.



educational and environmental processes. These factors are a pious environment, spiritual education, love for the Prophet Muhammad, consistent worship, and simple living. The study then connects the resulting model with contemporary Muslim women's educational needs.

Method

This study employed library research with a descriptive qualitative approach. Library research was selected because the primary object of analysis is a written Islamic literary work. The research does not require direct observation of social behavior in a field setting. Instead, it examines textual representations of values, attitudes, and behaviors contained in the selected work. A descriptive qualitative approach allows the researcher to interpret the meanings embedded in narratives systematically. This approach is appropriate for identifying educational and spiritual values that cannot be adequately represented through numerical measurement.

The primary source of data was *Bidadari Bumi: 9 Kisah Wanita Salehah* by Halimah Alaydrus. The source used in the reviewed manuscript identifies the book as published by Wafa Production and treats the work as the central textual object. The nine narratives constitute the main units from which exemplary values are identified. The analysis focuses on passages, events, descriptions, and behavioral representations that demonstrate faith, worship, morality, and formative factors. The book is therefore treated as both a literary text and a source of Islamic educational meaning. The primary data are interpreted according to the research questions rather than according to literary aesthetics alone.

Secondary data were obtained from relevant books, scholarly articles, previous studies, Qur'anic verses, hadith-related literature, classical Islamic works, and Islamic education scholarship.³⁴ The secondary sources were used to provide theoretical and interpretive support for the analysis. Major theoretical references include Al-Ghazali, Abuddin Nata, Abdul Majid, Zakiah Daradjat, Fathur Rahman, and M. Quraish Shihab. Previous studies on *Bidadari Bumi* were also used to identify the position of the current research.³⁵ The use of secondary sources enabled the researcher to compare textual findings with established concepts in Islamic education. The secondary literature consequently functions as a theoretical and contextual framework rather than as a replacement for the primary text.

Data collection was conducted through documentary study. The researcher read the primary text carefully and identified portions containing representations of exemplary conduct. Relevant passages were recorded and classified according to the research focus. The classification included faith-related values, worship-related values, moral values, formative factors, and contemporary relevance. The researcher also recorded supporting information from relevant scholarly sources. This procedure enabled the textual material to be organized before interpretation.

The analysis employed content analysis. Content analysis was used to identify, categorize, interpret, and synthesize meanings contained in the narratives. The process began with data reduction by selecting textual units directly related to exemplary Muslim women's character. The selected data were then categorized according to the dimensions of faith, worship, morality, and formative factors. The categories were interpreted in relation to

³⁴ Muhammad Adzki Haidar Hutfhi et al., "Disaster Education and Mitigation: Social Media Content Management Strategy of the Regional Disaster Management Agency of Subang Regency," *Integrated Education Journal* 3, no. 1 (2026): 28–47, <https://doi.org/10.67899/iej.v3i1.202>.

³⁵ Latifa Khusnul Fatikhah et al., "Comparison of the Dick and Carey and ADDIE Instructional Design Models in Islamic Religious Education Learning," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 1–26, <https://doi.org/10.67899/ar.v3i1.203>.



Islamic educational theory and relevant Qur'anic principles. Finally, the interpretations were synthesized to formulate the concept of exemplary Muslim women represented in the book.

The analytical process also involved comparison between individual narratives and the overall conceptual structure. The researcher did not treat each story as an isolated case because the objective was to identify patterns across the nine narratives. Recurrent values were therefore examined to determine whether they represented broader characteristics of exemplary conduct. Differences between narratives were retained when they contributed to understanding the diversity of spiritual experience. This approach allowed the analysis to identify both recurring values and distinctive expressions of those values. The resulting conceptualization was therefore based on patterns rather than on a single narrative.

Data credibility was strengthened through source triangulation. The interpretation of textual findings was compared with Qur'anic references, Islamic educational theories, classical Islamic scholarship, and relevant previous research. Triangulation was used to reduce the possibility that interpretations would depend solely on the researcher's subjective reading of the literary work.³⁶ The comparison also helped establish the relationship between the narratives and established Islamic concepts. The procedure supports a systematic and academically accountable interpretation of the text. In accordance with the source manuscript, the methodological framework follows library research, documentation, content analysis, and source triangulation.

Results and Discussion

The analysis demonstrates that exemplary Muslim women's character in *Bidadari Bumi* is constructed through the integration of faith, worship, and morality. These three dimensions are mutually related rather than independent. Faith functions as the foundation of spiritual orientation.³⁷ Worship functions as the process through which that orientation is continuously cultivated. Morality functions as the outward expression of internalized faith and worship. The resulting model represents exemplary conduct as a holistic form of Islamic character.

The faith dimension is represented through belief in Allah, reliance upon Him, positive assumptions about divine wisdom, patience with divine decree, and steadfastness in religious commitment. The narratives show that faith becomes especially visible when characters encounter difficult circumstances. Rather than representing belief only as theological knowledge, the stories demonstrate its influence on emotional and behavioral responses. Prayer, gratitude, patience, and acceptance become practical expressions of faith.³⁸ This finding indicates that exemplary conduct begins with an internal spiritual orientation. The character of a righteous Muslim woman is therefore rooted in a relationship with Allah.

The story of Hubabah Tiflah illustrates the connection between faith and prayer. Prayer is represented as an expression of dependence upon Allah rather than simply as a formal religious activity. This representation indicates that faith becomes meaningful when it

³⁶ Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Virtual Reality-Based Islamic Religious Education: Enhancing Students' Religious Experience and Historical Understanding," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 82–99, <https://doi.org/10.67899/ar.v3i1.224>.

³⁷ Nurhidayah Nurhidayah and Fitri Handayani, "Culture and the Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective,," *Integrated Education Journal* 2, no. 2 (2025): 33–44, <https://doi.org/10.67899/iej.v2i2.196>.

³⁸ Mahmoud Abdullah et al., "Digital Islamic Literacy and Students' Religious Moderation: Evidence from Indonesian Islamic Senior High Schools," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 1–22, <https://doi.org/10.67899/ar.v2i1.217>.



influences how individuals respond to uncertainty and difficulty.³⁹ The narrative therefore positions supplication as both spiritual practice and character formation. Such an orientation is consistent with the Qur'anic emphasis on calling upon Allah. Faith in this context becomes an active force in personal life.

The story of the Messenger also demonstrates the importance of sincerity. The emphasis on intention indicates that religious action cannot be separated from the condition of the heart. Sincerity prevents religious activity from being oriented primarily toward recognition or praise. From an educational perspective, sincerity is important because it teaches learners to connect outward behavior with inward intention. The exemplary woman is therefore not merely someone who performs visible good deeds. She is someone whose conduct is motivated by devotion to Allah.

The story of the Woman on the Bus presents another expression of faith through gratitude and patience in adversity. The character's response to hardship demonstrates that exemplary conduct can emerge through difficult experiences. Patience does not imply the absence of emotional difficulty. Rather, it represents an effort to maintain a constructive spiritual orientation when confronting circumstances beyond one's control. This finding connects faith with emotional discipline. It also demonstrates the educational value of narratives that portray religious responses to real-life difficulties.

The story of Erika represents the dimension of seeking truth. Her process of encountering Islam demonstrates that faith may involve intellectual and spiritual searching. The narrative presents religious commitment as something connected with the pursuit of truth rather than merely social inheritance.⁴⁰ From an educational perspective, this dimension is important because Islamic education should accommodate processes of understanding, reflection, and conviction. Faith that is understood can become more firmly internalized. The story therefore broadens the meaning of exemplary conduct beyond ritual performance.

The account of Hubabah Khadijah's death introduces another aspect of faith, namely awareness of the afterlife. Readiness to confront death is represented as a consequence of spiritual orientation toward the hereafter. Such awareness can influence how a person evaluates worldly priorities. The narrative therefore connects faith in the hereafter with ethical and spiritual discipline. The exemplary character is not defined by attachment to worldly recognition. Instead, the person prioritizes lasting spiritual value.

Worship emerges as the second major dimension of exemplary conduct. Several stories describe consistent practices of night prayer, supplication, Qur'an recitation, remembrance, blessings upon the Prophet, and other voluntary acts of worship. These practices are represented as habitual rather than occasional. Their consistency suggests that spiritual excellence develops through repeated practice. Worship therefore functions as a form of spiritual training. The women become exemplary not simply because they worship, but because worship becomes integrated into their way of life.

The story of the Long Night in Mina illustrates the importance of night worship. The practice demonstrates discipline, spiritual focus, and willingness to allocate time for religious devotion. Night worship requires personal commitment because it often involves sacrifice of comfort and rest. Within Islamic education, such practices illustrate the role of habituation in spiritual character formation. The example also demonstrates that religious discipline is

³⁹ Mukhlis Mukhlis et al., "Islamic Educational Innovation: Exploring Modern Pedagogical Approaches in Islamic Institutions and Their Impact on Students' Cognitive and Ethical Development," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu*, 2025, <https://doi.org/10.69900/am.v2i1.7>.

⁴⁰ Mujani, Rabiatal, and Wardani, "Pengaruh Pemahaman Agama Islam Terhadap Pembentukan Pedoman Hidup Seorang Muslim."



developed through repeated choices. Worship consequently contributes directly to the formation of perseverance.

Hubabah Tiflah and Hubabah Khadijah similarly demonstrate the role of prayer and spiritual routines. Their stories indicate that closeness to Allah is cultivated through consistent interaction with Him. Prayer and supplication become mechanisms for maintaining spiritual awareness. This pattern supports the argument that worship is not merely an obligation but a process of spiritual development. The educational significance lies in the development of habits that shape the whole personality. Worship therefore becomes an important bridge between faith and moral conduct.

The moral dimension represents the third major component of exemplary Muslim women's character. The narratives demonstrate humility, patience, gentleness, sincerity, generosity, forgiveness, and social concern. These virtues provide observable evidence of spiritual development. The moral behavior of the characters demonstrates that religious devotion should influence interpersonal relationships. A person who is spiritually disciplined is expected to develop greater self-control and concern for others. Thus, morality functions as the social manifestation of faith and worship.

The Woman on the Bus demonstrates patience and gratitude in the face of hardship. Her conduct illustrates that moral strength can be revealed through responses to adversity.⁴¹ The ability to remain grateful in difficult circumstances reflects both spiritual discipline and emotional maturity. From an Islamic educational perspective, such behavior provides a concrete model of *sabr*. The narrative also demonstrates that patience is not passive resignation. It is a disciplined response that maintains faith and ethical conduct.

The Messenger represents the value of wisdom in communicating religious messages. Her conduct demonstrates that preaching is not merely a matter of transmitting information. The manner of communication can determine whether a message is received constructively. Wisdom, gentleness, and appropriate interpersonal conduct therefore become part of religious education.⁴² This example is particularly relevant to contemporary communication environments. It suggests that exemplary Muslim women can contribute to religious life through ethical communication.

Erika's response to family rejection provides another example of gentleness. Rather than responding to opposition with hostility, the narrative emphasizes a respectful response. This conduct demonstrates the relationship between faith and interpersonal ethics. Religious commitment does not eliminate disagreement but provides a framework for responding to disagreement. The example therefore has relevance for contemporary Muslim women who may encounter different beliefs or values within their social environments. Ethical firmness can coexist with interpersonal gentleness.

Hubabah Bahiyyah illustrates humility and avoidance of excessive praise. Her conduct demonstrates that spiritual excellence does not necessarily seek public recognition. Instead, attention is directed toward Allah rather than toward personal status. This quality is particularly relevant in contemporary contexts characterized by social media visibility and public self-presentation. The narrative provides an alternative orientation based on sincerity and spiritual privacy. Humility thus becomes an important dimension of exemplary character.

Table 1. Formative Factors of Exemplary Muslim Women in Bidadari Bumi.

⁴¹ Hanafiah, "Aspek-Aspek Hukum Adat Banjar Dalam Kehidupan Bermasyarakat: Relevansi Dan Penerapan."

⁴² Muhammad Islam Ghuni, Markhabat Bolat, and Mostafizur Rahman, "Digital Transformation of Islamic Boarding Schools: Developing Smart Pesantren through Educational Technology Integration," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 2 (2025): 136–65, <https://doi.org/10.67899/ar.v2i2.221>.



Dimension	Core Values	Narrative Expressions	Educational Meaning
Faith	Belief, <i>tawakkul</i> , gratitude, <i>husnuzan</i> , steadfastness	Hubabah Tiflah, Woman on the Bus, Erika, Hubabah Khadijah	Strengthening spiritual orientation
Worship	Consistency, prayer, supplication, Qur'an recitation, remembrance, <i>shalawat</i>	Long Night in Mina, Hubabah Tiflah, Hubabah Khadijah, Hubabah Bahiyyah	Developing spiritual discipline
Morality	Patience, humility, sincerity, gentleness, forgiveness, generosity	Woman on the Bus, Messenger, Erika, Hubabah Bahiyyah	Transforming spirituality into social conduct
Environment	Pious social environment	Religious communities and relationships	Creating supportive moral culture
Spiritual education	<i>Tarbiyah ruhiyah</i> , purification, self-control	Spiritual habits and inner discipline	Developing inward character
Love of the Prophet	Following and honoring the Prophet	<i>Shalawat</i> and religious devotion	Strengthening motivation for religious practice
Consistent worship	Repetition and habituation	Night prayer, remembrance, supplication	Building stable religious habits
Simple living	<i>Zuhud</i> , reduced attachment to worldly excess	Avoidance of excessive worldly orientation	Developing moderation and spiritual independence

The integrated structure of the findings indicates that exemplary Muslim women cannot be reduced to a single virtue. Faith provides the foundation, worship strengthens the spiritual relationship, and morality demonstrates the consequences of that relationship. The three dimensions form a circular educational process. Faith motivates worship, worship strengthens faith, and both contribute to moral conduct. Moral conduct then provides visible evidence of the internalized values. This structure reflects the holistic orientation of Islamic education.



The analysis of the narratives indicates that the formation of exemplary Muslim women's character is closely associated with the religious and social environment in which spiritual values are cultivated. A pious environment provides social conditions that encourage the internalization of religious practices and ethical dispositions. Individuals who interact regularly with people committed to worship and moral conduct are exposed to behavioral models that reinforce their own religious orientation. Within such an environment, religious practices are not merely individual obligations but become socially meaningful patterns of everyday life. The presence of positive examples can therefore strengthen the process through which religious values are transformed into habitual conduct. From an Islamic educational perspective, environmental support complements individual intention by creating conditions conducive to sustained character development. Exemplary character consequently develops more effectively when personal aspirations toward righteousness are reinforced by a supportive religious and social context.

Beyond environmental influences, the development of exemplary character is closely related to the process of spiritual education (*tarbiyah ruhiyah*). Spiritual education cultivates awareness of Allah, sincerity, self-control, and purification of the heart as fundamental components of Islamic personality development. It provides an internal framework through which religious practices acquire deeper meaning and are transformed into conscious spiritual commitments. The narratives suggest that exemplary conduct emerges through an ongoing process of spiritual cultivation rather than through instantaneous moral transformation. Continuous spiritual formation enables individuals to respond to difficulties while maintaining their religious principles and ethical orientation. Such a process demonstrates that character formation involves both external behavioral practices and internal purification. This finding is consistent with Daradjat's perspective that spiritual education seeks to establish equilibrium between worldly responsibilities and orientation toward the hereafter.

Another significant dimension emerging from the narratives is the role of affection and spiritual attachment to the Prophet Muhammad. Love for the Prophet functions not merely as an emotional expression of religious devotion but also as a source of motivation for practicing Islamic teachings and cultivating prophetic virtues. Such affection can encourage individuals to translate religious knowledge into concrete patterns of behavior.⁴³ The emphasis on *shalawat*, devotion, and the imitation of prophetic values illustrates the relationship between emotional attachment and religious practice. From an educational perspective, affective engagement with religious exemplars can strengthen the internalization of moral values because learners are motivated not only by cognitive understanding but also by spiritual attachment. This dimension indicates that character formation involves an affective component that complements knowledge and habituation. Accordingly, love for the Prophet constitutes an important motivational foundation for the development of exemplary Muslim character.

The narratives further reveal that the sustainability of exemplary character is strongly associated with consistency in religious practice. Repeated prayer, remembrance of Allah, supplication, Qur'anic recitation, and other devotional activities contribute to the gradual formation of spiritual discipline. Religious character is therefore not primarily produced through isolated spiritual experiences but through continuous habituation. When religious practices are performed consistently, they become incorporated into daily routines and gradually influence attitudes, dispositions, and behavioral responses. The exemplary women

⁴³ Najeeb Yahya, Helene Knudstad, and Md. Sultan Mahmud, "Transformative Islamic Character Education through Project-Based Learning: Promoting Social Responsibility among Muslim Students," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 71–90, <https://doi.org/10.67899/ar.v2i1.218>.



represented in Bidadari Bumi demonstrate that spiritual commitment is maintained through regularity rather than occasional religious enthusiasm. This finding reinforces the pedagogical significance of habituation in Islamic character education. It is also compatible with Al-Ghazali's view that repeated practice and habituation play a fundamental role in the formation of moral character.

The narratives also demonstrate the significance of a simple orientation toward worldly life, which can be understood through the Islamic concept of *zuhud*. Within the context of this study, *zuhud* should not be interpreted as complete withdrawal from social or worldly activities. Rather, it refers to the capacity to regulate attachment to material possessions, social recognition, and worldly pleasures so that they do not dominate one's spiritual priorities. Such an orientation encourages individuals to maintain moderation and prevents external status from becoming the principal measure of personal worth. Simplicity also supports humility because individuals become less dependent on public recognition and material display. This value is particularly meaningful in contemporary consumer-oriented environments in which social status and material representation can exert considerable psychological and social pressure. The narratives therefore present simplicity as a spiritual disposition that protects the integrity of religious character.

Taken together, these findings demonstrate that exemplary Muslim women's character is produced through an interconnected process involving environmental influence, spiritual formation, affective attachment to prophetic values, religious habituation, and moderation in worldly orientation. Each dimension contributes a distinct function to the development of faith, worship, and morality. A religious environment provides external reinforcement, while spiritual education strengthens internal awareness. Love for the Prophet provides affective motivation, whereas consistent worship establishes behavioral habituation. The orientation toward simple living helps regulate excessive attachment to worldly interests and reinforces spiritual priorities. The interaction among these dimensions indicates that exemplary character is a multidimensional educational process rather than a collection of isolated virtues. Accordingly, exemplary conduct cannot be adequately developed through theoretical instruction alone but requires sustained interaction between knowledge, spiritual cultivation, habitual practice, and supportive social conditions.

The educational significance of these findings becomes particularly apparent within the context of family life. Parents constitute important behavioral models because children acquire values not only through explicit instruction but also through observation and imitation of everyday conduct.⁴⁴ Religious education within the family can therefore become more effective when theological and moral instruction is accompanied by consistent parental example. The values represented in Bidadari Bumi, including patience, sincerity, worship, humility, and responsibility, can provide meaningful material for family-based religious reflection. Narratives of righteous women can be used to stimulate discussion concerning how Islamic values are translated into practical behavior. Such stories can also help children and other family members connect abstract religious concepts with concrete human experiences. The educational value of the narratives consequently lies in their ability to transform moral principles into accessible and contextual examples.

The implications of these findings extend to formal Islamic education, particularly in the teaching of character and religious values. Narratives concerning righteous women can be incorporated into instructional activities that encourage students to interpret situations,

⁴⁴ Husna Husna et al., "Learning Analytics in Islamic Religious Education: Predicting Students' Learning Achievement through Educational Data Mining," *Ar-Rayyan: Journal Of Islamic Education* 3, no. 1 (2026): 100–119, <https://doi.org/10.67899/ar.v3i1.225>.



identify moral responses, and reflect on the relevance of religious values to their own lives. Such an approach moves beyond the transmission of moral concepts as isolated definitions and encourages learners to engage cognitively and affectively with concrete examples. Teachers may use selected narratives as discussion materials, reflective exercises, or case-based learning resources within Islamic Religious Education. Nevertheless, the instructional use of literary narratives should be accompanied by the teacher's own exemplary conduct. The principle of *uswah hasanah* requires consistency between what educators communicate and what they demonstrate through their behavior. Accordingly, *Bidadari Bumi* may function as a supplementary educational resource that strengthens character education rather than replacing the direct influence of exemplary teachers.

The contemporary relevance of these values is particularly evident in the diverse social roles assumed by Muslim women. Contemporary Muslim women participate in education, professional activities, public communication, community development, and family life while simultaneously negotiating religious commitments. Within these complex contexts, the values identified in *Bidadari Bumi* can provide an ethical and spiritual framework for maintaining religious identity. Patience may contribute to resilience in facing personal and professional challenges, while sincerity can regulate motivation and prevent excessive dependence on external recognition. Humility can support constructive interpersonal relationships, and social concern can encourage meaningful participation in community life. Consistent worship can likewise provide spiritual stability amid demanding schedules and multiple responsibilities. The contemporary relevance of the book therefore lies primarily in the internalization and contextual application of its values rather than in the literal replication of the historical circumstances depicted in the narratives.

The relevance of the findings becomes even more pronounced when considered within the context of contemporary digital culture. Digital media provide Muslim women with unprecedented opportunities for education, communication, religious dissemination, and social participation. At the same time, digital environments may encourage excessive concern with visibility, public recognition, comparison, consumption, and self-presentation. Within such circumstances, the value of sincerity represented in the narratives provides an important ethical framework for regulating one's intentions and behavior. Humility and simplicity can similarly function as counterbalancing principles against excessive dependence on digital recognition and material representation. The narratives therefore offer spiritual principles that can be interpreted and contextualized within contemporary digital environments. Their educational significance lies in helping individuals evaluate technological opportunities through the framework of Islamic values rather than rejecting technological engagement altogether.

The analysis further establishes the potential of Islamic literary works as supplementary resources for character education. Islamic education encompasses more than formal textbooks, classroom instruction, and direct religious teaching. Literary narratives can stimulate emotional engagement, moral reflection, and spiritual imagination because readers encounter values through concrete experiences and human situations. *Bidadari Bumi* demonstrates how stories concerning righteous women can make abstract spiritual concepts more accessible to readers. The narrative format enables readers to observe how faith, worship, patience, sincerity, humility, and social responsibility are manifested within particular circumstances. Such representations can facilitate reflective learning by encouraging readers to connect textual experiences with their own lives. Consequently, Islamic literature can constitute an additional pedagogical resource for strengthening character education.

An important conceptual implication of the findings concerns the relationship between individual piety and social responsibility. The women represented in the book are not

characterized exclusively by private devotional practices. Their exemplary qualities also include generosity, gentleness, forgiveness, responsible communication, and concern for other people. This pattern demonstrates that Islamic piety possesses both vertical and horizontal dimensions. The vertical dimension concerns the individual's relationship with Allah through faith and worship, whereas the horizontal dimension concerns relationships with fellow human beings through ethical and socially responsible conduct. These dimensions should not be understood as separate domains because spiritual commitment is expected to influence interpersonal behavior. Exemplary Muslim women can therefore be understood as individuals whose spiritual development produces constructive social consequences.

The findings also reinforce the pedagogical significance of *uswah hasanah* as a mechanism of value internalization. Moral and religious values become more comprehensible when learners encounter them through concrete behavioral examples. This approach is consistent with Islamic educational theories that emphasize practice, habituation, and behavioral modeling in character formation. The narratives in *Bidadari Bumi* consequently function as indirect forms of moral education by presenting situations through which readers can observe and reflect upon religiously meaningful responses. Rather than merely informing readers about what constitutes patience, sincerity, humility, or devotion, the stories illustrate how such values may operate within lived experience. This narrative mechanism encourages readers to consider how Islamic principles can guide everyday decisions. The findings therefore strengthen the argument that exemplary narratives can contribute substantially to Islamic character education.

From an integrative perspective, the findings allow the concept of exemplary Muslim women's character in *Bidadari Bumi* to be formulated as a dynamic educational process. Faith constitutes the foundational dimension that provides theological orientation and spiritual meaning. Worship functions as a continuous mechanism of spiritual cultivation through which religious commitment is strengthened and habituated. Morality represents the observable manifestation of internalized faith and sustained worship in interpersonal and social behavior. The development of these dimensions is supported by a pious environment, *tarbiyah ruhiyah*, love for the Prophet Muhammad, consistent religious practice, and an orientation toward simple living. The interaction of these elements demonstrates that exemplary character is not a static identity but an evolving process shaped by spiritual, behavioral, affective, and environmental factors. The model therefore provides an integrated interpretation of the nine narratives and highlights their potential contribution to contemporary Islamic character education.



Conclusion

This study concludes that the concept of exemplary Muslim women in *Bidadari Bumi: 9 Stories of Righteous Women* is constructed through the integration of faith, worship, and morality. Faith is reflected in belief, reliance upon Allah, gratitude, positive assumptions about divine wisdom, and steadfastness. Worship is manifested through consistency in prayer, supplication, Qur'an recitation, remembrance, blessings upon the Prophet, and other acts of devotion. Morality appears through patience, humility, sincerity, gentleness, forgiveness, generosity, and social concern. These dimensions are interconnected and collectively form a holistic model of Islamic character. The formation of exemplary character is influenced by five major factors, namely a pious environment, spiritual education, love for the Prophet Muhammad, consistent worship, and simple living or *zuhud*. These factors demonstrate that exemplary character develops through a continuous educational and spiritual process rather than through isolated acts. The findings also show that the book presents religious excellence as a combination of individual spirituality and social responsibility. Its narratives therefore have significance for Islamic education because they transform abstract values into concrete examples. The book can consequently be understood as an Islamic literary resource with substantial potential for character formation. The study further concludes that the concept of exemplary Muslim women presented in the book remains relevant to contemporary life. Faith, consistent worship, sincerity, humility, patience, social concern, and moderation can provide ethical and spiritual orientations for Muslim women facing modern social and technological changes. The research novelty lies in integrating the concept of exemplary conduct, its formative factors, and its contemporary relevance into one Islamic educational framework. *Bidadari Bumi* therefore has significance not only as Islamic literature but also as a potential supplementary resource for character education in families, educational institutions, and Muslim communities.



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