Dimensions of Religiosity in a Collection of Short Stories "War Breaks Again In Gaza" (Satu Pena Palestine Humanitarian Anthology)

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Abstract

This study explores the dimensions of religiosity that appear in the short stories contained in the book "War Breaks Out Again in Gaza: Satu Pena's Palestinian Humanitarian Anthology". In the humanitarian context of Palestine, this short story presents a narrative filled with religious overtones, depicting life experiences influenced by war and conflict in the region. Through text analysis and the concept of religiosity, this study aims to understand how religious values are reflected in short story narratives, as well as how the dimensions of religiosity provide a deeper understanding of the social and psychological conditions of the story characters. This study method involves text analysis and interpretation of cultural context to explore the dimensions of religiosity in short stories. The study findings show that this short story highlights the role of religion in shaping the identity and spiritual resilience of the characters in the midst of conflict. Values such as hope, steadfastness and community solidarity are described as key elements that characterize the dimension of religiosity. This study also investigates how conflict and suffering can strengthen or doubt the religious beliefs of story characters. This study contributes to an understanding of the complexity of the dimensions of religiosity in literary narratives, especially in the context of the Palestinian conflict and humanity. It is hoped that the results of the analysis will illustrate the way in which this short story integrates religious values to convey a humanitarian message and provide deeper insight into the realities of life amidst regional conflict.

Keywords: Religiosity; Short-stories; Anthology; Life experiences

INTRODUCTION

The religiosity dimension refers to how religious values, beliefs and practices are reflected in the stories or characters depicted. This results in significance in human life and increases the power of sacred or highest principles (Tampubolon & Fransisca, 2023). This dimension involves understanding the influence of religion on behavior, conflict, or resolution in short story narratives. The presence of religious values in literary works is important because literature often grows and develops from aspects that have a religious background (Zahri, 2020). In analyzing short stories from the religiosity dimension, readers can pay attention to how religious teachings inspire or influence the characters' actions, how conflicts between religious values and world values can develop, and how the author uses religious elements to convey certain messages or themes (Khasanah et al., 2023). An example of applying the dimension of religiosity in short story analysis could involve observing how the main character uses his religious beliefs as a guide in

dealing with conflict or searching for meaning in daily activities. Not only that, it is also necessary to pay attention to how religion can be a trigger for conflict between characters or even become the core of the story itself (Andiana et al. 2021). Stories that reflect the influence of religion can provide deep insight into the complexity of values and conflicts that occur in daily activities. Apart from that, analysis of the dimensions of religiosity can also help readers understand more deeply the characters and narrative of the story, as well as provide a broader perspective on the various issues raised in the short story.

A person's level of religiosity is reflected or clearly visible when their spiritual needs are met. According to Mangunwijaya, in humans religiosity is a condition where a person feels deep peace as a result of serious practice of the teachings of the religion he adheres to (Andiana et al. 2021). Mangunwijaya also stated that religiosity refers to the religious dimension that a person understands deeply in his mind (Febriana & Qurniati, 2021). Suprayitno et al. (2019) stated that religiosity includes views and beliefs in the existence of God which are reflected in religious actions. On this basis, religiosity moves in a closer and intimate social environment. Religiousness is a religious attitude in which there is an element of appreciation or internalization of religious values within a person. Religiosity is an individual's loyalty which is reflected through actions and activities related to religion, and is based on the principles contained in the religion they adhere to (Setiawan et al., 2021). Religiousness in Islam is reflected in the implementation of behavior, sharia law, and beliefs, or also known as ihsan, Islam, and iman. Previous studies regarding religiousness have also been carried out by previous researchers, some of which discussed the role and contribution of the ta'lim assembly in increasing the diversity of society through planning in the management of the ta'lim assembly, the impact of religion on academic cheating, and increasing students' religious experience. carried out by examining factors that influence teacher self-confidence (Salamiah & Hairul 2022).

Daffa & Richo (2023) state that religious attitudes are actions that originate from God's revelation, either directly or indirectly. Religious attitudes include beliefs or views that develop from a person's faith and belief in a religion. Reyvences & Listyo (2020) describe religiosity as a form of involvement that involves relationships with religion or belief, which is reflected through the behavior of individuals and groups towards their spiritual teachings or beliefs. Inner awareness influenced by religious values can encourage individuals to do good deeds. Therefore, it is important to teach and encourage deep understanding and experience of religious values (Maulidianto et al., 2021).

Religious values are a very crucial element in shaping a person's character. There are various views regarding the relationship between religiosity and religion. It is generally known that the general view emphasizes that the dimension of spirituality is not always synonymous with attachment to a religious belief (Saktika 2021). This argument stems from the idea that many individuals follow a belief or religion, but do not apply the teachings of that religion correctly. Religious values are taught in education. Putu et al. (2019) argue that education plays a very vital role for every individual, and is a phase of knowledge absorption which is the focus of attention from both the government and society. With the help of education, Indonesia has the potential to produce human power that has strategic value for the progress of society. Teachers are the main component in education, because their role is very significant in the implementation of the educational process. No less important, attention is also given to students, because teachers are responsible for conveying knowledge and positive values to them in order to achieve improved quality of education. Top of Form

Religiosity is closely connected to personality aspects such as anxiety, self-control, irrational beliefs, depression, and other personality characteristics (Sagita et al., 2021). In

adolescents, religiosity and spirituality are often associated with reduced risk behaviors, such as violence, sexual behavior, substance use, delinquency, and suicide. Religious involvement and spirituality are also positively related to health, leadership, school success, helping behavior, hope, love, purpose, self-esteem, and life satisfaction. Some people often pour out their hearts in written form, whether poetry, novels, short stories and other written works. Ira et al. (2021) stated that in Islamic terms, Al-Ghazali does not mandate the use of certain methods in implementing moral education. Instead, it gives instructors the freedom to apply a variety of learning methods, provided the instructor adheres to established principles. These principles include providing attention and care to students, providing examples that are in accordance with sharia principles for students, handling students with compassion as we treat our own children, and practicing the principles of compassion applied by educators towards students.

According to Glock & Stark, religious attitudes have five aspects, namely beliefs (ideological), worship practices (ritualistic), spiritual experiences (experiential), religious knowledge (intellectual), and moral behavior (consequential). With this explanation, it can be understood that religious attitudes reflect a state within a person that encourages behavior in accordance with his beliefs (Noor, 2021).

In fact, Islam does not impose a burden on its followers in how to seek knowledge, they seek knowledge according to their own wishes and in a way that does not deviate from religious teachings. Like famous writers such as Asma Nadia, Tere Liye, Ahmad Badrun, and many other writers who are free to be creative and roam the world while still including religious ethics in their writing. For example, a research carried out by Putri et al. (2018) entitled Religious Values in the Novel Tasbih Cinta di Langit Moscow. The focus of this study is related to the characters' religious values, such as their belief in God, requests for help, prayers, requests for forgiveness, and concern for God's creation. Another study related to religiosity was conducted by Maharatih (2017) with the title The Value of Religiosity in the Novel O by Eka Kurniawan. In this study, the value of religiosity appears in the principles that each character has in dealing with problems in society. Furthermore, the researcher also presents social criticism in the novel regarding the decline in religious values.

Evi & Reni (2023) in their study stated that religiosity in the novel Janji by Tere Liye indicates several religious conditions, namely beliefs (ideological), worship practices (ritualistic), spiritual experiences (experiential), religious knowledge (intellectual), and moral behavior (consequential). The characters in the novel Janji have several conditions that underlie their thoughts and actions in living their lives in the future. In this study, researchers try to reveal several religious values in the novel Janji by Tere Liye. In the dimension of belief, it can be seen in the character's belief in doing good, not committing acts of corruption, and confidence in using money for worship. Various methods can be used to popularize the Islamic religion worldwide.

Samuel et al. (2020) stated we found that the level of self-rated religiosity/spirituality had a curvilinear relationship with self-rated health and anxiety (the trend in self-rated health was also significant). Those who reported being very religious/spiritual reported higher self-rated health and slightly lower levels of worry when compared with other individuals who had moderate levels of religiosity or spirituality, whereas non-religious/spiritual and very religious/spiritual individuals did not differ. There is no relationship with emotional function or anger. Several other cross-sectional studies have evaluated levels of religiosity or spirituality as a single item in non-South Asian populations. Every human being has different ways of suppressing anger, such as scolding other people, hitting objects, playing with sharp objects and other actions. However, a small number of people vent their anger by writing in writing. Joseph et al. (2018) in general, religiosity and psychological health are positively

correlated. For example, in a meta-analysis of 34 studies, the magnitude of the association was small but significant. Writing can improve a person's religion, but it depends on each person.

Religion can influence ethics in the business world, both through individual and corporate perspectives: influencing individual values or organizational culture Although some managers tend to separate religious involvement from daily actions in the workplace, all religious beliefs that originate in the Bible seek to recognize that business life is a relevant area of religious activity (Sandra et al. 2021). As attachment to God grows, it becomes necessary to demonstrate its relevance to secular and not just spiritual affairs. Progress has been made in this regard, but to date little attention has been paid to the relationship between attachment to God and workplace outcomes. This statement contradicts the facts in the school environment, the school does not see ethnic differences in learning, the teacher even instructs students to create works without forgetting religious law and ethics.

RESEARCH METHOD
Research Design

This study employs a content analysis strategy as its primary research method. Content analysis is a systematic and objective technique used to analyze the content of textual material, allowing researchers to quantify and interpret the meaning of the content within its context. This approach is particularly suitable for examining the themes, motifs, and narrative structures within literary works. By systematically categorizing and coding the content of the short stories, the study aims to uncover underlying patterns and themes that reflect broader socio-political and cultural issues. The data for this research is derived from a collection of short stories found in the book titled "War Breaks Out Again in Gaza: SatuPena's Palestine Humanitarian Anthology." This anthology comprises a variety of narratives that provide rich material for analysis. The selected short stories for this study include "Flowers of Withered Garden," "Wait for Us," "Mukhalladun," "Romance of Maryam & Abu Fattah," "Amir & His Dream," "Raisha Dari Harmouk," "The Legend of Paduka Giant Digdaya," and "Amaik Wants to Become Hamas." Each story offers unique perspectives and insights into the human condition and the socio-political dynamics in Palestine.

Content analysis is a research technique used to systematically analyze textual, visual, or audio content. It involves categorizing and coding the content into predefined themes or patterns to identify the presence and frequency of specific concepts. This method allows researchers to interpret the context, meaning, and significance of the content, providing insights into the underlying messages and cultural or social phenomena. In this study, content analysis is an appropriate approach to explore the narratives within the short stories, as it enables the identification of recurring themes, character archetypes, and narrative structures that reflect the experiences and struggles of individuals in the context of the Palestinian conflict. By systematically analyzing the content, the study aims to reveal deeper insights into the human stories and socio-political commentary embedded within the anthology.

Data Collection Technique

The data collection method employed in this study is the reading with note-taking technique, as described by Tri (2024). This method involves a systematic and detailed reading of the selected short stories, during which key themes, motifs, and narrative elements are carefully noted. This approach allows for an in-depth engagement with the text, ensuring that significant details are captured for further analysis. By thoroughly documenting observations during the reading process, this method helps in creating a

comprehensive dataset that can be systematically analyzed to uncover underlying patterns and themes in the narratives. To ensure the validity of the data collected, this study implements two key strategies: triangulation and inter-coder reliability. Triangulation involves using multiple data sources or methods to cross-verify the findings, thereby enhancing the credibility of the results. In this context, triangulation might include comparing themes identified in the short stories with other literary works, historical accounts, or scholarly analyses. This multi-faceted approach helps to confirm that the interpretations are accurate and consistent with the broader context. Inter-coder reliability, on the other hand, involves having multiple researchers independently code the data and then comparing their results. This process helps to ensure that the coding categories are applied consistently and that the findings are not biased by a single researcher's perspective. Statistical measures such as Cohen's kappa or Krippendorff's alpha can be used to quantify the level of agreement between coders. High inter-coder reliability indicates that the coding process is reliable and that the categories used are well-defined and consistently applied. By utilizing these two methods, the study aims to enhance the validity and reliability of the data, ensuring that the findings accurately reflect the content and themes of the short stories. This rigorous approach to data validity testing helps to provide a robust and credible analysis of the literary works under investigation.

Data Analysis Technique

The data for the present study encompasses various dimensions of religiosity depicted in the short stories. These dimensions include the portrayal of religious beliefs, practices, values, and their impact on the characters' lives and decisions. By examining these elements, the study aims to uncover how religiosity influences the narratives and contributes to the overall themes and messages of the stories. The selected short stories provide a rich tapestry of religious expressions and experiences, allowing for a comprehensive exploration of how religion shapes the characters' worldviews and interactions. The data analysis process in this study is structured into three main phases: condensation, display, and drawing conclusions. The first phase, condensation, involves distilling the vast amount of data into more manageable and relevant pieces. This process includes identifying key themes, patterns, and significant quotes related to the dimensions of religiosity. By focusing on the most pertinent information, the study can maintain a clear and concise analytical framework. The second phase, display, involves organizing the condensed data into a coherent format that facilitates interpretation. This might include creating tables, charts, or narrative summaries that highlight the key findings. The display phase helps in visualizing the data and making connections between different themes and patterns, thus providing a clear overview of the study's results.

The final phase, drawing conclusions, involves synthesizing the findings from the previous phases to derive meaningful insights and interpretations. This phase includes connecting the identified themes and patterns to the broader context of the short stories and the research questions. By systematically analyzing and interpreting the data, the study aims to draw well-supported conclusions about the role and significance of religiosity in the narratives. Through this structured approach to data analysis, the study ensures a thorough and systematic examination of the dimensions of religiosity in the short stories. This process not only highlights the influence of religious elements on the characters and plots but also contributes to a deeper understanding of the cultural and social contexts within which these stories are situated.

RESULTS AND DISCUSSION

Religiosity in literature is a series of aspects that arise from the view of life, thoughts and beliefs of literary writers, which are ultimately reflected in their work (Soleha et al., 2022). Literature is the result of a writer's creative expression. In their written works, writers can express criticism of various social realities that exist in society (Ervania et al., 2022). Literature is the result of an author's creation that reflects his existence. In general, literature is often considered a work created by an author and has aesthetic value in all its forms (Anindya et al., 2023). Literature acts as a reflection of the time period in which it was created, providing an opportunity for readers to explore and understand the values reflected in it. In everyday life, individuals often do not pay attention to essential values such as character formation and respect for cultural norms in society (Williyansen et al., 2024).

Series*et al*. (2021) explains that one type of popular literary work is the short story, a written literary genre that has its own characteristics. Short stories are often used by writers to describe a picture of a particular society (Abror et al., 2023). The existence of a literary work such as a short story is located within a certain context framework, where a writer describes society and its conditions using language that is aesthetic, full of imagination, and certainly has deep meaning (Fajriani et al., 2024). A short story is a fictional prose piece that reflects the author's understanding of life, both explicitly and implicitly. Short stories are narratives that can be completed in one reading session (Hidayatun, 2023). Although there are no specific rules regarding length, short stories often depict universal values that can be used as examples and lessons. These values include human, social, moral and spiritual dimensions contained in the context of the narrative. Essentially, short stories can function as a means of understanding knowledge about religiosity (Yani et al., 2021).

The book War Breaks Out Again in Gaza SatuPena's Palestine Humanitarian Anthology is a collection of writings or works from various authors discussing the War in Gaza and humanitarian issues related to the Israeli-Palestinian conflict. Such anthologies often cover diverse viewpoints, including those of Palestinians, international authors, and may involve different forms of work such as essays, poetry, short stories, or journalism articles. The aim of this book is to present a more comprehensive and in-depth picture of the human experience amidst a conflict that is complex and often has a major impact on the daily lives of Gaza residents.

The short story Bung di Kebun Layla by Dwi S has 2 dimensions of religiosity, namely the dimension of religious practice (ritualistic) and the dimension of appreciation (Ekesprelistic). Next, the short story entitled*Tunggu Kami, Mukhalladun*Erwin T's work has 2 dimensions of belief (Idiology), 1 dimension of appreciation (ekesprelistik), 1 dimension of knowledge (Intellectual), and 1 dimension of practice (consequential).*Romansa Maryam & Abu Fattah*Piplet S's work has 2 dimensions of belief. Next,*Amir and His Dreams*Safari's work has 1 dimension of belief (idiology), one dimension of religious practice (ritualistic), and 1 dimension of appreciation (ecesprelistic). Short story*Raisha From Harmouk*Sugita H's work has 1 dimension of religious practice (ritualistic) and 1 dimension of appreciation (ecesprelistic). Short story*The Legend of Your Majesty the King of Power* Swary UD's work only has 1 dimension, namely the dimension of appreciation (ekesprelistik). Short story *Amaik wants to become a member of Hamas*Yusrizal K's work has 1 dimension of belief (idiology), 1 dimension of religious practice (ritualistic), and 2 dimensions of appreciation (ecesprelistic).

Percentage of religiosity content in short story collections*War Breaks Out Again in Gaza SatuPena's Palestine Humanitarian Anthology*depicted in the following diagram.
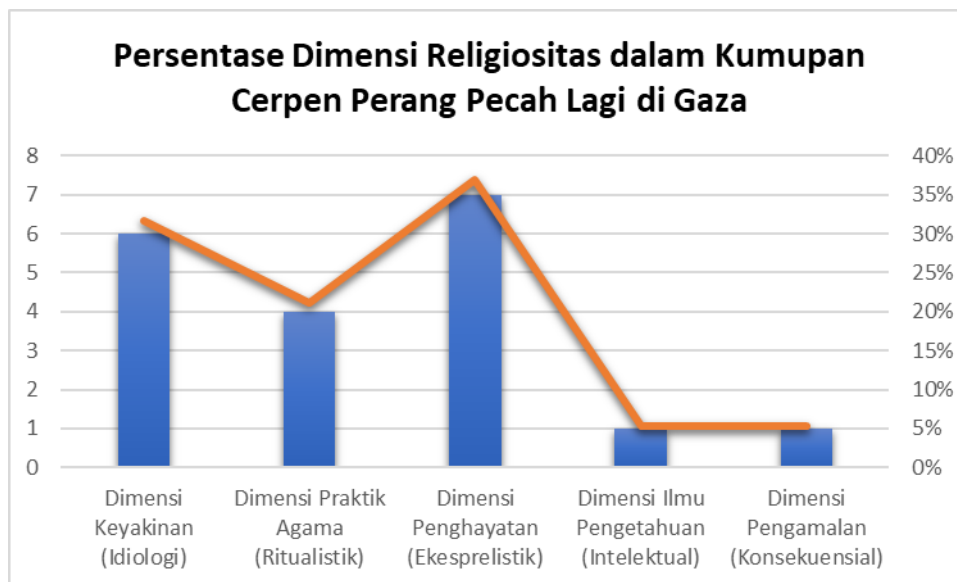
Figure 1. Percentage of Religiosity Dimensions in Short Story Collections*War Breaks Out Again in Gaza*

Based on Figure 1, it can be explained that the percentage of the science dimension (intellectual) and the practice dimension (consequential) are the minimum dimensions found in the short story collection.*Perah broke out again in Gaza*namely 5% each. Furthermore, the dimension of belief (idiology) obtained in this collection of short stories is as high as 32%. Apart from that, the dimension of religious practice (ritualistic) was found to be 21%. The dimension of appreciation (ecesprelistic) is the dimension with the largest number of findings, namely 37%. This proves that in times of tension and the most difficult conditions, when faced with war, humans will return to God. Humans will surrender and believe that only God is the savior, Most Gracious and Merciful.

Ideological Diemensions

In the dimension of religious beliefs, we can see how social conditions can influence a person's religious beliefs. Certain factors have an influence on the dimensions of religious belief (Jimmy & Taufik 2021). In the short story written by Dwi with the title "Flowers in Layla's Garden" there is a quote "*The woman's eyes looked back at Layla. "But if you look at the world with the eyes of your soul and always believe in God's power, no problem no matter how big will make us sad forever. The strength that God gives us is far greater than all the sadness we experience put together. Can you believe it, Layla*?"*.

In this quote, the dimension of belief is reflected in the woman's view of the world. These beliefs include the view that seeing the world with "the eyes of your soul that always trust in the power of God" can change the way we perceive and respond to life's problems. This understanding emphasizes the belief that the strength God has given us has a greater driving force than any sadness we may experience. This conversation invites Layla to view life from a perspective full of hope and confidence in God's goodness. By believing that God's power outweighs any sadness we may face, this view offers calm and confidence that there is no obstacle too great that God's power cannot conquer. Overall, these dimensions of faith create an atmosphere of optimism, calm, and trust in a higher spiritual power.

Ritualistic Dimension

Often, religiosity is equated and linked with religion. From this concept of religion, an understanding emerges that explains what is meant by religiosity. Even though it

comes from the same root word, in practice, the term religiosity has a different meaning from religion (Nugraheni & Muthohar, 2021; Suprapti et al., 2021). The practice dimension of worship involves worship activities, the implementation of valid religious ceremonies, obedience, and all actions that individuals take to confirm their loyalty to their beliefs (Akmal et al., 2020). These religious practices are divided into two main classes, namely ritual and observance (Poerwadi & Yusnia, 2024). Elvi et al. (2021) stated that religion plays a crucial role in human life, and functions as a means to guide, shape, direct and improve humans so that they reach a noble, civilized level and internalize noble values. "*While the person who had been his priest had left him in a sick state for a long time*": This quote may have a connection with the religious dimension because it implies a relationship between the subject and a man who used to be his priest. In a religious context, a priest is often considered a spiritual figure and spiritual leader in the community. The priest's departure can create a void in spiritual support and guidance, leaving the subject in pain, both physically and spiritually. This illustrates how religious relationships can have a profound impact on a person's emotional and spiritual well-being.

"*I'm always honest. Including my inability to write in English*". This statement, although not directly related to religion, can reflect dimensions of honesty and openness that are often valued in religious values. In many religious traditions, honesty is considered a fundamental value that reflects integrity and adherence to moral values. Additionally, admitting one's inability to write in English can also be seen as an act of humility, which is also a value valued in many religious teachings.

Experialistic Dimensions

The dimension of appreciation refers to the extent to which a Muslim feels close to God (Roziah, 2023). The dimension of appreciation is an aspect related to the feelings felt by religious adherents or the extent to which they experience the religious rituals they carry out, such as how serious they are in worship (Sayyidah et al., 2022). Rosyid (2021) states that the experience dimension refers to the depth of religious feelings felt by a Muslim. In Islam, this dimension is reflected through a close or intimate relationship with Allah, the experience of answered prayer, and feelings of peace and happiness that arise from devotion to Allah. There is a quote in the short story "The Legend of Paduka Giant Digdaya" by Swary, namely "*Oh my God, my body feels hot. There were metal fragments that entered the body*".

This quote expresses a moment of emergency and suffering felt by someone, and creates a connection with the dimension of appreciation, especially in a spiritual or religious context. The phrase "*Oh God*" shows that humans have a need to seek help and support from stronger entities when facing difficult times. In the dimension of religious appreciation, prayer or calling to God is a form of expression of hope, trust and dependence on spiritual power which is believed to provide protection or help.

Additionally, the statement "*my body feels hot*" and "*There are metal fragments that enter the body*" creates a picture of real physical suffering. In the dimension of religious appreciation, the experience of suffering can be linked to the concept of tests or trials, where belief in God can be a source of strength to face these trials. In situations like this, the dimension of religious appreciation can provide comfort and hope , as well as motivating individuals to surrender to God and seek help in spiritual aspects.

Intelectual Dimensions

This dimension refers to the assumption that religious individuals are expected to have a basic understanding of the beliefs, religious practices, holy books and traditional heritage they adhere to. One indicator is understanding religion through reading holy

books, studying religious literature, or attending religious lectures (Nina*et al.* 2021). The teachings of Islam insist to every believer to carry out every ritual based on the religious knowledge given by Allah to the Prophet and then conveyed by Muslim scholars to the people. Islam firmly rejects any ritual that is not based on knowledge, and every such action will be rejected by God (Syahrir et al., 2020). Here is an excerpt from a short story titled "Tunggu Kami, Mukhalladun" by Erwin "*Do we need to think again about it and talk or even write about it? Until the moment we don't realize what we have done in the first place? Ah, that's just in our minds. "Rhetorical to the extent that rhetoric is limited to paprika which is on the table with the main course menu, but is not eaten because paprika is only a decoration and sweetener."*

From this quote, it can be seen that the understanding or knowledge possessed does not always have to be answered by someone else, instead, rhetorical questions may be used. Asking yourself through rhetorical questions can be an effective means of stimulating thinking and honing self-knowledge. By contemplating these questions, one can explore and deepen one's own understanding of the concept of a noble life and the desire to die as a martyr. This process can help internalize religious values and strengthen personal beliefs.

Experimental Dimensions

This dimension refers to the results that emerge from the beliefs a person holds as time passes. Although religion provides direction on how to think and behave for its followers in everyday life, it is not yet clear to what extent these results are part of religious loyalty or simply originate from the religion itself. One of the quotes from the short story Amaik Wants to Be a Hamas Member written by Yuriza "*However, Amaik ignored the surprise of his wife, who had only given birth for ten months. Everything was considered a foregone conclusion because he was determined to fight for jihad to defend Palestine. "Isy kariman au mut martyrdom. That's what Buya said in musajik, Marni. "Live a noble life or die as a martyr," said Amaik, quoting a religious lecture he had just heard from the market mosque*".

From this quote, it can be seen that Amaik applied or put into practice the knowledge he gained from the Mosque in the Market. The knowledge he learned at the mosque seemed to provide guidance or teachings that directed his life towards achieving a noble life or even being willing to die as a martyr. The importance of the Mosque in Pasar as a place of learning and religious reflection for Amaik can be seen from the way he applies these teachings in his daily life. This action reflects a deep commitment and adherence to the religious values he studied, which include the concept of a noble life and being ready to sacrifice oneself as a martyr, or hero in a religious context. This also shows that Amaik not only acquired religious knowledge, but also internalized and practiced it in every aspect of his life.

CONCLUSION

Religiosity is the way a person understands and is committed to his religion. The impact will be seen in various aspects of a person's life, including in their thinking, behavior and social interactions (Norani et al., 2022). Religiosity in prose literary works can be reflected through the setting (time, place, objects), story line, themes and character characterization. Religiosity is manifested through characterization starting from the way the story characters are physically depicted to their cultural aspects, including how their religious expressions are presented (Sulistiawan, 2022). Religiosity refers to all religious aspects that a person has in living life, including the implementation of various obligations and sunnah as a form of expression of love for God. In the book entitled War Breaks Out Again in Gaza SatuPena's Anthology of Palestinian Humanity, religiosity has five components, namely belief, knowledge, worship, experience and

appreciation. Behavior, attitudes and aspects related to the religious dimension are reflected through the characters in the story. The character's beliefs are reflected through the dimensions of belief in accordance with the principles of the religion he adheres to. The dimension of worship, in turn, concerns ritual practices, behavior, and everything that is in line with the principles of the religion one adheres to. Meanwhile, the dimension of appreciation is related to the character's experience and perception of religion which makes him feel close to God. The knowledge dimension includes an individual's understanding of religion as applied in daily activities. Lastly, the dimension of religious experience is related to the way characters behave and interact with fellow humans and the universe.

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