

THE VALUES OF MORAL EDUCATION IN THE NOVEL *HAFALAN SHALAT DELISA* BY TERE LIYE

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Abstract

Literary works play an important role in conveying Islamic moral education by presenting ethical values through characters, narratives, and life experiences. However, previous studies have rarely integrated literary analysis with Qur'anic verses, authentic hadith, and the interpretations of Islamic scholars. Therefore, this study aimed to analyze the Islamic moral education values contained in Tere Liye's Hafalan Shalat Delisa and to interpret these values from an Islamic perspective. This study employed a qualitative descriptive design using qualitative content analysis. The primary data source was the novel Hafalan Shalat Delisa, while secondary data consisted of books, journal articles, Qur'anic commentaries, and other relevant scholarly literature. Data were collected through documentary study and analyzed through repeated reading, coding, categorization, and interpretation of textual evidence. The findings identified three major categories of Islamic moral education values: moral conduct toward Allah and His Messenger, including piety, sincerity, and gratitude; moral conduct toward oneself, including perseverance, responsibility, and discipline; and moral conduct toward fellow human beings, including tolerance, mutual respect, compassion, and caring. By relating these values to relevant Qur'anic verses, authentic hadith, and Islamic scholarship, this study demonstrated that Hafalan Shalat Delisa serves as an effective literary medium for strengthening Islamic moral education and character development in educational contexts.

Keywords: Moral Education; Moral Values; novel; Hafalan Shalat Delisa

A. Introduction

Moral education was one of the fundamental pillars in shaping human character based on Islamic teachings (Zuhairini, 2009). Good moral character was not only regarded as a determinant of an individual's success in this world but also served as a valuable provision for the Hereafter. From the Islamic perspective, noble character was considered a manifestation of perfect faith. The Prophet Muhammad (peace be upon him) said, "Indeed, I was sent only to perfect noble moral character" (Narrated by Ahmad). This hadith emphasized that the prophetic mission was not merely to teach acts of worship but also to reform and purify human behavior in accordance with the noble values prescribed by Allah SWT. Therefore, moral education was considered a primary focus of the educational process, particularly in Islamic Religious Education (PAI).

In the context of Indonesia's national education system, the development of noble character occupied an important position as stipulated in Law Number 20 of 2003 concerning the National Education System. The law stated that education aimed to develop students' potential so that they became individuals who believed in and feared

Almighty God, possessed noble character, were healthy, knowledgeable, competent, creative, independent, and responsible democratic citizens. This provision indicated that the moral and spiritual dimensions could not be separated from the intellectual dimension within the educational process.

One of the effective media for conveying moral education values was literary works. Literature possessed the ability to touch readers' emotions, inspire them, and encourage gradual yet profound changes in attitude (Damono, 2012). As one form of literary work, novels provided authors with opportunities to present moral messages through plots, characters, and conflicts (Atar, 2012). In this regard, *Hafalan Shalat Delisa* by Tere Liye represented a literary work rich in moral education values. The novel told the story of a young girl named Delisa who struggled to memorize the prayers performed during salah while simultaneously faced the devastating Aceh tsunami.

The novel also offered significant advantages as a learning resource because it presented educational content through stories closely related to readers' everyday experiences. This was reflected in *Hafalan Shalat Delisa*, in which Delisa's experiences in memorizing prayer recitations and confronting life's challenges provided concrete examples that could be understood by readers, particularly children and adolescents. The storyline, characters, and conflicts helped readers understand the concepts of worship, patience, and responsibility more deeply. Furthermore, its emotionally engaging narrative and strong moral messages enhanced readers' interest and motivation to learn, allowing them to become more actively engaged than when reading conventional educational texts (Rachmijati & Anggraeni, 2019).

Furthermore, the novel played an important role in instilling character values and fostering moral development. Through Delisa's experiences, readers were encouraged to understand the importance of obedience to Allah, respect for parents, empathy, and patience in facing adversity, as illustrated through her experience during the tsunami disaster. In this way, *Hafalan Shalat Delisa* did not merely teach knowledge or vocabulary but also instilled social and moral values that could be applied in everyday life. Therefore, the novel could be utilized as an effective learning medium while simultaneously supporting students' cognitive, affective, and character development in a comprehensive manner (Suoth, Wuntu, & Rorintulus, 2023).

Several previous studies have examined *Hafalan Shalat Delisa* from various perspectives. A study conducted by Yefrizon (2024), entitled *Character Education Values in the Novel Hafalan Shalat Delisa by Tere Liye*, aimed to describe the character education values contained in the novel. The findings revealed that the novel contained various character education values, including religiosity, honesty, discipline, hard work, creativity, independence, social responsibility, peacefulness, and other positive character traits.

Another study was conducted by Putri Qurrotul Uyuni and Rofiqotul Aini (2024), entitled *An Analysis of Islamic Religious Education Values in the Film Hafalan Shalat Delisa by Darwis Tere Liye*. The study employed a qualitative descriptive approach using content analysis. The findings indicated that the film contained various Islamic educational values,

including moral values related to family relationships, appropriate dress, the pursuit of knowledge, community life, interpersonal relationships, and Islamic legal values concerning the performance of worship.

Based on these previous studies, it could be concluded that earlier research primarily focused on character education values in the novel and Islamic educational values in its film adaptation. In contrast, the present study focused on analyzing the moral education values contained in *Hafalan Shalat Delisa* by Tere Liye by relating each identified moral value to relevant Qur'anic verses, hadiths, and scholarly interpretations. Consequently, this study was expected to provide a deeper understanding of the implementation of moral education values in Islamic literary works while strengthening their theoretical foundation from an Islamic perspective.

Although previous studies have demonstrated that *Hafalan Shalat Delisa* contains character education values (Yefrizon, 2024) and Islamic educational values in its film adaptation (Uyuni & Aini, 2024), these studies primarily focused on identifying educational messages without systematically examining how the novel's moral representations correspond to authoritative Islamic sources. Consequently, the integration of literary analysis with Qur'anic verses, hadith, and classical Islamic scholarship remains insufficiently explored.

Addressing this gap, the present study analyzes the Islamic moral education values represented in Tere Liye's *Hafalan Shalat Delisa* through a qualitative content analysis. Rather than merely identifying moral messages, the study interprets these values by relating them to relevant Qur'anic verses, authentic hadith, and the interpretations of recognized Islamic scholars. Theoretically, this approach contributes to the development of Islamic literary studies by demonstrating how literary narratives can be interpreted within the framework of Islamic moral education. Practically, the findings provide educators, researchers, and curriculum developers with a reference for utilizing literary works as meaningful resources for character education grounded in authentic Islamic teachings.

B. Method

This study employed a qualitative descriptive approach using content analysis to identify the moral education values contained in Tere Liye's *Hafalan Shalat Delisa*. This method was selected because it enabled the systematic analysis of textual content based on predetermined themes as well as themes that emerged during the analytical process (Kyngäs, 2020). Accordingly, this study presented selected quotations to illustrate the moral education values reflected in Tere Liye's *Hafalan Shalat Delisa*. The primary data source of this study was the novel *Hafalan Shalat Delisa* by Tere Liye.

The data were collected using the documentary study technique. This technique was carried out by examining the literary work that served as the primary source of data. The researcher used Tere Liye's *Hafalan Shalat Delisa* as the primary data source. In this study, the researcher served as the primary research instrument.

The data sources consisted of primary and secondary data. The primary data comprised the complete text of the novel *Hafalan Shalat Delisa*, while the secondary data

consisted of journals, books, and scholarly articles relevant to moral education and the content analysis method (Clancy, 2021). The data were collected through documentation by conducting an in-depth reading of the novel, identifying and recording passages containing moral education values, and classifying them into appropriate categories (Kyngäs, 2020).

The data analysis was conducted through several stages. First, the researcher read the novel repeatedly to obtain a comprehensive understanding of its content. Second, the researcher determined the units of analysis, which consisted of narrative passages, dialogues, and descriptive texts that explicitly or implicitly reflected moral education values. Third, each unit of analysis was assigned a code according to the moral education value it represented. Subsequently, codes with similar meanings were grouped into subcategories and then organized into broader analytical categories based on the identified moral education values. These categories were subsequently interpreted by relating them to relevant Qur'anic verses, hadith, and the interpretations of Islamic scholars. To ensure analytical trustworthiness, the researcher conducted repeated readings of the data, compared each coded segment with the original quotations in the novel, and ensured that every analytical category was supported by sufficient textual evidence so that the interpretations remained consistent and faithful to the context of the novel.

C. Finding and Discussion

The novel *Hafalan Shalat Delisa* by Darwis Tere Liye contained various moral education values that were reflected through the narrative descriptions, dialogues, and the characters' responses in dealing with various life challenges. Each paragraph and sentence in the novel conveyed moral messages intended for the readers. In this study, these moral education values were explained through excerpts from the novel that contained significant meanings. The following discussion provided an overview of the moral values reflected in the characters and their experiences, demonstrating that the novel served as a rich medium for moral education with profound Islamic teachings, as described below

Moral Conduct Toward Allah SWT and His Messenger

Moral conduct toward Allah and His Messenger constituted the core of Islamic moral education. Delisa was portrayed as a character who consistently performed the five daily prayers, memorized the prayer recitations, and sincerely devoted herself to worship. This portrayal was consistent with the principles of moral education, which emphasized obedience, patience, and spiritual development (Ramli, 2018).

Moral conduct toward Allah and His Messenger originated from the conscious acknowledgment that there was no deity except Allah and that the Prophet Muhammad was His Messenger. In Islam, this acknowledgment constituted the fundamental requirement for a person to be recognized as a Muslim. Therefore, moral conduct toward Allah and His Messenger was regarded as an essential element in shaping a Muslim's character. A person was not considered truly faithful merely by believing in the existence of Allah and recognizing the Prophet Muhammad as His Messenger. Rather, genuine faith

was demonstrated by consistently obeying Allah's and His Messenger's commands while avoiding all prohibitions.

According to (Nata, 2009), there were four reasons why human beings needed to demonstrate moral conduct toward Allah SWT. First, Allah created humankind from a drop of fluid that emerged from between the backbone and the ribs. Second, Allah granted human beings the senses of hearing and sight, intellect, conscience, and complete physical abilities. Third, Allah provided everything necessary for human survival, including food from plants, water, air, livestock, and other natural resources. Fourth, Allah honored human beings by granting them the ability to exercise dominion over the land and the sea.

In *Hafalan Shalat Delisa*, Darwis portrayed moral conduct toward Allah through the main character, Delisa, who consistently obeyed Allah's commands and followed the Sunnah of the Prophet Muhammad.

Piety (Taqwa)

Several passages in *Hafalan Shalat Delisa* highlighted profound moral values, particularly those related to one's relationship with Allah through the practice of Islamic teachings. Through the character of Delisa, who diligently strove to understand and memorize the prayer recitations, readers were encouraged to reflect upon the importance of sincerity, patience, and steadfast faith in confronting life's challenges. The novel conveyed the moral message that closeness to Allah and sincerity in worship became sources of strength during times of hardship.

"The dawn call to prayer echoed beautifully, answering one another across the still-dark sky of Lhok Nga. Yet, despite the darkness, life had already begun. Young teenagers, still suppressing their drowsiness, performed ablution. Boys hurried to the mosque wearing sarongs and prayer caps. Young girls picked up their white mukena from the table. Fathers stepped out of their homes toward the meunasah. Mothers gently awakened their young children to perform the congregational prayer. Ash-shalaatu khairum minan-naum (Prayer is better than sleep)." (Tere Liye, 2024, p. 5)

Another scene occurred when Delisa was taking her prayer memorization examination. "The rushing water struck the school wall. The wall cracked instantly. Teacher Nur screamed in panic. Ummi, who had been standing at the classroom door waiting for Delisa, cried out loudly... *Subhanallah!* Delisa paid no attention to what was happening. She wanted to remain fully devoted. She wanted complete concentration. *Rabbana lakal hamd...* Delisa's body was suddenly thrown away as the tsunami waves completely engulfed her. She struggled to breathe. O Allah, she briefly caught sight of her necklace—the prize she had received. It was already close to her. O Allah, Delisa wanted to continue. She wanted to remain fully focused in her first perfect prayer—the prayer whose recitations she had finally memorized." (Tere Liye, 2024, p. 71)

These excerpts fostered readers' awareness that moral values were not only applicable under ordinary circumstances but also during trials and disasters. By portraying characters who upheld worship and remained steadfast in their religious devotion, the novel served as a relevant educational medium for developing Islamic moral character and personality, particularly in the modern era, which was filled with numerous challenges.

As stated in the following verse of the Qur'an:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"This is the Book about which there was no doubt, a guidance for those who were mindful of Allah – those who believed in the unseen, established prayer, and spent out of what We had provided for them." (Qur'an, Surah Al-Baqarah 2:2-3)

In *Tafsir Ibn Kathir* (Vol. 1), it was explained that Allah's statement, "This is the Book about which there was no doubt," meant that the Qur'an contained neither falsehood nor uncertainty because it was revealed by Allah. Furthermore, His statement, "a guidance for those who were mindful of Allah," indicated that the Qur'an served as guidance and light for those who feared Allah. They were those who believed in the unseen, established prayer by fulfilling its essential conditions and pillars, and spent part of the sustenance that Allah had bestowed upon them through zakat and charity.

In Surah Al-Baqarah, verses 2-3, Allah affirmed that the Qur'an was a source of guidance for those who possessed *taqwa* (piety), and the verses immediately described their characteristics: faith, prayer, and charity. This indicated that *taqwa* was not merely a status but a way of life. This value was strongly reflected in the character of Delisa. She was not portrayed as a perfect child but rather as a young girl who sincerely strove to obey Allah with full awareness and wholehearted devotion. Delisa learned to perform prayer not because she feared being scolded but because she desired to obey Allah and make her mother happy. This portrayal was consistent with the concept of *taqwa* presented in the verse, namely, obedience that originated from sincere faith.

Sincerity (Ikhlas)

The following excerpts from *Hafalan Shalat Delisa* by Tere Liye reflected important themes concerning intention, sincerity, and the true meaning of worship.

"Ummi once told you, my dear... never judge a gift by its appearance; instead, look at the intention behind it. Abi also often said that if you valued a gift based on the sincerity of its intention, then, God willing, it would become even more beautiful. And didn't Ustadz Rahman once tell us that learning the prayer was rewarded with something far greater than a necklace? Its reward was Paradise." (Tere Liye, 2008, p. 33)

Another passage in the novel illustrated the same value:

"Delisa was not truly saddened by their departure. She was not grieving because of that. In the past few days, after witnessing so many losses, Delisa had gradually begun to understand. Suddenly, she cried because she had just uttered the word 'alone.' She fully understood what that word meant. Her eyes filled with tears. Delisa was afraid of being alone. She disliked that word. However, she did not want to cry in front of Kak Fatimah, Kak Zahra, and Kak Aisyah, so she wiped away her tears, struggled to remain composed, lowered her head, and silently prayed." (Tere Liye, 2004, p. 166)

In another passage, the author found an important point when Kak Ubay responded to Delisa's question about why she found it difficult to memorize the prayer recitations:

"People who found it difficult to do good deeds, Delisa, perhaps did so because their hearts were not sincere. Their hearts were far from true sincerity." (Tere Liye, 2024, p. 245)

Another excerpt described Delisa's realization that she had previously wanted to memorize the prayer recitations only because she expected to receive the necklace as a reward. She then resolved to perform everything sincerely.

"'Delisa doesn't want the necklace!' Delisa cried hoarsely. 'Delisa only wants to perform the prayer recitations perfectly.'" (Tere Liye, 2024, p. 252)

Through these excerpts, Tere Liye not only narrated Delisa's life journey but also conveyed valuable lessons about moral character, sincerity, and a profound understanding of the true meaning of worship. These lessons became relevant not only to Delisa as the main character but also to the readers, who were expected to reflect upon and internalize these values in their daily lives.

As Allah stated in the following verse:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say, 'Indeed, my prayer, my acts of worship, my life, and my death were all devoted to Allah, the Lord of all the worlds.'" (Qur'an, Surah Al-An'am 6:162)

Al-Qurtubi (2006, pp. 310–311) explained that Allah commanded the Prophet Muhammad to declare explicitly that all of his acts of worship and his entire life were devoted solely to Allah, the Lord of all the worlds.

In Al-Qurtubi's commentary, the term *salat* referred to prayer in its general sense, while the term *nusuk* referred to ritual acts of worship such as animal sacrifice (*qurban*) as well as all forms of obedience to Allah. Thus, *nusuk* was interpreted as encompassing every form of worship and devotion to Allah. This interpretation indicated that every aspect of the Prophet Muhammad's worship and life was directed exclusively to Allah rather than to any created being or idol.

This interpretation emphasized that sincerity (*ikhlas*) constituted the essence of every righteous deed because the entirety of a believer's life was to be devoted solely to Allah while rejecting all forms of polytheism or intentions directed toward anything other than Him. This concept was closely related to the moral education values presented in the novel *Hafalan Shalat Delisa* by Tere Liye, in which the main character, Delisa, consistently demonstrated sincerity in her daily life. Delisa diligently performed the obligatory prayers and memorized the prayer recitations without seeking praise or recognition from others, reflecting the principle that acts of worship should have been performed solely for the sake of Allah. Furthermore, after experiencing the devastating tsunami that claimed the lives of her family members, Delisa continued her life with patience and complete trust in Allah (*tawakkul*). This illustrated that sincerity was not limited to formal acts of worship but also extended to the way believers faced life's trials and carried out their daily activities. Even in confronting the deaths of her loved ones, Delisa's attitude of complete submission to Allah reflected total devotion to Him, which was consistent with Al-Qurtubi's interpretation that the life and death of every believer belonged solely to Allah. Therefore, the novel served as an effective medium for moral education because it vividly illustrated the value of sincerity, demonstrating that it applied not only to ritual worship

but also to everyday life and the endurance of life's hardships, in accordance with the principle of practical *tawhid* taught in the Qur'an.

Gratitude (Shukr)

Delisa was deeply grateful for having a loving family consisting of her Ummi, Abi, Kak Fatimah, Kak Zahra, and Kak Aisyah. The following excerpt from the novel illustrated this value.

"Hasn't your father come home yet?" Tiur asked softly while the older children were still playing soccer. 'Two more weeks,' Delisa replied briefly. She was now watching the soccer field with great interest. One of the boys was wearing a Ronaldo jersey and skillfully dribbling the ball. Someday she wanted to be like that – not like the boy wearing the jersey, but like the real Ronaldo.

'You're so lucky... You still have your father,' Tiur said quietly, swallowing hard. Her voice sounded weak.

Delisa turned toward her. Of course, she knew that Tiur's father had died a long time ago. People said he had died in the forest. Delisa did not understand those political matters. She did not know what GAM meant or anything related to it. What she did know was that when Tiur's father died the previous year, she had also felt deeply saddened. Ummi had told her that Tiur's father's body had never been found in the forest. How could anyone fail to feel sad after witnessing a friend's grief? Tiur had become an orphan – that was the term Ustadz Rahman had used. Ustadz Rahman had also said that a good friend should treat an orphan with even greater kindness. 'Well, Delisa's father can be your father too, can't he?' Delisa smiled sincerely. Her expression reflected genuine kindness, and her words were completely heartfelt, even though Delisa was usually known for her playful imagination." (Tere Liye, 2024)

The passage above illustrated that Delisa was profoundly grateful to Allah SWT for blessing her with a complete and loving family, unlike her friend Tiur, whose father had passed away and whose body had never been found or properly buried. Delisa expressed her gratitude to Allah by compassionately inviting Tiur, who had become an orphan, to regard Delisa's father as her own. This gesture reflected not only Delisa's gratitude for Allah's blessings but also her empathy and generosity toward others who had experienced loss.

The value of gratitude was also emphasized in the following verse of the Qur'an:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"And We had certainly granted Luqman wisdom, saying, 'Be grateful to Allah.' Whoever was grateful did so for the benefit of himself, and whoever was ungrateful, then indeed Allah was Self-Sufficient and Praiseworthy." (Qur'an, Surah Luqman 31:12)

Al-Qurtubi explained that gratitude was not merely expressed by saying "*Alhamdulillah*." Rather, it included acknowledging Allah as the source of all blessings, feeling sincere thankfulness in one's heart, expressing gratitude through kind words, and demonstrating it through actions that fulfilled the purpose for which Allah had bestowed

those blessings that is, by using them for righteous deeds and obedience to Him. Thus, gratitude was regarded as a practical manifestation of wisdom in human life.

Moral Conduct Toward Oneself

Moral conduct toward oneself referred to a person's attitudes, behavior, and conscious, responsible treatment of oneself in accordance with Islamic values. This aspect of morality reflected how individuals cared for, respected, and managed themselves physically, spiritually, and intellectually.

In Islam, human beings were regarded as honored creations of Allah. Therefore, they were obligated not to wrong themselves through sinful actions, neglect of worship, or behaviors that harmed their physical or mental well-being. Consequently, moral conduct toward oneself required individuals to maintain their physical health, control their desires, regulate their emotions, and nurture their souls through faith and righteous deeds (Fajri, 2024, p. 36).

Moral conduct toward oneself also meant recognizing one's strengths and limitations and directing them toward goodness. Qualities such as patience, gratitude, honesty, discipline, and steadfastness (*istiqamah*) represented tangible expressions of this moral conduct. By developing good character toward oneself, individuals were able to cultivate balanced personalities, which served as the foundation for developing proper moral conduct toward Allah and other people (Muhirin, 2020, p. 12).

The following excerpts illustrated the author's messages regarding moral conduct toward oneself.

Perseverance and Determination

In the novel, Delisa consistently demonstrated perseverance in memorizing the prayer recitations, even though her older sister Aisyah occasionally distracted her. The following excerpt illustrated this quality.

"Inna shalati wa nusuki wa mah... wa mah... wa mah..." Delisa struggled to continue reciting her prayer memorization. Her eyes were tightly closed, and she gently tugged at her curly hair. 'Wa mah... wa mah... wa mah...' 'Hahaha, you're stuck again!' Aisyah, who was playing marbles with Zahra, laughed softly and teased her. 'Kak Fatimah! Kak Aisyah is bothering me again!' Delisa complained as she usually did. In response, Kak Fatimah threw a guava seed at Aisyah. Delisa smiled happily because someone had defended her, and she immediately returned to memorizing her prayer recitations." (Tere Liye, 2024)

Delisa never lost hope. She consistently demonstrated remarkable determination in memorizing the prayer recitations and never gave up despite encountering difficulties or distractions. This passage illustrated that perseverance and determination were essential moral values that should serve as exemplary qualities for readers to emulate in their own lives.

The Qur'an also emphasized the values of perseverance and determination, as stated in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believed, be patient, persevere in patience, remain steadfast, and fear Allah so that you might attain success." (Qur'an, Surah Ali 'Imran 3:200)

According to Al-Qurtubi's *Tafsir*, Allah commanded the believers to practice four essential qualities that served as the keys to success in both this world and the Hereafter. These qualities included remaining patient in obeying Allah and enduring life's trials, strengthening one's perseverance beyond merely enduring hardships, remaining vigilant and steadfast in upholding righteousness and commitment to Allah's path, and maintaining *taqwa* by obeying His commands and avoiding His prohibitions. This verse emphasized that a believer's faith was to be accompanied by steadfastness and readiness in every situation in order to attain true success (*falah*), both in worldly life and in the Hereafter. Thus, Allah did not merely command inner patience but also perseverance expressed through concrete actions, vigilance in confronting challenges and adversaries, and consistent piety as the means of achieving the success He had promised.

Responsibility

The value of responsibility was instilled by Ummi, particularly by encouraging Kak Aisyah to fulfill her responsibilities as Delisa's older sister. This was illustrated in the following excerpt:

"'Kak Aisyah recites too softly. Delisa wants Kak Zahra or Kak Fatimah to stand beside her instead!' Delisa pleaded with Ummi, asking her to change the arrangement.

'All right... let Zahra or Kak Fatimah do it instead. Aisyah doesn't like reciting the prayer aloud anyway. It disturbs her concentration, you know!' Aisyah smiled happily because she actually felt relieved to be free from the responsibility. Delisa also smiled with satisfaction and looked hopefully at Ummi, expecting her to agree.

Ummi shook her head. 'No.' She had intentionally assigned Aisyah this task so that she would become more responsible for her younger sister. Delisa and Aisyah continued pleading with their eyes, but Ummi firmly shook her head once again. Seeing her determination, both Delisa and Aisyah sighed together. Once again, Ummi refused. Fatimah laughed, while Zahra simply looked on calmly. It was always like this. Those two never seemed to agree. One always thought the voice was too soft, while the other always thought it was loud enough." (Tere Liye, 2024)

Ummi Salamah consistently taught all of her children the value of responsibility so that they would develop responsible character as they grew older. This was reflected in Kak Aisyah, who was entrusted by Ummi Salamah with the responsibility of reciting the prayer aloud behind Delisa so that her younger sister could hear and follow the prayer recitations during congregational prayer. Since Delisa was still learning to memorize the prayer recitations, this responsibility was intended to help her learn more effectively and quickly.

This value of responsibility was also emphasized in the following verse of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who had believed, protect yourselves and your families from a Fire whose fuel had been people and stones. Over it had been angels who were harsh and

severe. They had never disobeyed Allah in what He had commanded them, and they had always carried out whatever they had been commanded." (Qur'an, Surah At-Tahrim [66]: 6)

According to Ibn Kathir, Surah At-Tahrim verse 6 emphasized Allah's command for the believers to protect themselves and their families from the punishment of Hell by obeying His commands and avoiding His prohibitions. This verse highlighted the importance of spiritual responsibility within the family, namely educating, advising, and guiding family members so that they remained faithful, performed righteous deeds, and avoided actions that could bring divine punishment. Furthermore, the verse described the characteristics of the angels who guarded Hell as harsh and severe, who never disobeyed Allah and consistently carried out His commands by executing punishment upon those entrusted to them.

Therefore, this verse served not only as a warning about Hell but also emphasized the importance of awareness and responsibility among believers in educating and protecting their families from destruction in the Hereafter. It stressed that faith and obedience were not limited to oneself but also had to be passed on through education and guidance to those under one's responsibility.

The Value of Habituation and Discipline

Good moral values were reflected in attitudes and behaviors practiced in daily life. Moral values that had been instilled in a person remained with them from childhood until adulthood. Akhlakul karimah (noble character) was the noble conduct taught by the Prophet Muhammad (peace be upon him) to all Muslims in their social interactions and dealings with others. One of these values was habituation and discipline. The following excerpt illustrated the implementation of these values.

"Delisa continued reciting her Juz 'Amma memorization. After a moment, she stopped and asked her mother, 'One more thing, Ummi... Why did I still feel sleepy after waking up even though I had recited the prayer before sleeping? You said that if I recited it, I would wake up earlier and would no longer feel sleepy, didn't you?' Delisa remembered something and thought about another fact while yawning widely. 'Like now, right?'

Aisyah, who was sitting and reading a storybook, jokingly interrupted from the corner of the family room. However, no one paid attention to her. Fatimah was busy explaining a school lesson to Zahra. Ummi smiled at Delisa and said, 'That was because you didn't recite the waking-up prayer, dear.' Delisa grinned. 'Oh well. Ummi wouldn't believe me if I said I had recited it. Sister Aisyah would probably laugh at me again. I really did recite a prayer... but it was in Indonesian and in my own version... Dear Allah, I had woken up, thank You!'"

Delisa had been taught to wake up early at dawn to perform the Fajr prayer in congregation even though she was only six years old. She was also taught to recite prayers before going to sleep and after waking up. Her mother consistently encouraged these practices so that Delisa would develop the habit of being disciplined with time and would remain obedient in performing her prayers at their prescribed times and in congregation

as she grew up. Delisa also maintained the discipline of memorizing and reciting the Qur'an to her mother regularly. This represented the values of habituation and discipline in daily life.

Morality Toward Fellow Human Beings

Morality toward fellow human beings referred to a person's moral attitudes and behavior in interacting with others based on Islamic teachings. This form of morality required individuals to treat others with respect, compassion, justice, and social responsibility. It was reflected in behaviors such as helping one another, guarding one's speech, respecting differences, and advising one another toward goodness, as outlined in the Qur'an and the Hadith of the Prophet Muhammad (Hayati, 2024).

In social life, morality toward fellow human beings served as the ethical foundation for interpersonal relationships, enabling harmony and peace within society. Islam viewed morality as a fundamental human characteristic that was demonstrated through daily attitudes and actions toward family members, friends, neighbors, and the wider community. Therefore, honesty, justice, empathy, and mutual respect were regarded as concrete manifestations of noble character that should be practiced in social life (Jannah, 2025).

The Prophet Muhammad (peace be upon him) said:

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ
لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

It means: From Abū Ḥamzah Anas ibn Mālik (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) said, "The faith of one of you was not complete until he loved for his brother what he loved for himself." (Reported by Bukhari and Muslim, No. 13)

The hadith of the Prophet Muhammad (peace be upon him), which stated, "The faith of one of you was not complete until he loved for his brother what he loved for himself," taught that true faith was not only reflected in one's belief but also in one's attitudes and behavior toward others. A Muslim was expected to be caring, empathetic, and to desire goodness for others just as he desired goodness for himself. This value served as an essential foundation of moral education, particularly in fostering tolerance and mutual assistance.

This value was reflected in the novel *Hafalan Shalat Delisa* by Tere Liye, in which the character Delisa demonstrated compassion and care toward her family, friends, and community despite being a young child who faced great hardship. Through her actions of helping others, sharing with those around her, and reminding people to continue worshipping Allah, Delisa practiced moral values that were consistent with the principle of the hadith by prioritizing the well-being of others. Thus, both the hadith and Delisa's story emphasized that good morality toward fellow human beings was a tangible manifestation of perfect faith, and that moral education could be instilled through exemplary behavior and inspiring stories for children.

The Value of Tolerance

Delisa and her family demonstrated how to build good relationships with people of different faiths. One example occurred when Delisa purchased a gold necklace as a reward for memorizing the prayer recitations from a Chinese Confucian jeweler named Koh Acan, who offered the necklace at half its original price. The following excerpt illustrated the application of moral values toward fellow human beings.

"Haiya, then the necklace will be half price, Ummi Salamah!" Koh Acan said with a cheerful smile.

'Oh, no need. I will pay the full price, Koh Acan,' Ummi replied gently while smiling.

'No... For this reward for Delisa's prayer memorization, Ummi Salamah should only pay half the price. Haiya!'

Delisa grinned, tugged at her mother's clothes, and looked confused. 'Ummi, why don't you want it? He's offering half the price. That's a good deal.'

However, Ummi paid no attention to her.

'It's for you, isn't it? Ah yes, your name is Delisa, right? Such a sweet child...' Koh Acan gently patted Delisa's hijab.

Delisa smiled as sweetly as she could, hoping the necklace might even become free.

'No, Koh. I would feel uncomfortable accepting that. When Fatimah bought one, you also charged only half the price. The same happened when Zahra and Aisyah bought theirs. This time, let Delisa pay the full amount,' Ummi said as she took out her wallet and prepared the payment. 'No... Haiya, I could never charge a high price for a gift celebrating the memorization of prayer. That would not be right.'"

Each of Ummi Salamah's children had always received a necklace after successfully memorizing the prayer recitations, and Delisa, as the youngest child, was also going to receive the same reward. Ummi Salamah never distinguished between her older children and her youngest one. However, Allah had decreed otherwise. While Delisa was taking her prayer memorization examination, the earthquake and tsunami struck. As a result, Ummi Salamah never had the opportunity to place the necklace around Delisa's neck as a symbol of her achievement.

Koh Acan demonstrated tolerance by offering the gold necklace at half price as a reward for the prayer memorization of all of Ummi Salamah's children, even though he was a devoted follower of Confucianism. Allah Almighty had prescribed the obligation for humanity to practice tolerance, as stated in the following verse.

اِنَّهَا الْكُفْرُوْنَ ۚ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۚ وَلَا اَنْتُمْ عِبْدُوْا مَا اَعْبُدُ ۚ وَلَا اَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا اَنْتُمْ عِبْدُوْا مَا اَعْبُدُ ۚ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۚ

"Say, 'O you who had disbelieved! I did not worship what you worshipped. Nor were you worshippers of what I worshiped. And I had never been a worshipper of what you worshipped, nor had you ever been worshippers of what I worshiped. For you was your religion, and for me was my religion.'" (Qur'an, Surah Al-Kafirun [109]: 1-6)

According to Ibn Kathir, Surah Al-Kafirun affirmed the unwavering commitment of the Prophet Muhammad (peace be upon him) and the Muslim community to the principle of tawhid (the Oneness of Allah). The surah clearly stated that the Prophet and the

believers did not worship what the polytheists worshipped, and likewise, the polytheists did not worship Allah, whom the Prophet worshipped. Its verses emphasized that the Prophet had never participated in idol worship, while the polytheists had not followed the true worship of Allah. The final declaration, "For you was your religion, and for me was my religion," clarified the distinction between different beliefs without compromise while also affirming the principle of tolerance by respecting the beliefs of others. This surah conveyed the message that pure monotheism had to be preserved and that a clear distinction had to be maintained between the path of faith and the path of polytheism (Ibn Kathir, Tafsir al-Qur'an al-'Azim, Juz 30, Surah Al-Kafirun 1-6).

It could be understood that Surah Al-Kafirun taught the principle of respecting differences in religious belief without abandoning one's own creed. The final verse, "For you was your religion, and for me was my religion," emphasized that although people held different beliefs, each person had the right to practice his or her own religion. This principle was consistent with the value of tolerance in moral education, namely the ability to respect differences, live harmoniously with others, and refrain from imposing one's beliefs on others.

In the novel *Hafalan Shalat Delisa*, Delisa learned to perform her acts of worship faithfully even while living through the difficult circumstances following the tsunami. Although she differed from others in her experiences and perspectives, she continued to respect those around her without compromising her own faith. Similar to the message conveyed in Surah Al-Kafirun, the novel emphasized that strong faith and firm religious conviction were not incompatible with tolerance. Instead, they fostered a character that was respectful, courteous, and compassionate toward others.

E. Conclusion

This study concluded that Tere Liye's *Hafalan Shalat Delisa* contained rich Islamic moral education values represented through the characters' actions, dialogues, and life experiences. Using qualitative content analysis, the findings identified three major categories of Islamic moral education values. The first category, moral conduct toward Allah and His Messenger, included the values of piety (*taqwa*), sincerity (*ikhlas*), and gratitude (*shukr*), which reflected the characters' spiritual relationship with Allah and their commitment to Islamic teachings. The second category, moral conduct toward oneself, consisted of perseverance, responsibility, and discipline, illustrating the importance of self-development, resilience, and personal accountability in facing life's challenges. The third category, moral conduct toward fellow human beings, emphasized tolerance, mutual respect, compassion, and caring attitudes, demonstrating the significance of harmonious social relationships based on Islamic ethical principles.

By connecting the moral messages found in the novel with relevant Qur'anic verses, authentic hadith, and the interpretations of Islamic scholars, this study provided a comprehensive understanding of how literary works can serve as effective media for Islamic moral education. These findings suggested that *Hafalan Shalat Delisa* was not

merely a literary work but also a valuable educational resource that could support character education by promoting Islamic moral values in both formal and informal educational settings.

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