

Islamic Educational Values in Tere Liye's Novel *Hafalan Shalat Delisa*

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ABSTRACT

Islamic educational values play an important role in shaping students' faith, worship, and moral character. Literary works, particularly novels, can serve as a medium for conveying these values through characters, plots, conflicts, and events that are closely related to readers' lives. This study aims to analyze the Islamic educational values contained in Tere Liye's novel *Hafalan Sholat Delisa* and examine its relevance as a medium for instilling Islamic values and character development. This study employs a qualitative approach using library research with a descriptive-analytic method. The primary data consist of the novel *Hafalan Sholat Delisa*, while secondary data are obtained from relevant books, journals, and scholarly sources. Data were collected through documentation by identifying and analyzing quotations containing Islamic educational values, followed by data reduction, data presentation, and conclusion drawing. The findings indicate that *Hafalan Sholat Delisa* contains three categories of Islamic educational values: aqidah, sharia, and akhlaq. The value of aqidah is reflected in faith in Allah SWT; sharia values are represented through the practice of worship, particularly prayer; while akhlaq values include devotion to parents, honesty, courage, trustworthiness, justice, wisdom, responsibility, discipline, independence, modesty, compassion, tolerance, and love for the nation. These findings demonstrate that the novel functions not only as a literary work but also has potential as a contextual medium for Islamic education in supporting the cultivation of religious values and the development of students' character.

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1. INTRODUCTION

Values are concepts related to human judgments about something based on standards of good or bad, important or unimportant, and appropriate or inappropriate. In human life, values serve as a foundation for determining attitudes

and behavior. Thus, values are not only concerned with understanding something but also play an important role in shaping a person's actions in everyday life (Minarti, 2022).

In the context of education, values hold an important position, particularly in Islamic education. Islamic education is a conscious and purposeful process of guiding, teaching, training, and instilling Islamic values in students. Its implementation is based on Islamic teachings derived from the Qur'an, Sunnah, as well as the thoughts and intellectual heritage of Muslim scholars (Suryani, 2023). Therefore, Islamic educational values can be understood as a set of principles and beliefs that guide individuals in living their lives in accordance with Islamic teachings, encompassing faith, worship, morality, and social relations. The internalization of these values is expected to shape individuals who possess faith, piety, and noble character.

This is in accordance with the word of Allah SWT in QS. Al-Baqarah [2]: 177:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

"Righteousness is not merely turning your faces toward the east or west. Rather, righteousness is the one who believes in Allah, the Last Day, the angels, the Books, and the prophets; who gives wealth, despite loving it, to relatives, orphans, the needy, travelers, beggars, and for the emancipation of slaves; who establishes prayer and gives zakat; who fulfills their promises when they make them; and who is patient in poverty, hardship, and during battle. It is they who are true in faith, and it is they who are mindful of Allah." (QS. Al-Baqarah [2]: 177).

The verse demonstrates that values in Islam encompass faith, worship, social concern, fulfillment of promises, and patience. Thus, Islamic educational values are not limited to religious knowledge but are also manifested through attitudes and behaviors in everyday life.

One medium that can be used to convey Islamic educational values is literary works. As a form of prose, novels function not only as entertainment but also as a medium for conveying messages, experiences, and values of life. Through their plots, characters, conflicts, and various events, novels can provide readers with educational insights in a contextual and accessible manner (Sofyan, M., dkk, 2021). Previous research indicates that novels can contain Islamic educational messages in the form of aqidah, sharia, and akhlak values.

The use of literary works as an educational medium has become increasingly relevant to character development among the younger generation. Children, as the future generation, need to acquire Islamic knowledge that is not merely theoretical

but can also be internalized through experiences and stories that are closely connected to their lives. One literary work that contains various Islamic messages is *Hafalan Shalat Delisa* by Tere Liye. The novel tells the story of a young girl named Delisa in Lhok Nga, Aceh, and portrays various Islamic values, including faith, patience, perseverance, compassion, and surrender to Allah SWT. The setting of the Aceh tsunami on December 26, 2004, also provides a strong humanitarian context within the story (Safar, 2022). The study found that *Hafalan Shalat Delisa* contains values of aqidah, worship, and akhlak.

The values of patience and perseverance in facing various circumstances also have a foundation in the Qur'an. Allah SWT says in QS. Al-Baqarah [2]: 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O believers! Seek comfort in patience and prayer. Surely Allah is with those who are patient." (QS. Al-Baqarah [2]: 153).

The verse demonstrates that patience and prayer are important aspects of facing life's challenges. These values are closely related to the educational messages presented in *Hafalan Shalat Delisa*, particularly faith, patience, and perseverance in dealing with various circumstances.

Although various studies have examined Islamic educational values in literary works, further research on Islamic educational values in *Hafalan Shalat Delisa* remains important to understand how Islamic messages are represented through the characters, events, and conflicts in the story. Previous research indicates that the novel contains aqidah, sharia, and akhlak values that can be associated with learning and character development among students (Gunawan, 2020). Therefore, this study is expected to contribute to a broader understanding of literary works as a medium for Islamic education, particularly in instilling faith and moral values among the younger generation.

Akhlak values in Islamic education also have a strong foundation in the Qur'an. Allah SWT says in QS. Al-Ahzab [33]: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often." (QS. Al-Ahzab [33]: 21).

This verse emphasizes the importance of exemplary behavior in character formation. In the context of this study, the values contained in the novel can be understood through the behavior and experiences of its characters, enabling readers to gain an understanding of how Islamic values can be applied in everyday life.

In addition to the Qur'an, character formation is also emphasized in the hadith of the Prophet Muhammad ﷺ:

"Indeed, I was sent only to perfect noble character." (HR. Ahmad).

This hadith demonstrates that akhlak occupies an important position in Islamic teachings. Therefore, values such as honesty, patience, compassion, responsibility, perseverance, and social concern found in literary works can be examined as components of Islamic educational values that support students' character development.

Based on the discussion above, this study aims to analyze the Islamic educational values contained in Tere Liye's novel *Hafalan Shalat Delisa*. The results of this study are expected to serve as a reference for educators, parents, and readers in utilizing literary works as a medium to support the internalization of Islamic values and the development of moral character.

2. METHODS

This study employs a qualitative approach using descriptive-analytic library research. The research data are derived from Tere Liye's novel *Hafalan Shalat Delisa* as the primary source, while books, journals, and other relevant references related to Islamic educational values serve as secondary sources. Data were collected through documentation by identifying, recording, and examining quotations from the novel related to Islamic educational values. Data validity was ensured through increased research rigor by reading and comparing various relevant sources. The data were analyzed qualitatively through the stages of data reduction, data presentation, and conclusion drawing to obtain an overview of the Islamic educational values contained in Tere Liye's novel *Hafalan Shalat Delisa*.

3. FINDINGS AND DISCUSSION

The findings of this study indicate that Tere Liye's novel *Hafalan Sholat Delisa* contains three main categories of Islamic educational values, namely aqidah (faith), sharia (Islamic law and worship), and akhlaq (morality). The value of aqidah is reflected in faith in Allah SWT; the value of sharia is represented through the practice of worship, particularly prayer; while the value of akhlaq includes devotion to and love for parents, honesty, courage, trustworthiness, justice, wisdom, responsibility, discipline, independence, politeness, compassion, tolerance, and patriotism. These findings address the objective of the study, namely to identify and analyze the Islamic educational values contained in *Hafalan Sholat Delisa* (Safar, 2022).

Aqidah Values

The findings show that the value of aqidah in the novel is primarily manifested through faith in Allah SWT. One example can be found in Delisa's prayer before going to sleep: "*Ya Allah, Delisa mau bobo, dijaga ya....*" This dialogue demonstrates Delisa's awareness of seeking Allah's protection. From an educational perspective, this depiction illustrates the process of instilling aqidah through the habituation of prayer in daily life. Aqidah is not merely introduced as a religious concept but is manifested through concrete behaviors practiced by children.

This is consistent with the word of Allah SWT in QS. Al-Ikhlâs [112]: 1-2:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ

"Say, 'He is Allah, the One. Allah, the Self-Sufficient.'" (QS. Al-Ikhlâs [112]: 1-2).

The verse reinforces that faith in Allah SWT is the fundamental basis of a Muslim's life. Delisa's act of seeking Allah's protection demonstrates an awareness that human beings need Allah's help and protection. The value of faith is also illustrated through the story of Private Smith, who receives guidance to embrace Islam. He is portrayed as performing ablution, reciting the *shahadah*, and deciding to begin a new life with sincere acceptance. This finding indicates that aqidah in the novel is also associated with the transformation of faith and acceptance of Allah SWT's guidance. Thus, these two examples demonstrate that aqidah education in the novel is developed through two forms: habituating a relationship between human beings and Allah and developing awareness of the need to accept His guidance.

In relation to the research objective, these findings demonstrate that the novel has an educational function in portraying faith concretely through the experiences of its characters. This is consistent with the principles of Islamic education, which place aqidah as the foundation for behavioral development. With faith in Allah, the characters' actions are not based solely on worldly circumstances but also on spiritual awareness. Therefore, aqidah values serve as the foundation for the development of other Islamic educational values in the novel (Gunawan, 2020).

Sharia Values

The sharia values identified in the study are primarily related to prayer (*shalat*). This is illustrated when the dawn call to prayer (*adhan*) is heard and members of the community begin performing ablution, preparing their prayer clothes, and going to the *meunasah* to perform congregational prayer. This depiction demonstrates that prayer is positioned as an inseparable part of community life.

This is consistent with the word of Allah SWT in QS. Al-'Ankabut [29]: 45:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Indeed, prayer restrains from immorality and wrongdoing." (QS. Al-'Ankabut [29]: 45).

The verse demonstrates that prayer is not merely an obligatory act of worship but also has an educational function in shaping human behavior. The habituation of prayer can serve as a means of developing discipline and directing individuals toward good behavior.

Interpretatively, the portrayal of prayer in the novel does not merely demonstrate the fulfillment of a religious obligation but also illustrates an educational process through role modeling and habituation. Children observe adults performing acts of worship and subsequently develop similar habits. This indicates that sharia education can take place through the social environment, particularly within the family and community.

This is further supported by the following hadith of the Prophet Muhammad (PBUH):

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me pray." (HR. Bukhari).

The hadith emphasizes the importance of role modeling in the practice of worship. In an educational context, children can learn religious practices through observation and habituation demonstrated by people in their surrounding environment.

This finding is directly related to the research objective because it demonstrates how Islamic educational values are manifested through actions. If aqidah provides the foundation of belief in Allah, sharia provides its practical form through the implementation of religious obligations. Thus, the relationship between aqidah and sharia in the novel is interconnected: belief in Allah is directed toward the implementation of religious obligations (Jauhara, D. Z., dkk, 2021).

Akhlaq Values

Akhlaq values constitute the most extensive findings of the study. Based on an analysis of the characters' dialogues, narratives, and actions, thirteen forms of moral values were identified: devotion to and love for parents, honesty, courage, trustworthiness, justice, wisdom, responsibility, discipline, independence, politeness, compassion, tolerance, and patriotism. The diversity of these moral values demonstrates that the novel primarily conveys Islamic education through the concrete behaviors of its characters in facing various situations in life (Japung, H. R., dkk, 2022).

This is consistent with the word of Allah SWT in QS. Al-Qalam [68]: 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed, you possess an outstanding character." (QS. Al-Qalam [68]: 4).

The verse demonstrates that morality is an important component of Islamic teachings. Therefore, the moral values identified in the novel can be understood as part of the Islamic educational process aimed at developing commendable behavior.

Devotion to and Love for Parents

The value of devotion to parents is reflected in Delisa's statement to Ummi Salamah: *"Delisa cinta Ummi karena Allah!"* This statement demonstrates a child's affection for her mother while illustrating the relationship between good conduct toward parents and religious values. Such affection is not merely emotional but is expressed through words and emotional closeness.

This finding demonstrates that moral education within the family has an important position because children acquire values through direct relationships with their parents. The novel portrays the family as the first environment in which affection and respect for parents are developed.

This is consistent with the word of Allah SWT in QS. Al-Isra' [17]: 23:

وَبِالْوَالِدَيْنِ إِحْسَانًا

"And be good to parents." (QS. Al-Isra' [17]: 23).

The verse reinforces that devotion to parents is one of the forms of morality strongly emphasized in Islam.

Honesty

The value of honesty is portrayed when Delisa admits her mistake concerning the chocolate and apologizes to her siblings. This event demonstrates that honesty involves the courage to acknowledge mistakes and the willingness to improve oneself.

From an educational perspective, this finding indicates that developing an honest character is not merely related to prohibiting lies but also requires awareness of responsibility for one's actions. The novel portrays honesty as a moral process involving acknowledgment, remorse, and behavioral improvement.

Courage

The value of courage is demonstrated through Delisa's attitude when facing difficult circumstances after the disaster. She is portrayed as being able to face loneliness, darkness, and rain after experiencing the effects of the disaster. This courage demonstrates resilience in facing difficult circumstances.

This finding broadens the meaning of courage in Islamic education. Courage does not always mean physically confronting danger but also includes the ability to maintain inner strength when facing difficult situations.

Trustworthiness (*Amanah*)

The value of *amanah* is demonstrated through the character of Fatimah, who can be trusted to help Ummi take care of her younger siblings. She fulfills this responsibility well despite still being a student.

This data demonstrate that *amanah* is manifested through the willingness to carry out responsibilities entrusted to an individual. In an educational context, Fatimah's behavior provides an example that responsibility can be cultivated through simple tasks within the family.

Justice and Wisdom

The value of justice is evident when Ummi gives Delisa the opportunity to choose a gift, as her older sisters had previously done. Meanwhile, wisdom is demonstrated through the understanding that a gift should be evaluated based on the intention behind it rather than merely its physical form.

These two findings demonstrate that moral education is not only related to behavior toward others but also to the ability to understand a situation appropriately. Justice involves giving others their rights fairly, whereas wisdom involves the ability to understand the deeper value behind an action.

Responsibility and Discipline

The value of responsibility is portrayed when Aisyah helps Delisa memorize the prayer recitations. Meanwhile, discipline is reflected in Ummi's rules regarding television viewing time. These two values demonstrate that children's character is developed through the distribution of responsibilities and habituation to following rules.

This finding shows that character education in the novel takes place through everyday activities. Responsibility and discipline are not only taught through advice but also through direct practice in family life. Thus, the family in the novel functions as an informal educational environment that shapes children's habits (Japung, H. R.,dkk, 2022).

Independence and Politeness

The value of independence is portrayed when Delisa is able to perform various activities on her own, such as looking for the house key and preparing simple food. Meanwhile, politeness is reflected when Aisyah realizes her mistake after disturbing

Delisa while she is studying. These two findings demonstrate two important aspects of character development. Independence relates to the ability to manage oneself without always depending on others, whereas politeness functions as a form of internal behavioral control. Thus, the novel demonstrates that morality is not only concerned with actions toward others but also with the ability to control and evaluate oneself.

Compassion and Tolerance

The value of compassion is reflected in Ustadz Rahman's attitude when he meets Delisa after the disaster and shows concern for her condition. Meanwhile, tolerance is portrayed when Michelle and Margaret pray for their friends in Aceh and Indonesia before the lesson begins.

These findings demonstrate that moral education in the novel extends beyond family relationships and encompasses social relationships. Compassion is expressed through empathy toward people experiencing difficulties, while tolerance is demonstrated through concern for others despite differences in background. This indicates that the Islamic educational values presented in the novel have strong social and humanitarian dimensions (Japung et al., 2022).

Patriotism

The value of patriotism is reflected in the efforts of journalists to report the conditions of the disaster in Aceh despite damage to communication facilities. This event demonstrates concern for society and the condition of the nation during a disaster.

This finding indicates that Islamic education in the novel is not limited to the relationship between human beings and Allah or interpersonal relationships but also encompasses concern for social and national life. Patriotism is portrayed through concrete actions, namely concern for society and efforts to provide information to the public (Gunawan, 2020).

Overall, the findings demonstrate that the Islamic educational values in *Hafalan Sholat Delisa* are interconnected through aqidah, sharia, and akhlaq. Aqidah functions as the foundation of faith, sharia represents the implementation of religious teachings, while akhlaq constitutes the manifestation of Islamic values in everyday behavior. This pattern demonstrates that Islamic education in the novel is not understood partially but as a process connecting belief, worship, and behavior (Safar, 2022).

The findings also demonstrate that Islamic educational values in the novel are primarily conveyed through role modeling, habituation, experience, and social interaction among the characters. This approach makes the educational messages

more contextual because readers not only receive explanations about religious values but also observe how these values are applied in everyday life (Jauhara, D. Z., dkk, 2021).

From the perspective of previous research on Islamic education through literary works, these findings reinforce the view that literature can function as an educational medium because moral and religious values can be conveyed through characters and the conflicts they experience. Research by Irmi, dkk (2024) also demonstrates that moral educational values contained in audiovisual works can be utilized in moral education, indicating that narrative media have potential as a means of value education. However, this study places greater emphasis on the relationship between *aqidah*, *sharia*, and *akhlaq* within a single literary work, including the dimensions of tolerance and patriotism. Thus, *Hafalan Sholat Delisa* not only represents religious education in the context of ritual practices but also portrays character education and social awareness (Ariyanto, dkk, 2021).

The implication of these findings for Islamic education is that literary works can be utilized as learning media to help students understand religious values contextually. The values of honesty, responsibility, discipline, compassion, tolerance, and independence found in the novel can be connected with students' everyday experiences. Through this approach, Islamic education is not merely oriented toward conceptual understanding but also toward the internalization and application of values in daily life (Gunawan, 2020).

Thus, these findings also address the research objective formulated in the introduction, namely to identify and understand the Islamic educational values in Tere Liye's *Hafalan Sholat Delisa*. The novel demonstrates that Islamic education encompasses spiritual, religious, moral, social, and national dimensions. Future research could develop this study by comparing the Islamic educational values in *Hafalan Sholat Delisa* with those found in other Islamic novels or by examining the application of these values as learning materials for Islamic Religious Education in schools (Safar, 2022).

4. CONCLUSION

Based on the research findings, the analysis of Islamic educational values in Tere Liye's novel *Hafalan Sholat Delisa* demonstrates that the work represents Islamic education through three main aspects: **aqidah**, **sharia**, and **akhlaq**. These three aspects are not merely presented as religious messages but are conveyed through the characters' experiences, dialogues, attitudes, and behaviors, illustrating the interconnectedness of faith, religious practices, and character development.

The findings indicate that the Islamic educational values in the novel are relevant as a reflective medium for students' character development. Values of faith and worship can strengthen spiritual awareness, while values such as honesty, responsibility, discipline, independence, compassion, tolerance, and concern for the nation can serve as foundations for developing positive social behavior. Therefore, *Hafalan Sholat Delisa* has the potential to be utilized as supplementary material in Islamic Religious Education, particularly in connecting religious concepts with students' everyday life experiences.

Future research is recommended to broaden the study by comparing the Islamic educational values in *Hafalan Sholat Delisa* with those found in other Islamic literary works. Further studies may also examine the implementation of these values in Islamic Religious Education learning at schools to determine the extent to which literary works can contribute to students' character development and religious understanding.

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