

## Moral Education Values of the Character Alina Suhita in the Novel *Hati Suhita* by Khilma Anis and Their Relevance to the Psychology of Religion

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### ABSTRACT

This study analyzes the moral education values embodied in the character Alina Suhita in the novel *Hati Suhita* by Khilma Anis and examines their relevance to the psychology of religion. Using a qualitative library research approach, the primary data were obtained from the novel, supported by relevant scholarly sources on moral education and religious psychology. Data were collected through documentation and analyzed using content analysis to identify moral values reflected in the character's attitudes, dialogues, and life experiences. The findings indicate that Alina Suhita represents key moral values such as patience, sincerity, perseverance, respect for parents and teachers, and reliance on God (tawakal). These values correspond to central concepts in the psychology of religion, including emotional regulation, internalization of religious teachings, and the formation of a mature religious personality. This study highlights the role of literary works as alternative media for strengthening character education within the framework of Islamic moral education.

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## INTRODUCTION

Moral education is one of the fundamental aspects of human personality formation, particularly from the perspective of Islamic education. Morality (akhlak) is not merely understood as a set of rules about right and wrong, but also as values that shape how a person thinks, behaves, and acts in daily life<sup>1</sup>. Moral education is not only concerned with knowledge of right and wrong, but also encompasses the dimensions of moral feeling and moral action that are integrated into an individual's life. According to Lickona (1996), effective character education must involve three main components, namely moral knowing, moral feeling, and moral action, which together form a whole individual personality.<sup>2</sup> Moral education aims to form individuals who are not only intellectually capable, but also morally and spiritually mature.

In the context of modern life characterized by social change, technological development, and the accelerating pace of globalization moral education has become increasingly important as a guide

<sup>1</sup> Ibrahim Bafadhol, "Pendidikan Akhlak Dalam Perspektif Islam," *Jurnal Edukasi Islami Jurnal Pendidikan Islam* Vol. 6, no. 12 (2021): 1-17.

<sup>2</sup> T Lickona, "Eleven Principles of Effective Character Education," *Journal of Moral Education* 25, no. 1 (1996): 93-100, <https://doi.org/https://doi.org/10.1080/0305724960250110>.

for maintaining the balance between intellectual development and character formation. Without strong moral education, individuals risk experiencing a moral crisis that can affect their attitudes and behavior in social life. Therefore, the cultivation of moral values is not solely the responsibility of formal educational institutions; it can also be carried out through various other media that influence the way people think and view the world<sup>3</sup>. In the context of modern society's development, moral education is becoming increasingly complex as it is influenced by social and cultural changes. Nucci and Narvaez (2008) explain that character education must be able to integrate moral values in various aspects of life so that individuals can face global challenges without losing their moral identity.<sup>4</sup>



**Figure 1.** Conceptual Framework of the Novel *Hati Suhita* from the Perspective of the Psychology of Religion

One medium that can be used to instill moral education values is literary works. Literature has the capacity to depict human life in a more complex way through stories, characters, conflicts, and social settings presented by the author<sup>5</sup>. Through literature, readers not only enjoy the plot, but can also understand life values conveyed through the experiences of the characters in the story. This gives literary works an educative function, as they can provide indirect moral lessons to readers. Moral messages conveyed through literature are often easier to understand because they are packaged in the form of stories close to the realities of human life. Thus, literary works can serve as a medium of reflection that enables readers to understand various moral and spiritual values relevant to everyday life<sup>6</sup>.

In the development of contemporary Indonesian literature, there are various works that raise religious themes and life values related to moral education. One fairly popular and widely read work is the novel *Hati Suhita* by Khilma Anis. First published in 2019, the novel received widespread attention for depicting the life of a woman in a pesantren (Islamic boarding school) environment, with its complex emotional and spiritual conflicts. The story centers on the life of the main character, Alina Suhita, a woman from a pesantren family who must endure a marriage full of inner trials. Through this character<sup>7</sup>, the author portrays the dynamics of domestic life, family relationships, and inner struggles related to moral and spiritual values.

*Hati Suhita* specifically depicts the life of Suhita, who must face the reality that her husband, Gus Birru, does not yet fully love her because he still has feelings for another woman. This situation creates a heavy emotional burden for the main character, as she must live in a marriage not grounded in a strong emotional bond. Nevertheless, Suhita is not portrayed as someone who surrenders to circumstances. Instead, she faces the situation with great patience, sincerity, and spiritual depth drawn from the pesantren education that has shaped her character since childhood. The conflicts experienced

<sup>3</sup> Haidar Putra and Nurussakinah Daulay, *Pembentukan Akhlak Mulia Tinjauan Pendidikan Agama Islam Dan Psikologi Positif*, ed. Muhammad Yunus Nasution, Pertama (Medan: Perdana Publihing, 2022).

<sup>4</sup> D Nucci, L., & Narvaez, *Handbook of Moral and Character Education* (New York: NY: Routledge, 2008).

<sup>5</sup> Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter," *JURNAL AL TARBAWI AL HADITSAH* 1, no. 1 (2024): 1-24.

<sup>6</sup> Khusnul Khotimah and Mustikaning Tyas, "Penggunaan Novel Sejarah Sebagai Sumber Belajar Sejarah" 7, no. 2 (2018): 85-103.

<sup>7</sup> Mihmidaty Ya' cub, "Pendidikan Akhlak Dalam Pencapaian Ilmu Manfaat," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 18, no. 1 (2022):

1-16.

by Suhita serve as a vehicle for the author to depict various moral education values that emerge through the character's attitudes and actions in facing life's problems.

The moral education values reflected in this novel can be seen through various attitudes shown by the main character, such as patience in facing life's trials, sincerity in accepting realities that do not meet expectations, steadfastness of faith in drawing closer to God, respect for parents and family, and an attitude of tawakal (reliance on God's will). These values are conveyed not only through dialogue between characters, but also through the narrative depicting Suhita's inner struggles in living her life<sup>8</sup>. This demonstrates that *Hati Suhita* not only presents a story of human life, but also contains moral and spiritual messages that can provide lessons about the importance of moral education in human life.

From the perspective of the psychology of religion, the moral education values depicted in *Hati Suhita* are closely related to religious experience and the psychological state of individuals facing various life pressures. The psychology of religion studies how religious beliefs and spiritual experiences influence the way a person thinks, feels, and acts in facing various life situations. Individuals with strong spiritual convictions are generally better able to manage their emotions and face the inner conflicts that arise from life's pressures. In this novel, Suhita is portrayed as an individual capable of facing life's problems through a strong spiritual approach, so that her patience, sincerity, and tawakal can be understood as a form of psychological resilience rooted in religious faith<sup>9</sup>. The psychology of religion studies how religious beliefs and practices influence the way individuals think, feel, and act. Paloutzian and Park (2013) state that religiosity plays an important role in shaping emotional regulation and a person's sense of meaning in life, especially when individuals face pressure and inner conflict.<sup>10</sup>

The study of moral education values in literary works is important because literature does not only serve as entertainment, but also as a learning medium capable of conveying moral messages and life values to its readers. Through the stories presented, readers can understand various moral values related to human life in a more concrete and contextual way. Characters in stories often depict various attitudes, behaviors, and life choices that can serve as examples or lessons for readers in living their daily lives. Thus, literary works have great potential for cultivating moral education values related to responsibility, patience, sincerity, and the relationship between humans and God, and between humans and one another.

Furthermore, the analysis of literary works can also help reveal how authors convey moral messages through the intrinsic elements of the work, such as characters and characterization, conflict, setting, and plot. Through in-depth study, researchers can find the meaning implicit in the events experienced by the characters in the story. This shows that literary works can be a rich source of learning about life values, particularly in the areas of character education and personality formation.

Therefore, research into the novel *Hati Suhita* by Khilma Anis is worth undertaking because this novel contains various moral education values relevant to society, particularly in the context of character formation and the spiritual maturity of the individual. The novel portrays the journey of the main character facing various inner conflicts, patience in facing life's trials, and the process of self-maturation through religious and pesantren cultural values. Through this portrayal, readers can gain a deeper understanding of the importance of noble character, steadfastness of heart, and an attitude of tawakal in facing life's problems. A study of the moral education values in this novel is therefore relevant, especially in connection with the development of literary studies and their relevance to the psychology of religion.

Based on the above, this study aims to analyze in depth the moral education values found in the novel *Hati Suhita* by Khilma Anis, and to understand how these values are represented through characters, dialogues, and the plot of the novel<sup>11</sup>. This research is expected to contribute to literary

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<sup>8</sup> Iwan, "Pendidikan Akhlak Terpuji Mempersiapkan Generasi Muda Bekarakter."

<sup>9</sup> Sungkowo, "Konsep Pendidikan Akhlak," *Nur El-Islam* 1, no. 1 (2022): 33–62.

<sup>10</sup> C. L. Paloutzian, R. F., & Park, *Handbook of the Psychology of Religion and Spirituality*, 2nd ed. (New York: NY: The Guilford Press, 2013).

<sup>11</sup> Suhayib, *Studi Akhlak*, 2023.

studies related to character education and the psychology of religion, and to provide a broader understanding of the role of literary works as a medium for conveying moral and spiritual values in human life.

## METHODS

This study employs a qualitative approach with a library research design. The qualitative approach was selected because the study aims to understand and interpret the meaning of moral education values contained in literary works in depth. Qualitative research emphasizes the process of interpreting descriptive data in the form of words, sentences, and meanings embedded in the text<sup>12</sup>.

The type of research used is descriptive qualitative research, which aims to describe systematically, factually, and accurately the facts or phenomena being studied<sup>13</sup>. In this context, the phenomenon under investigation is the moral education values found in the novel *Hati Suhita* by Khilma Anis. This study does not employ statistical calculations, but instead emphasizes the processes of data collection, analysis, and interpretation of meaning contained within the novel's text.

The primary subject of this research is the novel *Hati Suhita* by Khilma Anis, which serves as the main object of analysis. Secondary data were obtained from books, scientific journals, research articles, and other literature relevant to the research theme, including studies on moral education, the psychology of religion, and literary analysis. These secondary sources are used to strengthen the theoretical foundation and support the interpretation of research data<sup>14</sup>.

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The primary material used in this study is the text of the novel *Hati Suhita*, while the supporting instruments include theoretical frameworks drawn from moral education and religious psychology literature. These theoretical instruments serve as analytical lenses through which the moral values represented in the novel are identified and interpreted

Data were collected through documentary study, a technique carried out by reading, understanding, and recording relevant parts of the novel pertaining to the research focus. After the reading and marking process, the researcher collected text quotations considered relevant and grouped them according to the categories of moral education values that are the focus of analysis<sup>15</sup>. The moral education values analyzed in this study include patience, sincerity, steadfastness of faith, respect for parents, and tawakal. This classification process was intended to facilitate analysis and to understand the patterns of moral value occurrence throughout the story<sup>16</sup>.

Data were analyzed using content analysis, a method employed to understand the messages or meanings contained in a text through the processes of identification, classification, and interpretation<sup>17</sup>. This method is well-suited to literary research as it enables the researcher to examine the meaning concealed behind narration, dialogue, and character actions. The analysis was conducted in three stages. First, data reduction, in which the most relevant data were selected and grouped according to predetermined moral value categories. Second, data presentation, in which the classified data were arranged into a systematic descriptive account to facilitate understanding of the analytical findings. Third, conclusion drawing, in which the researcher interpreted the analyzed data to uncover deeper meaning regarding the moral education values in the novel, linking the conclusions to the theoretical frameworks of moral education and the psychology of religion<sup>18</sup>. Through this process, the

<sup>12</sup> Mochamad Nashrullah et al., *Metodologi Penelitian Pendidikan*, ed. Tanzil Multazam, Pertama (Sidoarjo: UMSIDA PRESS, 2023).

<sup>13</sup> Fenti Hikmawati, *Metodologi Penelitian*, ed. Octiviena, 4th ed. (Depok: Raja Grafindo Persada, 2020).

<sup>14</sup> Sulaiman Sa'at and Sitti Mania, *Pengantar Metodologi Penelitian* (Gowa, 2020).

<sup>15</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarasin, 2021).

<sup>16</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, Pertama (Bandung: Alfabeta, 2024).

<sup>17</sup> Rifai Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta, 2021).

<sup>18</sup> Syahril Hasibuan et al., *Metode Penelitian Kualitatif*, ed. Muhammad Hasan, Pertama (Jakarta: Tahta Media Grup, 2022).

study aims to provide a comprehensive understanding of how literary works can function as a medium for conveying moral and spiritual values relevant to human life

### RESULTS AND DISCUSSION

Based on the analysis of the novel *Hati Suhita* by Khilma Anis, several moral education values were found to be reflected through the attitudes, behaviors, and experiences of the main character in facing various life conflicts. These values emerge through dialogues between characters, the narrative of the story, and the events experienced by the characters in the plot. The moral education values found in this study include patience, sincerity, steadfastness of heart, obedience to parents, and an attitude of tawakal toward God. The main character of the novel is portrayed as a woman of strong faith and good morals in facing the trials of domestic life <sup>19</sup>. Despite facing various emotional conflicts, the character continues to show patience, does not give up easily, and always strives to draw closer to God. This attitude reflects strong moral education values, particularly in terms of self-control and spiritual steadfastness.

Additionally, sincerity is one of the dominant values in this novel. The main character is portrayed as capable of accepting various life circumstances with an open heart and not blaming the situation that has occurred. Another moral education value found is the attitude of respecting and obeying parents. In several parts of the story, the main character continues to uphold family values and respect her parents' decisions, even though those decisions bring heavy consequences for her life. This demonstrates the importance of the values of obedience and respect for parents in social and religious life <sup>20</sup>.

Another finding is the attitude of tawakal the attitude of surrendering to God after making every effort. The character in this novel is portrayed as having the belief that every event that occurs is part of God's plan, which has its own wisdom. This attitude shows a strong connection between moral education values and the spiritual dimension of human life. Overall, the results of the study indicate that *Hati Suhita* contains various moral education values that can serve as a source of moral and spiritual learning, particularly for readers in understanding the importance of patience, sincerity, and steadfastness of faith in facing various trials of life.

**Tabel 1.** Findings of Moral Education Values in the Novel *Hati Suhita*

Moral Value	Description of Findings	Form of Representation in the Novel
<b>Patience</b>	The main character demonstrates patience in facing domestic conflict and various life trials that do not go as hoped.	Shown through the character's calm attitude, not retaliating against poor treatment, and striving to maintain harmony in relationships with her husband and family.
<b>Sincerity</b>	The main character accepts various life conditions with an open heart and does not blame the circumstances that occur.	Reflected in the attitude of accepting fate and continuing to carry out obligations with full responsibility.
<b>Steadfastness of Faith</b>	The main character maintains her religious beliefs and values despite facing emotional pressures in her life.	Depicted through the character's habit of praying, reciting dhikr, and drawing closer to God when facing problems.
<b>Respect for Parents</b>	The main character continues to respect and obey her parents' decisions as a form of respect for family values.	Seen in the attitude of accepting family decisions with full respect even when those decisions carry heavy consequences.

<sup>19</sup> Rahmat Hidayat, *Ilmu Pendidikan Konsep Teori Dan Aplikasinya*, ed. Candra Wijaya and Amiruddin, Pertama (Medan: LPPPI, 2022).

<sup>20</sup> Sri Wahyuningsih, "Konsep Pendidikan Akhlak Dalam AL-Qur'an," *Jurnal Mubtadiin* 7, no. 2 (2021): 191–201.

<b>Tawakal</b>	The character demonstrates an attitude of surrender to God after making every effort to face life's problems.	an attitude of surrender to God after making every effort to face life's problems. Depicted through the belief that every event that occurs has wisdom and is part of God's plan.
<b>Steadfastness of Heart</b>	The character continues to strive to maintain her commitments and responsibilities even when in difficult situations.	Reflected in the attitude of not giving up and continuing to live life with full patience and conviction.

Based on the findings in the table above, it can be understood that the novel *Hati Suhita* by Khilma Anis contains various moral education values reflected through the attitudes, behaviors, and experiences of the character in facing various life conflicts <sup>21</sup>. These values emerge not only through dialogues between characters, but are also depicted in the plot and the development of the main character. This demonstrates that literary works can be an effective medium for conveying moral and spiritual messages to readers.

Moral values such as patience, sincerity, steadfastness of faith, respect for parents, and tawakal play an important role in the formation of individual character. Therefore, the values found in this novel need to be analyzed more deeply to understand their meaning and relevance from the perspective of the psychology of religion <sup>22</sup>. The following section discusses in more detail each of the moral education values found in *Hati Suhita*.

### Discussion

Based on the analysis of *Hati Suhita*, several dominant moral education values were found in the character Alina Suhita: patience, sincerity, steadfastness of faith, respect for parents, and tawakal. These values do not only manifest in the character's behavior, but are also reflected in her way of thinking, inner attitudes, and the decisions she makes in various life situations <sup>23</sup>. Religiosity also has a close relationship with mental health and psychological well-being. Koenig (2012) found that individuals with high levels of religiosity tend to have better coping abilities and lower stress levels compared to less religious individuals.<sup>24</sup>

The moral education values found in the novel *Hati Suhita* demonstrate that literary works do not only function as entertainment, but also as a medium for conveying moral, spiritual, and character education messages. Through the main character Alina Suhita, the author depicts the inner struggles of a woman in navigating married life, family relationships, and the social responsibilities attached to her. The conflicts presented in this novel show how moral values are tested through various complex life situations. Literary works play an important role in shaping an individual's moral understanding because they are able to present emotional and reflective experiences to readers. Nussbaum (2010) asserts that literature can be an effective medium for developing empathy and moral imagination, enabling readers to understand the perspectives of others more deeply.<sup>25</sup>

Reading literary works has been proven to have a positive impact on an individual's empathy capacity. Kidd and Castano (2013) found that readers of literary fiction have a better ability to understand the emotions and perspectives of others, which is an important aspect of moral development.<sup>26</sup>

<sup>21</sup> Rohidin, *Pengantar Pendidikan Agama Islam* (Yogyakarta, 2020).

<sup>22</sup> Saifullah Idris, *Internalisasi Nilai Dalam Pendidikan (Konsep Dan Kerangka Pembelajaran Dalam Pendidikan Islam)*, ed. Susanto, Pertama (Yogyakarta: Darussalam Publishing, 2021).

<sup>23</sup> Amalia Arisni and Fadhillasari Icha, *Buku Ajar Sastra Indonesia*, ed. M. Fajri Amrullah, Pertama (Bandung: PT. Indonesia Emas Group, 2022).

<sup>24</sup> H. G Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry*, 2012, 1–33, <https://doi.org/https://doi.org/10.5402/2012/278730>.

<sup>25</sup> M. C Nussbaum, *Not for Profit: Why Democracy Needs the Humanities* (Princeton: NJ: Princeton University Press, 2010).

<sup>26</sup> E Kidd, D. C., & Castano, "Reading Literary Fiction Improves Theory of Mind," *Science* 342, no. 6165 (2013): 377–80, <https://doi.org/https://doi.org/10.1126/science.1239918>.

Alina Suhita is portrayed as a woman with a pesantren educational background, raised in a religious family environment. This background influences her way of thinking, attitudes, and behaviors in facing various life problems. Moral values such as patience, sincerity, steadfastness of faith, respect for parents, and tawakal form the main foundation in shaping the character's personality<sup>27</sup>. These values do not only appear in the form of direct advice or statements, but are also reflected through the character's actions, decisions, and responses to the various conflicts she faces.

From the perspective of the psychology of religion, an individual's spiritual experiences and religious values have a major influence on personality development and psychological well-being. Moral values deeply rooted in a person can become a source of inner strength in facing life's pressures, emotional conflicts, and various trials of life. Therefore, the analysis of moral education values in this novel is not only important from a literary perspective, but is also relevant in understanding how religious values play a role in shaping an individual's mental and spiritual resilience.

### The Value of Patience

Patience is one of the most dominant moral education values in *Hati Suhita*. This value is clearly visible through Alina Suhita's attitude when facing various conflicts in her domestic life. In the story, the main character must accept the reality that her marriage is not going as hoped because her husband, Gus Birru, still loves another woman. This situation obviously creates heavy emotional pressure for the main character. However, she does not show excessive anger or rebellion<sup>28,29</sup>.

The patience shown by Suhita is visible in her ability to hold back her emotions while maintaining her composure in front of others. She tries to understand the situation and does not want to worsen conditions through actions driven by momentary emotion. In one part of the story, Suhita describes her inner struggle, saying: "I have learned to accept wounds without having to hate anyone."<sup>30</sup>. This quote shows that the patience possessed by the main character is not only about the ability to restrain emotions, but also about trying to keep the heart free from hatred.

In the study of morality, emotions play a very significant role in determining individual behavior. Haidt (2001) explains that moral judgments are often based on emotional intuition before being processed rationally, making emotional regulation an important factor in the formation of moral behavior.<sup>31</sup>

In the psychology of religion, patience is one of the most important forms of self-control in dealing with life's pressures. Individuals who possess patience tend to manage their emotions better and are therefore less easily influenced by conditions that cause stress or inner conflict. Patience is also related to the spiritual belief that every trial of life holds wisdom capable of shaping a person's maturity. Through the character of Suhita, the author wishes to show that patience is not a form of weakness, but rather a moral strength that enables a person to remain steadfast in facing various difficulties in life. The patience shown by the main character illustrates that emotional and spiritual maturity can help individuals live life more calmly and with greater awareness.

### The Value of Sincerity

In addition to patience, another highly prominent moral education value in this novel is sincerity. Alina Suhita is portrayed as a character who strives to accept the realities of life with an open heart, even when the circumstances she faces often cause pain and disappointment. This

<sup>27</sup> Mgr Sinomba Rambe, Djamiluddin Perawironegoro, and Ahmad Dahlan Yogyakarta, "Pentingnya Pendidikan Akhlak Dalam Kehidupan Masyarakat Islam" 5, no. 1 (2023): 37-48.

<sup>28</sup> Munirah, "Ahlik Dalam Persektif Pendidikan Islam Morals in Perspective Islam Education," *AULADUNA: Jurnal Pendidikan Dasar Islam* 4, no. 2 (2024): 39-47.

<sup>29</sup> Ridhahani, *Pengembangan Nilai- Nilai Karakter Berbasis Alquran*, ed. Agung Istiadi, Pertama (Banjarmasin: IAIN ANTASARI PRESS, 2021).

<sup>30</sup> Hidayat, *Ilmu Pendidikan Konsep Teori Dan Aplikasinya*.

<sup>31</sup> J Haidt, "The Righteous Mind: Why Good People Are Divided by Politics and Religion," *Penguin*, 2012.

sincerity is visible in her attitude of continuing to carry out her responsibilities as a wife and member of a pesantren family, even though her marriage is not harmonious at the outset<sup>32</sup>.

In several parts of the story, the main character shows an awareness that life does not always go according to human wishes. She tries to compose her heart so as not to be dominated by feelings of resentment or anger toward others. This is reflected in Suhita's words: *"I choose sincerity so that my heart remains whole."* This statement shows that sincerity becomes the means for the main character to maintain inner peace when facing difficult situations<sup>33</sup>.

In the study of the psychology of religion, sincerity is related to the spiritual motivation that arises from an individual's inner awareness in performing an action. Actions performed with sincerity are usually not driven solely by personal interest, but by genuine intention and an awareness of the spiritual values one holds. This attitude can help individuals reduce inner conflict and improve emotional balance. The sincerity possessed by Suhita shows that moral education is not only related to outward behavior, but also to the inner state of a person. The ability to accept reality with an open heart is a form of spiritual maturity that is not easily achieved without a process of reflection and strengthening of faith.

### The Value of Steadfastness of Faith

Another important moral education value in *Hati Suhita* is steadfastness of faith. Suhita is portrayed as an individual who has a strong spiritual relationship with God. In facing various life conflicts, she does not use problems as a reason to despair, but instead uses them as an opportunity to draw even closer to God. This steadfastness of faith is visible in the main character's habit of frequent self-reflection and strengthening her spirituality through prayer and worship. In one part of the story, Suhita states: *"In my long prostrations, I find the strength to endure."* This quote shows that a spiritual relationship with God becomes the source of inner strength for the main character in facing various trials of life.

From the perspective of the psychology of religion, spiritual belief plays an important role in shaping a person's mental resilience. Individuals with strong faith tend to have a higher sense of optimism and a better capacity to face life's pressures<sup>34</sup>. Faith can give meaning to life's experiences, so individuals do not easily fall into feelings of despair or loss of direction. Through the portrayal of Suhita, this novel demonstrates that faith is not merely a theoretical belief, but also a practical source of strength in living everyday life. Steadfastness of faith helps the main character maintain hope and live her life with full spiritual awareness.

### The Value of Respecting Parents

Another moral education value found in this novel is the attitude of respecting parents. Alina Suhita is portrayed as a daughter who highly values her parents' decisions and advice. In the story, Suhita's marriage to Gus Birru is part of a family decision rooted in pesantren tradition. Although this decision carries difficult consequences for her, Suhita still strives to accept and honor it. Her respect for her parents is visible in the way she maintains her words and conduct when interacting with family. She never shows harsh or emotionally defiant behavior, even though her heart is filled with questions and inner struggles. In one part of the story it is said: *"I do not want to wound my parents' hearts."* This expression shows that respect for parents is a moral principle held in the highest regard by the main character.

In Islamic teaching, devotion to parents is one of the forms of moral conduct that holds a very high position. This attitude is not only related to obedience, but also to appreciation, affection, and the moral responsibility of a child toward their family. A harmonious relationship between a child and parents can help form a more stable personality and nurture a sense of responsibility in the individual. Through the character Suhita, this novel illustrates that respect for parents is a very

<sup>32</sup> Idris, *Internalisasi Nilai Dalam Pendidikan (Konsep Dan Kerangka Pembelajaran Dalam Pendidikan Islam)*.

<sup>33</sup> Sungkowo, "Konsep Pendidikan Akhlak."

<sup>34</sup> Wahyuningsih, "Konsep Pendidikan Akhlak Dalam AL-Qur'an."

important moral value in family and social life. This value also shows how the traditions and cultural values of the pesantren influence the formation of the character's personality in the story <sup>35</sup>.

### The Value of Tawakal

The final moral value that is very prominent in *Hati Suhita* is tawakal. After going through various trials of life, Suhita demonstrates an attitude of surrendering to God for all outcomes in her life. Tawakal in this context does not mean giving up without effort, but rather accepting the results of every effort with full trust in God's will. In her life journey, the main character realizes that humans cannot always control all events that occur. Therefore, she chooses to entrust the results of every effort to God. This attitude is reflected in her statement: "I can only try; the rest I entrust to Him."

Tawakkal as a form of submission to God can be understood as part of religious coping in the psychology of religion. Pargament (1997) explains that religious coping helps individuals deal with stress by giving spiritual meaning to the events they experience, enabling individuals to attain inner peace.<sup>36</sup>

In the study of the psychology of religion, tawakal can provide inner peace because individuals do not feel burdened by excessive anxiety about the future. The belief that all things are in God's determination helps individuals face life's uncertainties with greater calm and stability. Through the tawakal shown by Suhita, this novel illustrates that the spiritual dimension plays an important role in forming an individual's psychological resilience. Individuals with an attitude of tawakal tend to be better able to face life's pressures and have better emotional balance.

### Synthesis of Moral Values from the Perspective of the Psychology of Religion

Based on the analysis of *Hati Suhita*, it can be understood that the moral education values depicted in the story are interrelated in forming the main character's personality <sup>37</sup>. Patience helps the character face conflict without losing self-control; sincerity helps compose the heart so it is not filled with negative emotions; steadfastness of faith provides spiritual strength; respect for parents maintains harmonious social relationships; while tawakal provides inner peace in the face of life's uncertainties. Effective character education has been proven to increase positive behavior and reduce negative behavior in individuals. Berkowitz and Bier (2005) state that character education programs integrated with moral values in daily life have a significant impact on shaping the personality of learners.<sup>38</sup>

From the perspective of the psychology of religion, this combination of values can form a personality that is mature both emotionally and spiritually. Strong moral values enable individuals to have better mental resilience and the ability to face various trials of life with greater wisdom. Thus, *Hati Suhita* can be understood not only as a literary work presenting a story of human life, but also as a learning medium containing moral education values relevant to readers. Through the portrayal of realistic characters and conflicts, readers are invited to reflect on various moral values that can be applied in daily life.

### CONCLUSION

The novel *Hati Suhita* by Khilma Anis presents moral education values through the attitudes, behaviors, and experiences of the main character — namely patience, sincerity, steadfastness of faith, respect for parents, and tawakal toward God. These values are not only presented through dialogue and narration, but also shape the character's personality as a whole.

From the perspective of the psychology of religion, these values play a role in shaping personality, mental resilience, and the spiritual maturity of the individual. Patience and sincerity

<sup>35</sup> Putra and Daulay, *Pembentukan Akhlak Mulia Tinjauan Pendidikan Agama Islam Dan Psikologi Positif*.

<sup>36</sup> K. I Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (New York: NY: The Guilford Press, 1997).

<sup>37</sup> Bafadhhol, "Pendidikan Akhlak Dalam Perspektif Islam."

<sup>38</sup> M. C Berkowitz, M. W., & Bier, "What Works in Character Education," *Journal of Research in Character Education* 3, no. 1 (2005): 29–

help in emotional management; steadfastness of faith and tawakal cultivate spiritual strength; while respect for parents strengthens harmonious social relationships.

Thus, *Hati Suhita* is not merely an entertaining literary work, but also functions as a medium for moral and spiritual learning that is relevant to character development in Islamic education, while also enriching the fields of literary studies and the psychology of religion.

## LIMITATIONS

This section provides a critical reflection on the study's constraints, helping readers assess the scope and boundaries of the findings. Limitations may arise from methodological issues such as sample size, data collection instruments, or context-specific variables that restrict the generalizability of the results. Authors should also acknowledge temporal and technological limitations, particularly when studying evolving platforms such as social media or emerging AI-based tools. Self-reported data, for example, may be subject to bias or misinterpretation, while digital analytics might be influenced by algorithmic changes beyond the researchers' control. Rather than undermining the study, a well-articulated limitations section reinforces the integrity of the research process. Authors are encouraged to suggest how future research can address these limitations by adopting alternative methods, expanding populations, or exploring comparative studies in other contexts.

## AUTHOR CONTRIBUTION

The Author Contributions Statement can be up to several sentences long and should briefly describe the tasks of individual authors. Please list only 2 initials for each author, without full stops, but separated by commas (e.g. JC, JS). In the case of two authors with the same initials, please use their middle initial to differentiate between them (e.g. REW, RSW). The Author Contributions Statement should be included at the end of the manuscript before the References.

## CONFLICT OF INTEREST

The authors declare no conflict of interest.

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