

ISLAMIC MORAL VALUES IN NOVEL “SALT TO THE SEA”

BY RUTA SEPETYS

THESIS

Submitted by

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THESIS

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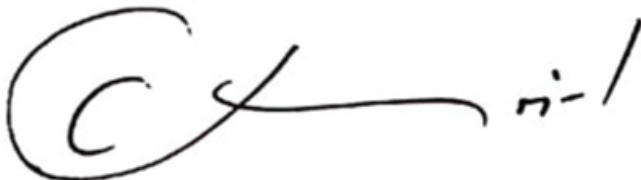
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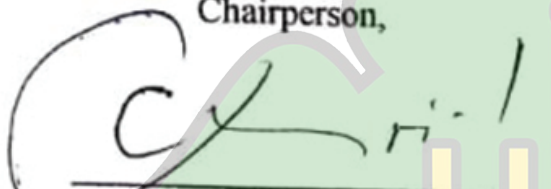
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SURAT PERNYATAAN KEASLIAN
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**Islamic Moral Values in Novel "Salt To The Sea" by Ruta
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adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 14 Desember 2022

Saya yang membuat surat pernyataan,



Rena Angguntia

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Finally, I realize that there are still many limitations of ability and knowledge; therefore, I highly expect suggestions and constructive criticism from readers to make this study perfect. Hopefully, I hope this thesis give valuable contribution for students and lecturers in Department of English Language Education of UIN Ar-Raniry Banda Aceh and to the literature enthusiasts.

Banda Aceh, 13 December 2022

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ABSTRACT

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Keywords : Islamic, Moral Value, Salt To The Sea

This study entitles Islamic Moral Values in Novel “Salt To The Sea” by Ruta Sepetys. The aim of this study was to find the Islamic moral values contained in the novel “Salt To The Sea”. This study used a qualitative content analysis method with the research subject being the novel “Salt To The Sea”. This data used documentation technique. This study focused on Islamic moral values contained in the utterances of the main character in Salt To The Sea novel. The results showed that there were eight Islamic moral values in Salt To The Sea novel; kindness to relatives (*hablumminannas*), intelligent (*fathanah*), contentment (*qana'ah*), generosity (*as-sakha*), tolerance (*tasamuh*), helpfulness (*ta'awun*), trustworthiness (*amanah*) and honesty (*shiddiq*).

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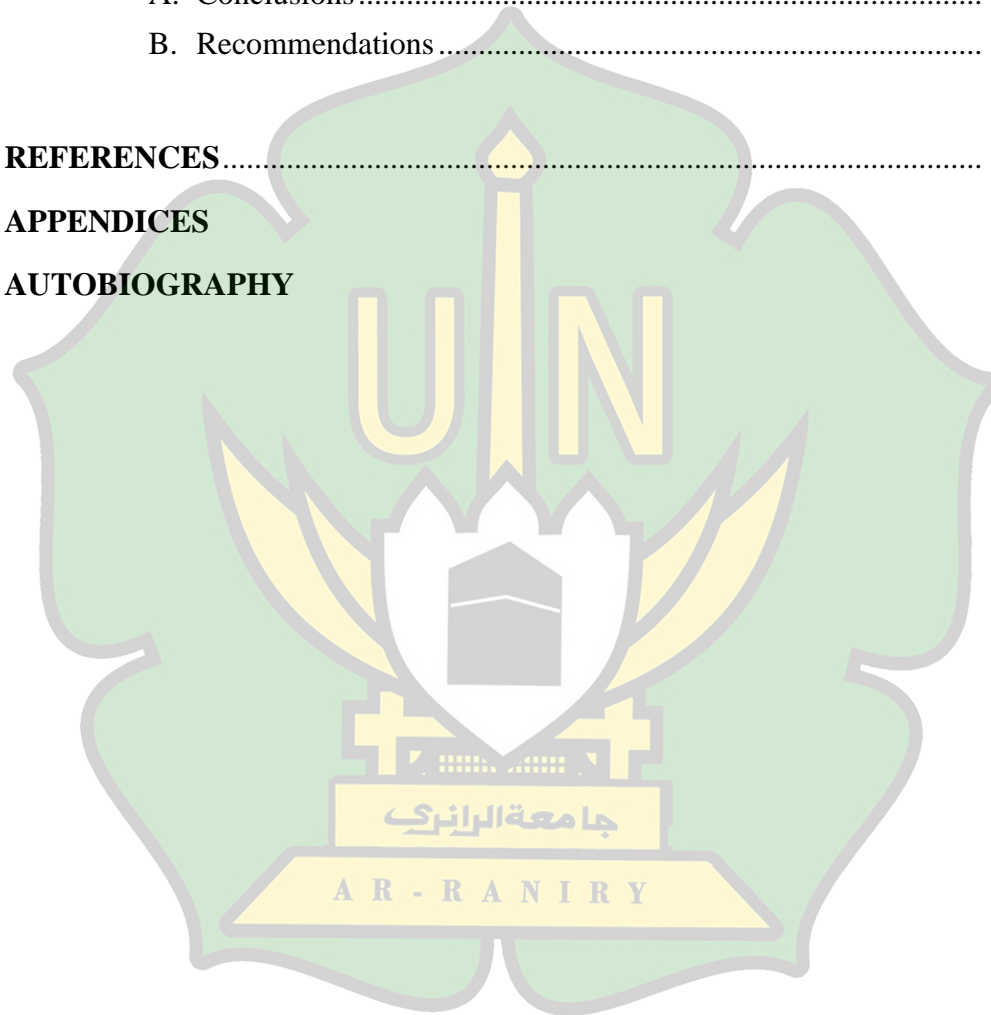
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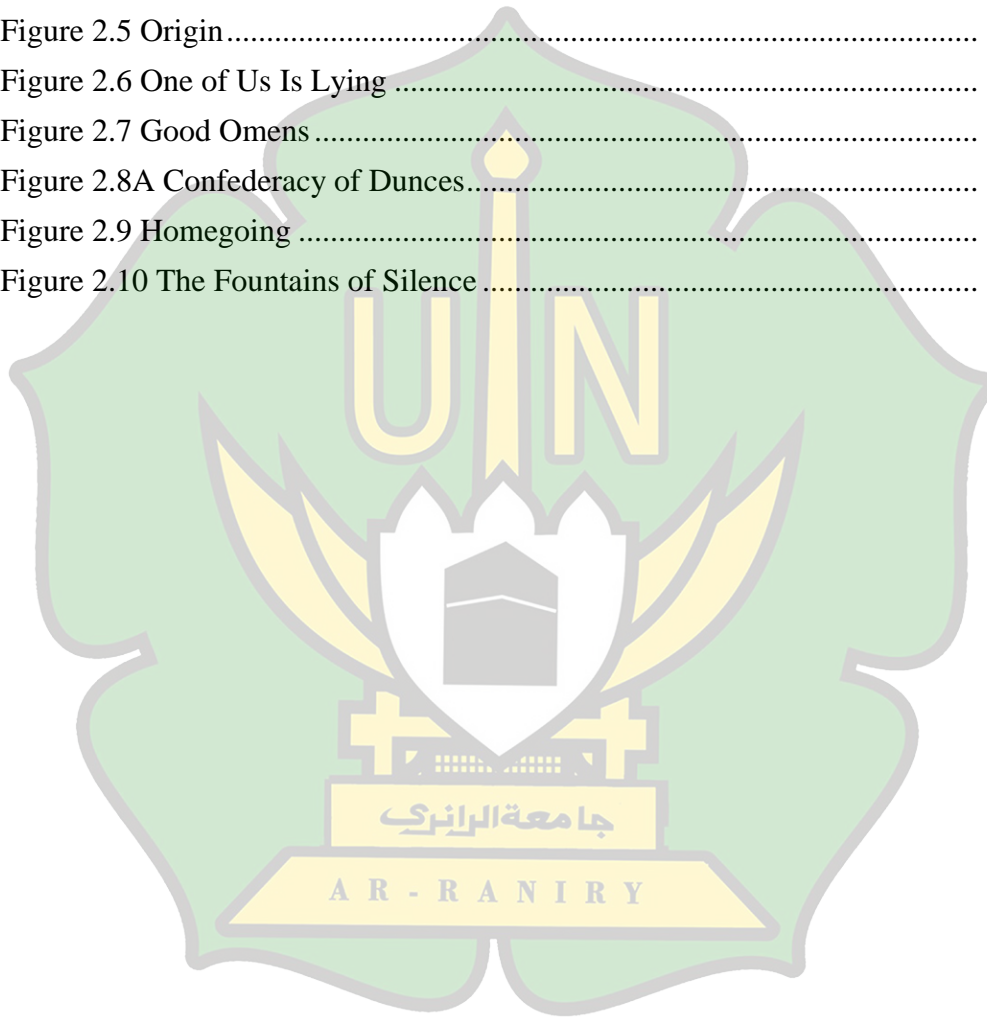
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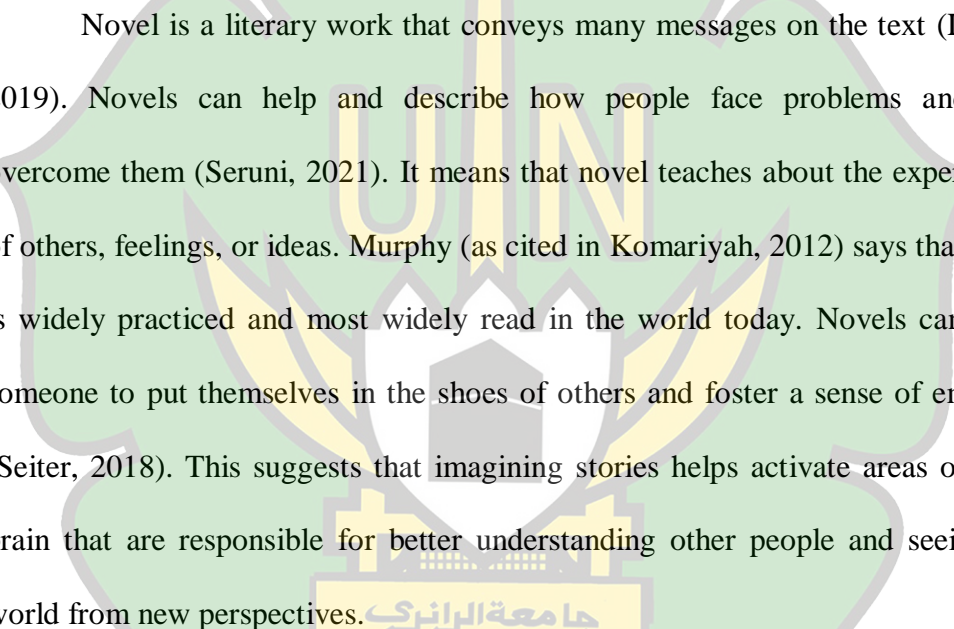


CHAPTER I

INTRODUCTION

This chapter contains background of the study, research question, aims of the study, significance of the study, terminology, and limitation of the study.

A. Background of the Study

Novel is a literary work that conveys many messages on the text (Lestari, 2019). Novels can help and describe how people face problems and then overcome them (Seruni, 2021). It means that novel teaches about the experiences of others, feelings, or ideas. Murphy (as cited in Komariyah, 2012) says that novel is widely practiced and most widely read in the world today. Novels can teach someone to put themselves in the shoes of others and foster a sense of empathy (Seiter, 2018). This suggests that imagining stories helps activate areas of one's brain that are responsible for better understanding other people and seeing the world from new perspectives. جامعة الرانيري

Novel has a lot of information in various fields of knowledge (Marshall, 2020). This allows one to learn some new information that has never been learned before. Novel has a purpose for the reader, namely to entertain the readers so that someone can enjoy the story presented by the author (Alvinindyta, 2018).

Novel can be analyzed from the morals and moral has a very close relationship with character, that is why moral is reflected by character (Sari, 2019). Hook (as cited in Masitah, 2019) stated that morals are generally defined by psychologists as the attitudes and beliefs that a person has and help him decide what is right and wrong.

Morals must be owned by every human being because morals can consider all actions that will be taken. It can fortify humans from bad things. Moral value teach us to be good people better than before (Fatmawati, 2020). Moral values such as truthfulness, honesty, humility, courage, kindness, unity, politeness, diligent, tolerance, and empathy are very important to be instilled from an early age to build children's character, because children's life is full of challenges and growth (Narayan, 2022). Moral values make children strong individuals, possess and embody firm beliefs within themselves, which make them work hard and be brave when facing challenges in life.

Moral values are highly important in Islam (Badi, 2020). The Messenger of Allah, peace and blessings be upon him states that he was sent to perfect moral character (Elias, 2022). That means that the true purpose of Islam is to have good manners and morals. Implementing a life system that is based on the norms of goodness and away from evil is something that is highly recommended in Islam. Humans are commanded to do good deeds and stay away from evil. Islam demands that humans uphold justice and destroy evil in whatever form it takes. Therefore, morals must rely on the Quran and Hadith as the first and main reference in determining a case (Badruzaman, 2018).

Regarding the statement above, many researchers studied moral values. The first study was conducted by Sani (2021) entitled “Moral Values Reflected in Novel *Me Before You* By Jojo Moyes”. Her research focused on issues related to the analysis of moral values with a pragmatic approach. The results of her research showed two forms of moral values, namely the relationship between man and himself, and relationship with other human beings. She also found the main character's morals in dealing with life's problems contained in the novel *Me Before You*, namely firm stance, hard work, and not easily discouraged. Then, the form of conveying moral values has two specifications, namely conveying moral values directly and conveying moral values indirectly.

The second study was conducted by Pratiwi (2019) entitled “The Analysis of Moral Values in *A Walk to Remember*” novel written by Nicholas Sparks. She used a qualitative description technique to analyze the data and the results of presenting the data were in the form of quotations from the author in the novel *A Walk to Remember*. The results of her research found that there are nine types of moral values such as bravery, honesty, steadfastness, sympathy for others, cooperativeness, thankfulness, kind-hearted, trustworthiness, love and affection.

The similarity of this study with previous studies is discuss moral values. *Salt To The Sea* is one of novels that has moral values for the readers. The reason the researcher chose the novel as the object of this study because the novel received many literacy awards such as the Carnegie Medal (2017), the UK's most prestigious children's book award, the Golden Kite Award for Fiction Winner (2017), the Audie Award for Young Adult Winner (2017) and the book was

honored as a finalist of the Amelia Elizabeth Walden Award in 2017. The difference between this study and previous studies is that the previous studies discussed moral values in general, while this study discussed the other side of the novel, namely Islamic moral values.

B. Research Question

Based on the research background, the formulation of this problem is “What Islamic moral values are contained in the novel Salt To The Sea by Ruta Sepetys?”

C. Aims of the Study

Based on the research questions above, this research aims to find the Islamic moral values contained in the novel “Salt To The Sea” by Ruta Sepetys.

D. Significance of the Study

Hopefully, this research gives benefit:

1. For the Student

This study is expected to give much information about moral values that are used by students in analyzing novel Salt To The Sea.

2. For the Lecturer

To help English lecturer in teaching linguistics especially about the moral values. English lecture can use the research as material in classroom.

3. For the other researcher

This research is expected to be a reference for further research that wants to analyze moral values and can be developed to be more perfect related to the theory and types of moral values.

E. Terminology

1. Islamic

Islam is a religion that believes in the existence of one God, namely Allah SWT (Ekawati, 2019). Islam can be defined as the way to attain complete peace through voluntary submission to Allah's will. Islam is a religion that gives equal rights to all human beings, no one is superior to the other in Islamic teachings because Islam teaches peace, serenity and also sympathy for other creatures created by Allah, namely flora and fauna (Akhter & Qadoos, 2017).

2. Moral Value

Moral values are standards that help an individual choose between good and bad (Orchids, 2021). Moral value helps build a positive character with traits such as compassion, respect, kindness, and humility. Moral delivery form in fiction works may be explicit (direct) or implicit (indirect) (Fajar, 2017).

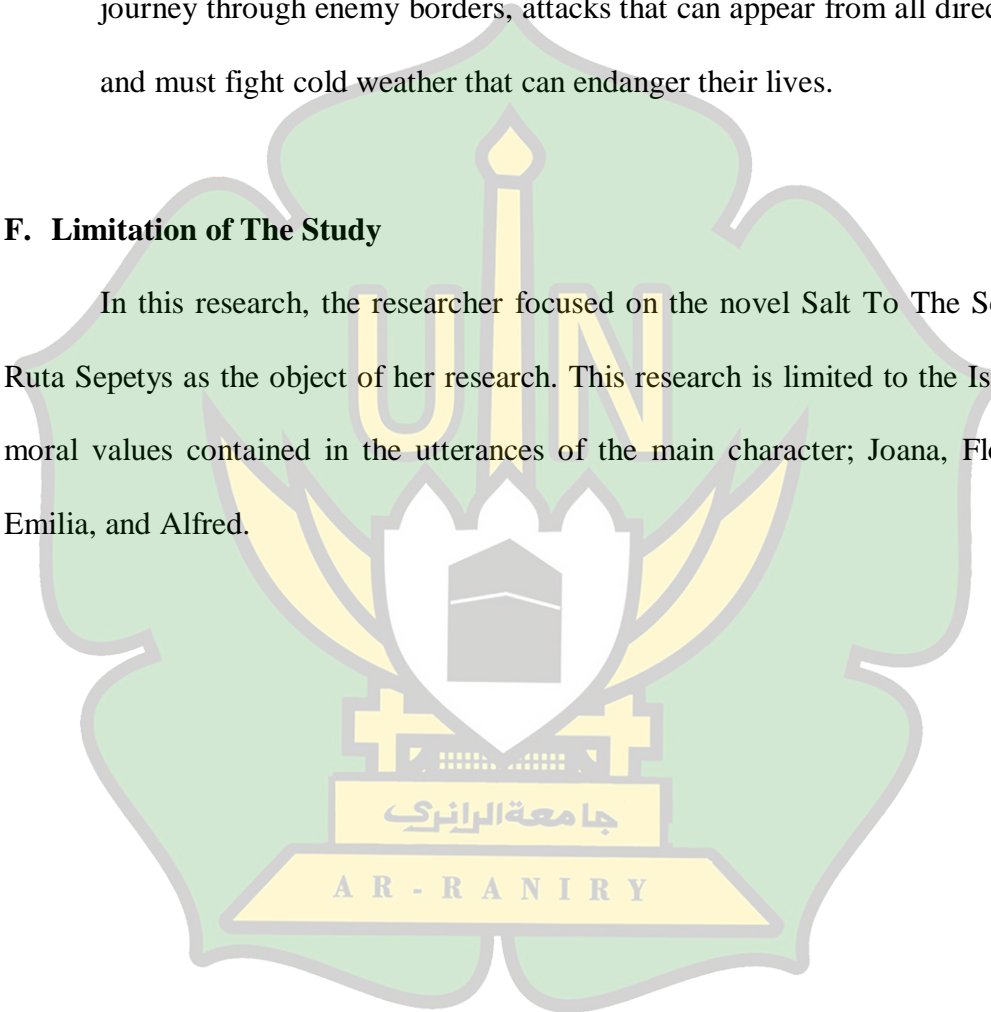
3. Salt To The Sea

Salt To The Sea is a historical fiction novel by Ruta Sepetys about the maritime tragedy of World War II. This novel tells the journey of four

teenagers who are intertwined to survive the war in the winter of 1945. They and other supporting characters have one common goal, which is to try to get a boat named Wilhelm Gustloff that offers safety as well as freedom to escape from war. However, they must survive a dangerous journey through enemy borders, attacks that can appear from all directions and must fight cold weather that can endanger their lives.

F. Limitation of The Study

In this research, the researcher focused on the novel *Salt To The Sea* by Ruta Sepetys as the object of her research. This research is limited to the Islamic moral values contained in the utterances of the main character; Joana, Florian, Emilia, and Alfred.



CHAPTER II

LITERATURE REVIEW

This chapter explains theories related to the study, such as the definition of literature, the definition of moral value, synopsis of *Salt To The Sea* and previous study.

A. The Definition of Literature

Literature is writings in prose or verse (Merriam-Webster, 2023). This means that literature is writings that describe human life and have benefits as a source of information, such as novels, short stories, essays, drama, magazines and others. Literature is the imaginative work that pictures the human life in society which can be enjoyed, understandable, and used by the society (Nainggolan et al., 2021). According to William (as cited in Nida, 2010) literature is the expression of life in words of truth and beauty; it is a written record of the human spirit, thoughts, emotions, aspirations; it is the history, and the only history, of the human soul. Literature is writing whose expressions and forms are related to ideas that are permanent and universal, such as poetry, novels, history, biographies, and essays (Dewi & Bima, 2022). Literature as one of the major media must have a value including moral value so that a literary work not only gives its readers a pleasure but also provides values and lessons (Mahendra & Dina, 2020).

1. The Genre of Literature

Literature is generally divided into three groups, respectively prose, drama, and poetry (Wardani, 2017).

a. Prose

Prose is all discourse or daily dialogue that is delivered in a narrative form and it is not written in verse like poetry (Samsiah, 2016). Novel is a prose fiction that tells a story about specific human experiences over a considerable length (Prah, 2019).

b. Drama

Drama in literature is a performance of a narrative with dialogues, performed sometimes with dance and music according to a script. Example of drama are mime, closet drama, improvisations, musicals, opera and others (Bhattacharya, 2022).

c. Poetry

Poetry is a form of literary work that has a beautiful sound that emerges from every word in poetry and is constructed with several components such as rhythm, rhyme, verse and poetry lyric (Bahri, 2020).

2. The Definition of Novel

Novel taken from Italian words, novella, Spanish novel, French Nouvelle means “new”, or short story of something new (Lestari, 2019). That is a type of literary work written in a narrative that contains certain conflicts in the life stories of the characters in the story.

A novel is defined as a story consists of more than one event, contain a plot with characters, setting, a theme, a point of view, and also worldview of the character (Azhari, 2017). A novel can be analyzed from several points of view, including moral, social and religious points of view (Suryaningrum et al., 2015). The novel has a moral value not only provide knowledge or add insight in reading but also can motivate readers (Wardani & Purwati, 2019).

3. The Element of Novel

According to Semi (as cited in Andari, 2019) novel as part of literary work has intrinsic and extrinsic elements. Intrinsic elements are the elements which develop the literary work from inside such as theme, plots, character, backgrounds, and points of view.

a. Theme

Staton (as cited in Pratiwi, 2019) was stated that theme gives a strong explained about the unity of what is happening in the story, and tell about the story of life in common context.

b. Plot

The plot of a story defines the sequence of events that draws the reader from beginning to end (Glatch, 2021).

c. Character

Character is a person, animal, or object or thing presented as a person in a story (Grell, 2021). Character is the actor or the doer and characteristic is

typical of a particular person. While, characterization is the description of the distinctive character (Ramadini, 2011).

d. Setting

Background or commonly called setting is a place, time, and description that experienced by characters. A story needs a place, time and description to explain how the story is happened around it is environment (Azhari, 2017). This is important because it gives the reader context about the time, place, and environment in which the story takes place. It also enhances the reader experience and augments story development with plot, mood, and characters (Harvey, 2019).

e. Points of view

Point of view of a story is the perspective from which a story is told and writers may choose to tell their story from one of three perspectives, namely first-person that using “I” or “We,” third-person that using “He,” “She,” or “It,” and second-person that using “You” and “Your” (Wiehardt, 2019).

While extrinsic elements are the elements which built the novel from outside such as literature and society, psychology literature, feminism, genetic structuralism, and so on (Kusumawati, 2007).

4. The Types of Novel

Novels can be grouped by type including based on the truth of the story, namely, fiction and non-fiction, by genre, namely horror, romance, mystery, comedy, history and others (Nasititi, 2019).

a. Horror Novel

Horror novel is novel designed to evoke fear, fascination, or revulsion in the reader. Horror novel contain higher rates of death and torture than most other genres (Malatesta, 2018). Horror novels include *Autumncrow* by Cameron Chaney and *Halloween Fiend* by C.V. Hunt.

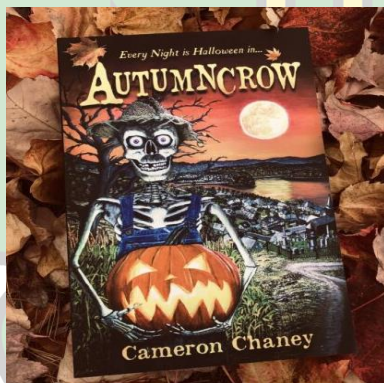


Figure 2.1 *Autumncrow*



Figure 2.2 *Halloween Fiend*

(Robyn, 2020)

(Louise, 2021)

b. Romance Novel

Romance novel is a story that centres on love and relationship as its primary plot element (Barnett, 2022). Romance novels include *Emma* by Jane Austen and *A Walk To Remember* by Nicholas Sparks.

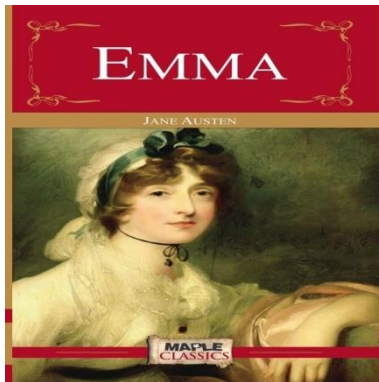


Figure 2.3 Emma
(Rochi, 2020)

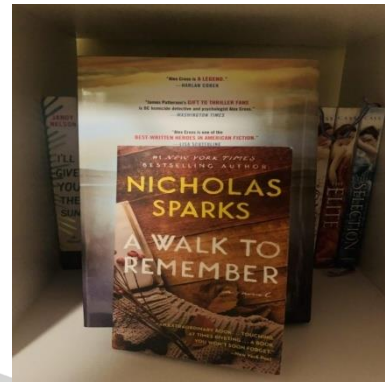


Figure 2.4 A Walk To Remember
(Lav, 2022)

c. Mystery Novel

Mystery novel is a type of fiction in which a detective, or other professional, solves a crime or unknown events. This genre is called detective or crime novel (Sarkar, 2016). Mystery novels include Origin by Dan Brown and One of Us Is Lying by Karen M. McManus.

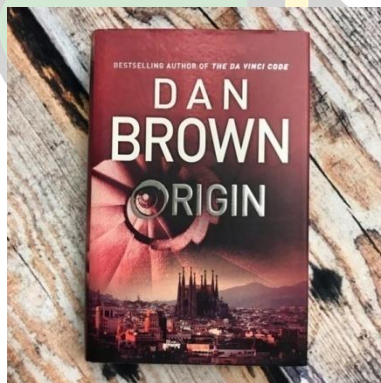


Figure 2.5 Origin
(Tomy, 2020)

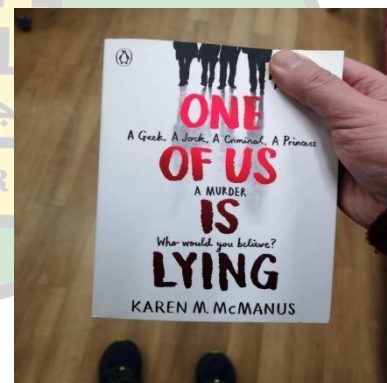


Figure 2.6 One of Us Is Lying
(Cross, 2019)

d. Comedy Novel

Comedy is a genre that features characters in funny situations for the sake of humor to make people laugh (Holley, 2021). Comedy novels include *Good Omens* by Terry Pratchett and Neil Gaiman and *A Confederacy of Dunces* by John Kennedy Toole.

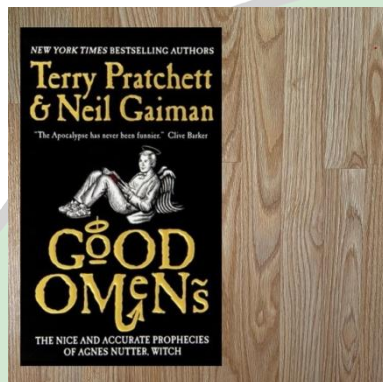


Figure 2.7 *Good Omens*

(Powell, 2022)

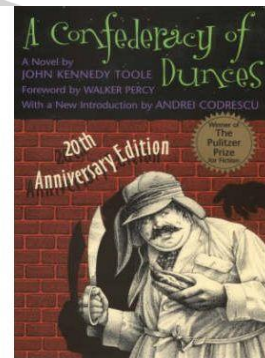


Figure 2.8 *A Confederacy of Dunces*

(Waily, 2012)

e. History Novel

Historical novels are stories that combine actual historical facts with fictional characters and events with the main goal of giving the reader or audience an opportunity to see history from a different perspective (Woerner, 2022). History novel include *Homegoing* by Yaa Gyasi and *The Fountains of Silence* by Ruta Sepetys.

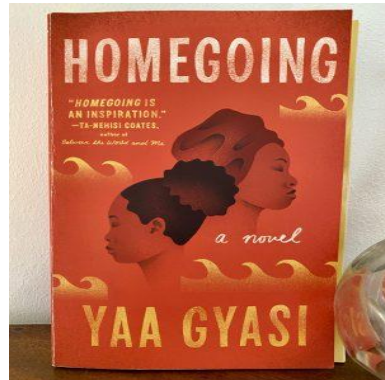


Figure 2.9 Homegoing
(Kao, 2021)

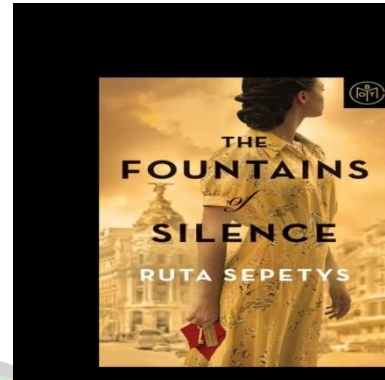


Figure 2.10 The Fountains of Silence
(Epstein, 2019)

B. The Definiton of Moral Value

Moral is the standard used to judge some actions are good or bad (Pandansari, 2016). Value means standard that used to define something and regarded as a conventional (Utami & Arini, 2017). It means that moral value is standard of attitude that based on the determination of right and wrong which is regarded by those who make the standard of moral. Moral values include an understanding of the good and bad of human actions based on the norms that apply in a society. So that good and bad in certain respects are relative. This means that something that is considered good by a person or a nation, may be considered bad by another person or nation. Moral values can be analyzed through the character's activities, usually conveyed through dialogue, behavior, and thoughts of the characters contained in the story (Sani, 2021).

1. Types of Moral Value

According to Kinnier et al., (as cited in Sari, 2019), there are four major and specific categories of moral values:

a. Commitment to something greater than oneself

There are three more specific moral values in this category (1) To recognize the existence of and be committed to a Supreme Being, higher principle, transcendent purpose or meaning to one's existence, (2) To seek the truth, and (3) To seek justice.

b. Self-respect, but with humility, self-discipline, and acceptance of personal responsibility

The specific moral values in this category (1) To respect and care for oneself, (2) To not exalt oneself or overindulge, to show humility and avoid gluttony, greed, or other forms of selfishness or self-centeredness, (3) To act in accordance with one's conscience and to accept responsibility for one's behavior.

c. Respect and caring for others

More specific moral values in this category are: (1) To recognize the connectedness between all people, (2) To serve humankind and to be helpful to individuals, (3) To be caring, respectful, compassionate, tolerant, forgiving of others, and (4) To not hurt others.

d. Caring for other living things and the environment

This category is not only for our fellow humans who we have to take care of, but also other living things, such as plants or animals and the environment. Environment here means to keep the environment clean.

According to Harris (as cited in Eripuddin & Rahayu, 2020) there are some kinds of moral values such as tolerance, fairness, belief, kindhearted, honesty, and responsibility. Based on theory Bertens (as cited in Christin, 2020) there are eleven kind of moral values. They are bravery, humbleness, honesty, steadfastness, sympathetic to others, cooperatives, thankfulness, kind hearted, trustworthiness, sincerity, love and affection.

a. Bravery

Bravery is ability to fight danger or endure pain or hardship without giving in to fear (Prasetyo, 2020).

b. Humbleness

Someone who is humble is that they think they are not the best, but that does not mean they are the worst. Humble people also do not brag about their achievements or abilities to others (Baluja, 2020).

c. Honesty

Honesty is telling the truth to others (Melati, 2019). That means the actions taken and the words spoken must be in accordance with the truth without denying the facts.

d. Steadfastness

Steadfastness is a resoluteness of human attitudes in making decision. The example of steadfastness is always pray when God decreases the test and no revenge (Nofita, 2022). This means that a person strongly adheres to the principles or beliefs he has.

e. Sympathetic to others

Sympathy means feeling sorry or sad for someone's situation. Unlike empathy, practicing sympathy does not mean you feel what the other person feels (Waters, 2022).

f. Cooperativeness

Cooperativeness is the act of participating, contributing, or helping to advance or accomplish a goal. It means working together and needing each other to solve the problems they are facing (Osborne, 2018).

g. Thankfulness

Thankful is merely the expression of gratitude or appreciation through words (Upen, 2018). This means appreciating the little things for what you have received in life with feelings of satisfaction, joy and optimism.

h. Kindhearted

Kind is applying more often to the disposition to sympathy and helpfulness. Kind hearted is having sympathetic nature: humane, compassionate (Fachrunnisa, 2020).

i. Trustworthiness

Trustworthiness is the attitude of someone who can be relied on to be honest, not gossip, and not share your secrets with others (Sagax, 2018).

j. Sincerity

Sincerity is honesty and willingness to carry out activities or responsibilities without expecting anything in return (Fajar, 2017).

k. Love and affection

Love refers to a wide variety of emotions and feelings, such as affection, caring, liking and attachment. Love is always associated with positive feelings like caring, warmth, and happiness. Affection is defined as a gentle feeling of fondness, caring or liking. Unlike love, affection does not consist of passionate or romantic feelings, but it makes a person feel safe and cared for (Hasa, 2016).

While Nurgiyantoro (as cited in Kusmiyati, 2014) stated that kinds of moral values consist of individual moral, social moral, and religion moral. Individual morality is a person's attitude towards himself, it means that a person has the right to make decisions and his spirit to do something or act. Social morality is a person's attitude to others in considering the environment, such as helping, paying promises, affection, care to realize relationship becomes close and mutual respect another. Religion morality is the attitude of humans to God that they can show in their daily activities. This shows their obedience to God and people who strongly believe in God is called religious.

2. Moral Value In Islam

Islam considers the human race to be a part of God's creation and as His subjects (Abbas & Sittie, 2020). The word morals comes from the word *khalaqa* (Arabic) which means temperament, character and custom (Darwis, et al., 2019). It is literally synonymous to '*al-Sajayaa*' (habits), '*al-Tabaai*' (natures), '*al-Muruaat*' (behaviours), '*al-'Aadaat*' (customs), and '*al-Adyaan*' (religions and/or ways of life). The rightful interpretation of *khuluq* in English language, there are various opinions, some call it morality, and some call it ethics, behavior, discipline, practice, and so on. This shows that *akhlaq* is synonymous with ethics and morals (Al-Shafi'i et al., 2018).

There are three main kinds of values: (a) *akhlaq*, which refers to the duties and responsibilities set out in the shari'ah and in Islamic teaching generally; (b) *adab*, which refers to the manners associated with good breeding; and (c) the qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad (Halstead, 2010).

Akhlaq in Islam perspective has samawi values that based on Al-Qur'an (Syafri, 2018). The Qur'an is a guide for a Muslim in living life. In the Qur'an, many moral values are mentioned, including kindness to parents, kindness to relatives, orphans, the poor, neighbors, honesty, fulfilling a promise, and others (Bhutto et al., 2020).

a. Kindness to parents

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.” (Al-Isra: 23) (Saheeh International, 1997).

“And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.” (Al-Isra: 24) (Saheeh International, 1997).

b. Kindness to relatives, orphans, the poor, neighbors

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.” (An-Nisa: 36) (Saheeh International, 1997).

c. Honesty

“And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.” (Al-Isra: 35) (Saheeh International, 1997).

d. Fulfilling a promise

“And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.” (Al-Isra: 34) (Saheeh International, 1997).

Allah (SWT) had established a reference for the explanation of many events including moral principles for Muslims as can be seen in the Glorious Qur'ān (Kabir, 2013). Among of these values are the concept of Oneness of Allah (al-Tawhid) is found in the Qur'an (6:102; 7:59, 7, 73, 85; 20:9-14; 39:62; 42:11 and 112:1-4), humility towards Allah (SWT) and with other people (31:18-19; 49:13), honesty and justice (83:1-6; 5:8; 16:90; 57:25), trustworthiness (4:58; 23:8-11,), generosity (3:133), modesty (24:30), obedience and generosity to parents (17:23-24; 31:14-15), respect and consideration for the neighbours (4:36), tolerance, helpfulness, supporting the believers, sincerity, keeping promises (17:34; 6:125; 13:20; 3:76), safeguarding trusts, not to steal, kill, envy, or lie (17:36; 3:110; 9:119).

Carrying out the best behavior is highly emphasized in Islam and Muhammad (saw) delegated to this world to spread the best behavior that can serve as an example to mankind (Muhammad, 2013). Values helped shaped morals and morals helped shaped ethics. In Islam, values based on the Islamic sources which include Al-Quran's teachings and Prophet Muhammad's Sunnah that represents his glorious personalities such as; *shiddiq*, *amanah*, *tabligh*, *fathanah*, *istiqamah*, and *qana'ah* (Haron et al., 2020).

a. *Shiddiq*

Shiddiq means honest in word and deed (Yani, 2021). The *shiddiq* indicators are honest, truth, and justice. The Word of Allah SWT, which means:

“And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice.

We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.” (Al-An’am: 152) (Saheeh International, 1997).

b. *Amanah*

Amanah can be interpreted as a responsibility that must be carried out honestly or as a deposit that must be handed back to the owner (Fauzi & Hamidah, 2021). The meaning of trust in the Qur'an is divided into three: Responsibility, as in the Surah Al-Anfal verse 27 and Surah Al-Ahzab verse 72. Entrusted, as in the Surah An-Nisa verse 58 and Al-Mu'minin verse 9. Trustworthy, as in the Surah Al-Qashas verse 26.

c. *Tabligh*

Tabligh is a person's ability to communicate and cooperate. In this case, conveying Islamic teachings through the Al-Quran and As-Sunnah (Rahman & Shah, 2015). As the Prophet Muhammad's PBUH follower, it is our duty to remind each one of the Muslims to adhere with Islam teaching and practices. Abdullah bin 'Amr bin Al-'As (may Allah be pleased upon them) reported, Rasulullah PBUH has said, *“Convey from me, even if it be an Ayah, and narrate from the Children of Isra'il, and there is no harm, And whoever lies upon me purposely, then let him take his seat in the Fire.”* (At-Tirmidhi).

d. *Fathanah*

Fathanah is clever or smart. This attitude can be exemplified by the behavior of the prophet Abraham when he argued with Namrud (Setiawan, 2021). The Word of Allah SWT, which means:

“Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.” (Al-Baqarah: 258) (Saheeh International, 1997).

e. *Istiqamah*

The phrase *istiqamah* (from the foundation *qaama*) means to go straight into the proper route, performing rightly, permitting no deviation and it is from the identical root that the phrase *mustaqeem* is derived (i.e. *sirat al-mustaqeem* — the straight path). It can also be translated as ‘steadfastness’ (Syahidelhawk, 2015). This means that a Muslim remains *istiqomah* in goodness and tries to maintain the consistency of his faith, because staying away from evil is not easy, while one's faith sometimes increases and sometimes decreases. The Word of Allah SWT, which means:

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress.

Indeed, He is Seeing of what you do.” (Hud: 112) (Saheeh International, 1997).

f. *Qana’ah*

The meaning of *qana’ah* is nothing but a commendable behavior to be willing to accept everything that has been owned by someone and feel enough with what everything he has. The meaning of this *qana’ah* can also keep someone from being greedy, always lacking, and greedy (Sam, 2020). The Word of Allah SWT, which means:

“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess .” (Al-Araf: 3) (Saheeh International, 1997).

The *qana’ah* characteristic that a person has will make him live a simple life, even though he has abundant wealth. The person will remain humble and simple, because his main goal is not merely worldly possessions. Abu Huraira reported: The Prophet, peace and blessings be upon him, said, *“Riches does not mean having a great amount of property, but riches is self-contentment.”* (Al-Bukhari).

C. Synopsis of Salt To The Sea

In 1945 World War II swept through East Prussia and millions of refugees fled in search of a safe place. Among them there are four people with different stories and secrets, but fate brings them together on the Wilhelm Gustloff, the magnificent ship on which they have pinned their hopes along with more than ten

thousand other passengers. However, before freedom could be achieved, a great tragedy occurred. No matter which country they come from and what status they have, thousands of ship passengers must struggle to do one thing, namely to survive.

a. Theme

The theme of the novel was that they learned how to help each other like a family, trust each other, come together and unite to achieve one goal and focused on the situations they faced in the midst of fear, horror, cruelty and hardship.

b. Genre

The genre of this novel is historical fiction because the Wilhelm Gustloff did actually exist in history but the characters in this novel did not exist in history.

c. Plot

The plot of the novel was set in East Prussia (later on the ship “Wilhelm Gustloff”) during World War II. Part one begins in January 1945, as the Third Reich is beginning to collapse.

d. Character

There are four main characters in this novel. They are Joana, Florian, Emilia and Alfred. Joana, a Lithuanian nurse who is traveling with

a group of refugees. She inherited German blood from her father. She was a generous female nurse who was ready to help people who were sick. Florian, a young East Prussian who was very smart, but had a secret mission, which was to make fake identity cards. Emilia, a fifteen-year-old Polish orphan, but she spent the last few years in the village of Nemmersdorf in Germany with the Kleist family. While, Alfred is a Nazi sailor trapped in his own delusions.

e. Setting

The setting of the novel was in East Prussia, the Wilhelm Gustloff and in the middle of the Baltic Sea.

f. Point of view

Point of view of the novel was first person but in four different perspectives.

D. Previous Study

Research on moral values in novels has been done before. The first study was conducted by Muntamah (2012) entitled “An Analysis of Moral Values as Seen on Charles Dickens’ novel Oliver Twist.” The type of research is descriptive qualitative research and used the documentation method in collecting data. She found some of these moral values, namely bravery, humbleness, honesty, steadfastness, sympathetic to others, cooperativeness, thankfulness, kind-hearted, trustworthiness, sincerity, love and affection.

The second study was conducted by Sundari (2021) entitled “An Analysis of Moral Values in The Hunger Games novel by Suzanne Collins.” She used the theory of Universal Moral Values by Kinnier et.al with four major moral values. Her research used a descriptive qualitative method that focused on analysis and explanation. She found several categories of moral values, first, commitment to something greater than oneself, second, self-respect but with humbleness or respect for others, self-discipline, and acceptance of personal responsibility, third, respect and caring for others.

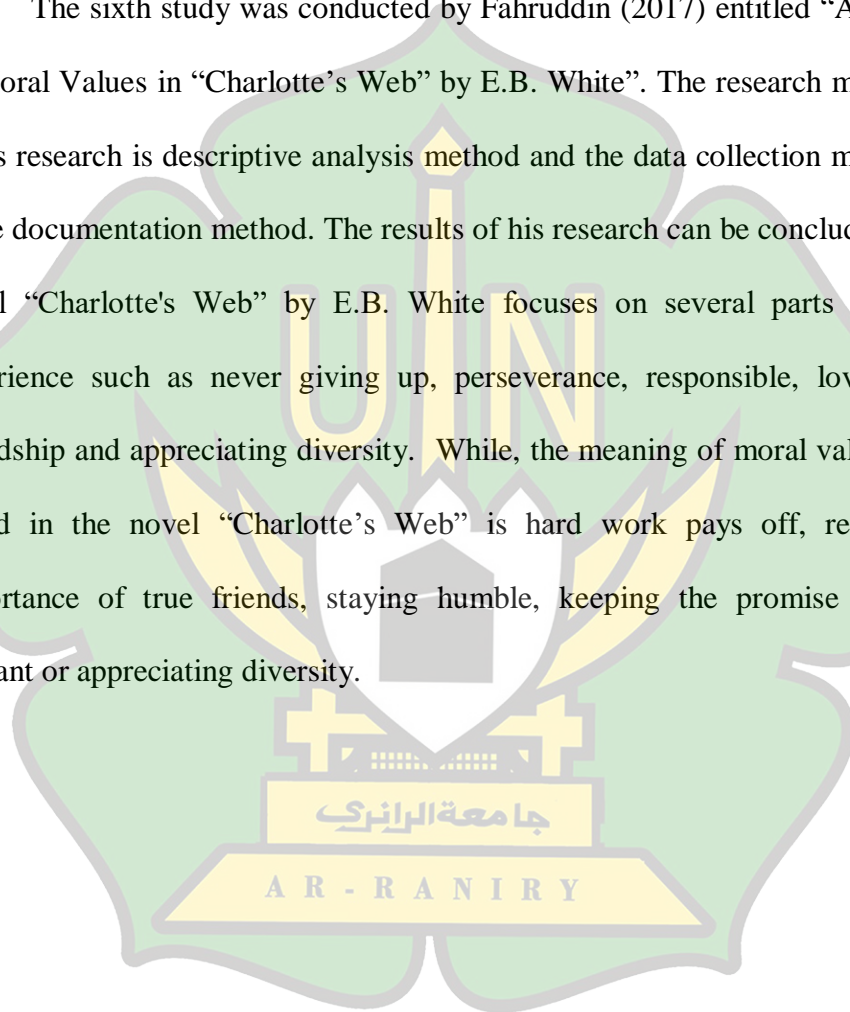
The third study was conducted by Prasetio (2020) entitled “An Analysis of Moral Values Reflected by the Little Prince in The Little Prince novel by Antoine De Saint Exupery”. He used qualitative methods with an objective approach. The results of his research showed that the moral values reflected by the main characters in The Little Prince novel are bravery, honesty, love and affection.

The fourth study was conducted by Susana (2018) entitled “Moral Value in Charlotte Bronte’s Novel Jane Eyre”. Her research used descriptive qualitative method and applying content analysis proposed by Sugiyono. The theory used in her research is based on Hurlock’s. The results of her research showed several moral values, namely patience, sincerity and responsibility, which can also be followed by anyone.

The fifth study was conducted by Mulyadi (2016) entitled “The values of Moral Learning in “Ketika Cinta Bertasbih” novel written by Habiburrahman El Shirazy.” The type of research used in his research is library research and used content analysis methods. The results of his research found several moral values,

first, the moral value of learning to the God contained a message of faith with arguments through the universe. It let's worship God, be grateful and stay away from futility. Second, the value of self-moral learning included the value of patient, persevering, self-authority, high optimistic, responsibility and self-firm.

The sixth study was conducted by Fahrudin (2017) entitled “An Analysis of Moral Values in “Charlotte’s Web” by E.B. White”. The research method used in his research is descriptive analysis method and the data collection method used is the documentation method. The results of his research can be concluded that the novel “Charlotte's Web” by E.B. White focuses on several parts of the life experience such as never giving up, perseverance, responsible, love, loyalty, friendship and appreciating diversity. While, the meaning of moral values that he found in the novel “Charlotte’s Web” is hard work pays off, realizing the importance of true friends, staying humble, keeping the promise and being tolerant or appreciating diversity.



CHAPTER III

RESEARCH DESIGN

In this chapter, the researcher explains the method of this study. It consists of details about the research method, research instrument, source of the data, techniques of collecting data and techniques of data analysis.

A. Research Method

This research is a qualitative research with content analysis method. According to Wallace (as cited in Maulizar, 2019) stated that qualitative research is chosen in order to describe the data which are amenable to be counted such as, behavior, thought, attitudes and so on. In qualitative research, human are research instruments and presentation of results in the form of an explanation of words. Content analysis is a technique that allows researchers to learn indirectly human behavior by analyzing their communication, as in the form textbooks, essays, newspapers, novels, magazines, articles, recipes, songs, politic speeches, advertisements, and pictures (Husna, 2020).

B. Research Instrument

Research instrument is a device that helps the researcher collects the data during the research (Azizah, 2021). The research instrument of this study was only the researcher herself. The researcher has a role to collect the data which contain Islamic moral values. The researcher collected the data by reading the

novel of Ruta Sepetys. The data was quotes that taken from the novel “Salt To The Sea”.

C. Source of The Data

The primary data of this study are taken from Ruta Sepetys’s novel Salt To The Sea. Secondary data are taken from many literary books, journals, websites that relevant materials to support and complete the primary data sources, which are something that may complete the interpretation finding of moral values.

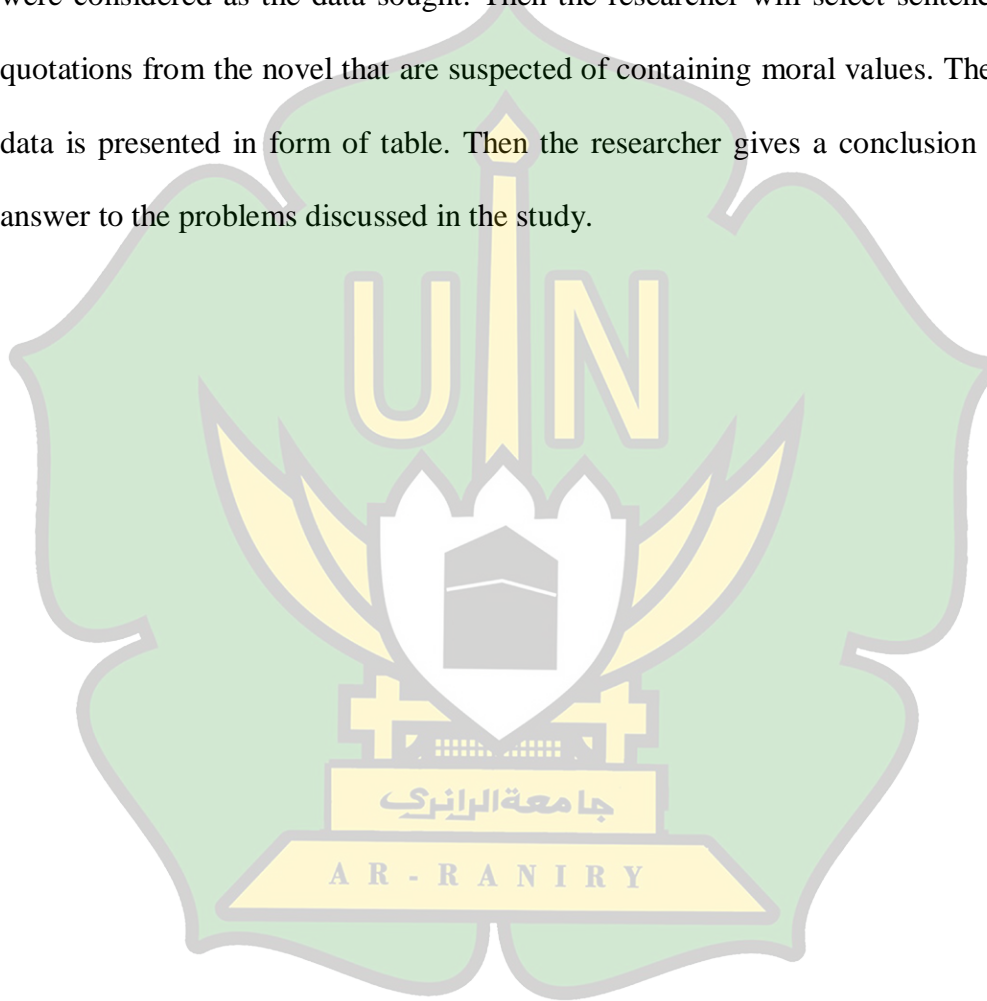
D. Techniques of Collecting Data

The data collection technique in this study used the method of documentation, namely by using written sources in the novel Salt to The Sea by Ruta Sepetys. Document include letters, diaries, newspaper content, folk songs, short stories, messages of radio, television, texts, and symbols. The researcher used the technique of collecting the data as the following :

1. The first step of collecting the data is the researcher prepares the novel of “Salt To The Sea” written by Ruta Sepetys.
2. The second step is the researcher read Salt to The Sea novel carefully
3. The researcher giving mark on phrase, narrations, or dialogues in Salt to The Sea novel that considered contains the moral value
4. The last step is the researcher makes the conclusion based on the data analyze.

E. Techniques of Data Analysis

The data analysis technique in this study used content analysis. The data analysis stage in this study was the first to read the Salt To The Sea novel carefully and repeatedly. The researcher also noted several important points which were considered as the data sought. Then the researcher will select sentences or quotations from the novel that are suspected of containing moral values. Then the data is presented in form of table. Then the researcher gives a conclusion as an answer to the problems discussed in the study.



CHAPTER IV

RESULTS AND DISCUSSION

This chapter presents the findings of research and discussion of Islamic moral values. The findings are answers to research questions found from the analysis which are presented in table, while the discussion is an explanation of Islamic moral values.

A. Results

After conducting an assessment of the novel “Salt To The Sea”, the researcher looked for data related to moral values, then carried out an analysis so that the results of the research were obtained and arranged in table form.

Tabel 4.1 Islamic Moral Values in Novel “Salt To The Sea”

No	Islamic Moral Values	Character			
		Joana	Florian	Emilia	Alfred
1.	Kindness to relatives (<i>habluminannas</i>)		1) I wanted to run, forget about her, leave her in the forest.		

			<p>But then I saw the droplets of blood in the snow coming from beneath her bulky coat. And I could not. (Sepetys, 2016. p.16)</p> <p>2) I wished she'd leave me alone. But then I thought of my sister. (Sepetys, 2016. p.57)</p> <p>3) I nodded. "She's nearly sixteen now, like the Polish girl. My father sent her up north near the Danish border for safety. I haven't heard from her in over three years. I'm going to find her." (Sepetys, 2016. p.154)</p>		
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			<p>4) “So do I. I have a younger sister out there somewhere. I’m all she has left. I think of her every day...” (Sepetys, 2016. p.268)</p> <p>5) “Let’s see. First, try not to get arrested. Second, try to find my sister and protect her until the war ends. What about you?” (Sepetys, 2016. p.290)</p> <p>6) “A sister, Anni. I haven’t seen her in three years. I don’t know if I’d recognize her.” (Sepetys, 2016. p.295)</p>		
2.	Intelligent (<i>fathanah</i>)	1)Medicine. That had been my			

		<p>dream. I was studious, dedicated, perhaps overly so. My last boyfriend said I preferred my studies to him. (Sepetys, 2016. p.22)</p> <p>2) She moved in close. “Where does it hurt?” she whispered. “I have medical training.” (Sepetys, 2016. p.26)</p> <p>3) In school we were told that East Prussia was one of the most beautiful regions, but it had proven treacherous for those of us fleeing. (Sepetys, 2016. p.28)</p> <p>4) “Not the books. Please, Poet,” I whispered. (Sepetys, 2016. p.65)</p>		
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		<p>5)“If I can find an oak tree, I can boil the bark to treat some of the blisters,” I told Poet. (Sepetys, 2016. p.69)</p> <p>6)“Enough studying, Joana. Sometimes living life is more instructive than studying it,” my father used to tease. (Sepetys, 2016. p.109)</p> <p>7) Some I could identify quickly— typhus, dysentery, pneumonia. Others required the opening of their coat to discover missing limbs, gunshot blasts, and tank treads. (Sepetys, 2016. p.173)</p> <p>8) She laughed. “Yes, top of</p>		
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		<p>my class, but what does that mean now? Can you believe I used to study instead of going to the beach?" (Sepetys, 2016. p.194)</p> <p>9) When I was a little girl I had two baby dolls and carried them everywhere. Then I became competitive in school and had no time for dolls. (Sepetys, 2016. p.254)</p>		
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3.	Contentment (<i>qana'ah</i>)	1) "No, you must register now. The doctor told me the port will soon be overrun with nearly a million people. The Gustloff and other boats are leaving soon. Secure your passage now. Give the cart and horse to someone who needs it." (Sepetys, 2016. p.184)			
4.	Generosity (<i>as-sakha</i>)		1) I took out my knife and cut the sausage in half. I whistled to the girl and tossed a piece of sausage to her. (Sepetys, 2016. p.57)	1) I pulled a potato from my pocket and held it out to him. (Sepetys, 2016. p.11)	
5.	Tolerance (<i>tasamuh</i>)		1) "Joana, Emilia, hurry! Women and children first," I yelled. (Sepetys, 2016.	1) Emilia stared at us from above, then quickly pushed the wandering boy into the boat on top of us.	

			p.314) 2) “You first,” he said. “I’ll be behind you.” (Sepetys, 2016. p.342)	(Sepetys, 2016. p.315)	
6.	<i>Helpfulness</i> (<i>ta’awun</i>)	1) Part of me felt drawn to the doctor and the opportunity to help the incoming patients. But I did not want to leave our group. (Sepetys, 2016. p.164) 2) Things were moving fast. I wanted to run for Dr. Richter but couldn’t leave Emilia. She was completely overcome with fear, consumed by pain. (Sepetys, 2016. p.217) 3) “Florian, will you do something for me? Will you come say hello to	1) “Kind of incredible. She is you, she is your mother, your father, your country.” He kissed her head and leaned down to whisper in my ear. (Sepetys, 2016. p.244)	1) Could you please go outside and find a large stick?” The girl nodded and left. (Sepetys, 2016. p.32)	1) Today I saved a young woman from falling into the sea. It was nothing really, but she was so grateful she clung to me, not wanting to let go. (Sepetys, 2016. p.7)

		<p>Emilia? Please? It would really lift her spirits.”(Sepetys, 2016. p.243)</p> <p>4) I crawled toward her. Her hand bobbed and grasped prantically at the edge of the ice. (Sepetys, 2016. p.119)</p>		
7.	Trustworthiness (<i>amanah</i>)		<p>1) I took the baby from the Polish girl and climbed down into the boat. (Sepetys, 2016. p.315)</p>	<p>1) My first assignment was to register the nurse’s patients for embarkation on the Gustloff. (Sepetys, 2016. p.181)</p>
8.	Honesty (<i>shiddiq</i>)		<p>1) “I am Polish!” I yelled. (Sepetys, 2016. p.340)</p>	

Following are the results of the analysis from table 4.1:

1. Kindness to relatives (*hablumminannas*)

I wanted to run, forget about her, leave her in the forest. But then I saw the droplets of blood in the snow coming from beneath her bulky coat. And I could not (p.16. line 17).

The quote above describes Florian's kindness to Emilia. After Florian saved Emilia from a Russian soldier, he wanted to leave her from the old barn where Emilia rests and hides. However, Emilia's crying reminds Florian of his sister Anni and also of his mother who has passed away. That reason prevented Florian from leaving Emilia. Good deed is an attitude that is recommended in Islam and it does not see how much good is done, but the good depends on the intention. Umar ibn al-Khattab reported: Prophet Muhammad said, *“The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allah and His Messenger, then his emigration will be considered to be for Allah and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a women, then his emigration will be considered to be for what he emigrated for.”* (Al-Bukhari).

In the Qur'an it is also stated that doing the slightest good will be rewarded. The Word of Allah SWT, which means:

“So whoever does an atom's weight of good will see it.” (Al-Zalzalah: 7)
(Saheeh International, 1997).

This verse teaches not to underestimate the good that everyone does.

Another quote that shows Florian was a kind and caring to relatives:

I wished she'd leave me alone. But then I thought of my sister (p.57. line 13).

I nodded. "She's nearly sixteen now, like the Polish girl. My father sent her up north near the Danish border for safety. I haven't heard from her in over three years. I'm going to find her"(p.154. line 15).

"So do I. I have a younger sister out there somewhere. I'm all she has left. I think of her every day..."(p.268. line 25).

"Let's see. First, try not to get arrested. Second, try to find my sister and protect her until the war ends. What about you?"(p.290. line 30).

"A sister, Anni. I haven't seen her in three years. I don't know if I'd recognize her"(p.295. line 6).

The quotes above describes the character Florian really loves his sister. He would look for and look after his sister. He had not seen his sister for three years. He thought of Anni every day. The Prophet Muhammad taught to love one another, both siblings and fellow Muslims. This is in accordance with the Hadith narrated Nu'man bin Basyir, Prophet Muhammad said: *"You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one nbody, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."* (Al-Bukhari).

2. Intelligent (*fathanah*)

Medicine. That had been my dream. I was studious, dedicated, perhaps overly so. My last boyfriend said I preferred my studies to him (p.22. line 12).

She moved in close. "Where does it hurt?" she whispered. "I have medical training"(p.26. line 6).

The quotes above describes that Joana's character has a strong determination in studying medical science. Joana's character is a person who is very worried about Emilia's condition to determine whether Emilia is injured. She said that she has medical training and her experience of the medical world would be very useful at that time. This shows that Joana was a smart person in understanding medical science. Intelligence in Islam is intelligence in understanding about the hereafter, heaven and hell. While a stupid person is a person who follows his lust and can not control his mind. Therefore, seeking knowledge is mandatory for every Muslim in order to become someone who is obedient in carrying out God's commands and stays away from immoral acts. The Word of Allah SWT, which means:

"The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise." (An-Nisa: 17) (Saheeh International, 1997).

Another quote that describes Joana's character was Fathanah:

In school we were told that East Prussia was one of the most beautiful regions, but it had proven treacherous for those of us fleeing (p.28. line 7).

"Not the books. Please, Poet," I whispered (p.65. line 21).

"If I can find an oak tree, I can boil the bark to treat some of the blisters," I told Poet (p.69. line 8).

"Enough studying, Joana. Sometimes living life is more instructive than studying it," my father used to tease (p.109. line 17).

Some I could identify quickly—typhus, dysentery, pneumonia. Others required the opening of their coat to discover missing limbs, gunshot blasts, and tank treads (p.173. line 6).

She laughed. “Yes, top of my class, but what does that mean now? Can you believe I used to study instead of going to the beach?”(p.194. line 16).

When I was a little girl I had two baby dolls and carried them everywhere. Then I became competitive in school and had no time for dolls (p.254. line 3).

The quotes above shows that Joana highly values knowledge. She forbade the shoe poet to burn paper in the cold snow. The character Joana has broad insight and loves to learn. She told the shoe poet that oak bark can be used as a remedy for blisters. She also knows about the names of various diseases in the medical world. Smart and wise people are people who have knowledge. Seeking knowledge includes worship and is highly recommended in Islam. Al-Ghazali (as cited in Fajari, 2016) classified knowledge into two types, namely *fardhu 'ain* and *fardhu kifayah*. The science of *fardhu 'ain* is a science that must be learned by every Muslim, while the science of *fardhu kifayah* is a science that if one has done or learned it then the obligation for the other falls (Khoirudin & Muslimah, 2021). The knowledge of *fardhu 'ain* is about prayer, zakat, and fasting. While *fardhu kifayah* sciences, including mathematics, biology, chemistry, medicine, agriculture and others (Alid et al., 2022).

3. Contentment (*qana'ah*)

“No, you must register now. The doctor told me the port will soon be overrun with nearly a million people. The Gustloff and other boats are leaving soon. Secure your passage now. Give the cart and horse to someone who needs it” (p.184. line 6).

The quote above describes Joana as a person who always feels enough. She advised Eva not to overdo it and told Eva to give the items she owned to people in need. *Qana'ah* is also referred to as a person who is contentment, satisfied, and thankful. Every Muslim is encouraged to always feel sufficient for everything that Allah SWT has given. The nature of *qana'ah* teaches a person to always be grateful and not complain about what Allah has given. This is in accordance with the Hadith narrated Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: *“Look at those who are beneath you, and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah.”* (Ibn Majah). This hadith teaches that everyone should not be amazed by other people's wealth. A person who is never satisfied with the treasures he has, will continue to seek and if he has obtained a material world, he wants to continue to get more.

4. Generosity (*as-sakha*)

I pulled a potato from my pocket and held it out to him (p.11. line 19).

I took out my knife and cut the sausage in half. I whistled to the girl and tossed a piece of sausage to her (p.57. line 15).

The quote above shows the figure of Emilia who was generous by sharing food with Florian. Vice versa, Florian divided the food and gave it to Emilia. Al-Manawi (as cited in Al Asy'ari, 2018) stated that generosity is giving something that is appropriate to others that is worth giving or also called *as-sakha*. Islam invites people to sacrifice wealth.

The Word of Allah SWT, which means:

“And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.” (An-Nisa: 8) (Saheeh International, 1997)

The lesson to be learned from this verse is to avoid being greedy and miserly with what we have, such as property. It will make us more generous to others.

5. Tolerance (*tasamuh*)

“Joana, Emilia, hurry! Women and children first,” I yelled (p.314. line 8).

“You first,” he said. “I’ll be behind you”(p.342. line 23).

The quote above describes the figure of Florian who is unselfish and prioritizes women and children to get into the lifeboats as soon as possible. The Wilhelm Gustloff ship will sink soon because the Russian submarine fired a torpedo at the Wilhelm Gustloff ship they were on. Florian’s attitude teaches to care for others. Islam teaches to respect each other, to help regardless of one’s background and to bring peace.

The Word of Allah SWT, which means:

“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” (Al-Hujurat: 10) (Saheeh International, 1997).

Another quote that refers to the moral value of *tasamuh* in the novel.

Emilia stared at us from above, then quickly pushed the wandering boy into the boat on top of us (p.315. line 9).

The quote above depicts the figure of Emilia prioritizing the little traveler to get into the lifeboat. The lifeboat only holds one more person and Emilia pushed Klaus, while Emilia was still on the upper deck of the Wilhelm Gustloff. *Tasamuh* will create an atmosphere of mutual respect and help. This will strengthen the brotherly relationship with others. Abu Hamzah Anas bin Malik (R.A.), who was the servant of the Messenger of Allah (S.A.W.) reported that the Prophet (S.A.W.), said: “None of you believes until he loves for his brother what he loves for himself.” (At-Tirmidhi).

From this hadith, it shows that one of the signs of perfection is to love his brother as he loves himself. The brother in question is not a biological brother, but whoever he is, regardless of ethnicity, nation, and skin color, as long as he has the same creed then he is a brother.

6. Helpfulness (*ta'awun*)

Today I saved a young woman from falling into the sea. It was nothing really, but she was so grateful she clung to me, not wanting to let go (p.7. line 8).

Could you please go outside and find a large stick?” The girl nodded and left (p.32. line 16).

The first quote above shows that Alfred was writing a letter and telling Hannelore, that he had helped a young woman who almost fallen into the sea.

The second quote above shows that Emilia had a helper figure. When Joana was treating the injured Florian, Emilia also helped Joana. Both teach a lesson about helping each other. The Word of Allah SWT, which means:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” (Al-Maidah: 2) (Saheeh International, 1997).

This verse commands that Islam teaches to cooperate in good, not cooperation for bad.

Another quote that refers to the moral value of *ta'awun* in the novel:

Part of me felt drawn to the doctor and the opportunity to help the incoming patients. But I did not want to leave our group (p.164. line 1).

Things were moving fast. I wanted to run for Dr. Richter but couldn't leave Emilia. She was completely overcome with fear, consumed by pain (p.217. line 6).

The first quote above describes Joana's character as helpful. She helps Dr. Richter to examine patients and treat injured evacuees. Besides that, she was not willing to leave his entourage. She also wanted to help his entourage so that they could gather together on one ship and not be separated. The second quote above shows the figure of Joana who cared for and helped Emilia give birth. She wanted to call Dr. Richter, but she also could not bear to leave Emilia alone in fear.

“Florian, will you do something for me? Will you come say hello to Emilia? Please? It would really lift her spirits.” (p. 243. line 15).

“Kind of incredible. She is you, she is your mother, your father, your country.” He kissed her head and leaned down to whisper in my ear (p.244. line 17).

The quote above describes Joana’s caring attitude, who asked Florian to persuade Emilia to see her baby. Florian also agreed. Here it is very visible that the attitudes of Joana and Florian help each other to make Emilia smile and be excited. Florian also had positive words for Emilia and praised the baby.

I crawled toward her. Her hand bobbed and grasped prantically at the edge of the ice (p.119. line 25).

The quote describes Joana rescuing Ingrid who is trapped on the edge of the ice sheet. However, too late already. The ice sheet breaks and Ingrid disappeared beneath the ice. In Islam, helpfulness is mentioned *ta’awun*. Islam directs the goals and forms of mutual help in goodness and in order to get the pleasure of Allah SWT. Abu Hurairah reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said: *“Whoever is easy with (a debtor) who is in difficulty, Allah will be easy with him in this world and in the Hereafter.”* (Ibn Majah).

7. Trustworthiness (*amanah*)

I took the baby from the Polish girl and climbed down into the boat (p.315. line 1).

The quote above illustrates that the character Florian is someone who can be trusted. Emilia gives the baby to Florian. She hoped that Florian could save and protect her baby. Islam commands its people not to betray the trust that has been entrusted to it. The Word of Allah SWT, which means:

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].” (Al-Anfal: 27) (Saheeh International, 1997).

Another quote that shows the main character can be trusted.

My first assignment was to register the nurse’s patients for embarkation on the Gustloff (p. 181. line 6).

The quote above describes the character Alfred can be trusted. When Joana told Alfred to register his entourage namely Emilia, Florian, Klaus, and Heinz in order to get permission to board the Wilhelm Gustloff. Trustworthiness is the attitude of someone who is able to maintain the best possible for the trust given to him. Trust can be said as a promise that must be kept. Keeping a promise can be the cause of removing one's sins and Allah putting them into heaven. The Word of Allah SWT, which means:

“O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.” (Al-Baqarah: 40) (Saheeh International, 1997).

8. Honesty (*shiddiq*)

“I am Polish!” I yelled (p.340. line 9).

The quote above shows that Emilia's character is telling the truth by saying that she was Polish. All this time she had covered it up so as not to be found out by the Nazi atrocities, because according to Hitler, the Polish people had to be

exterminated. In Islam, honest is mentioned *shiddiq*. Allah commands his servant to speak the truth. People who tell the truth will Allah correct their deeds and Allah will forgive their sins.

The Word of Allah SWT, which means:

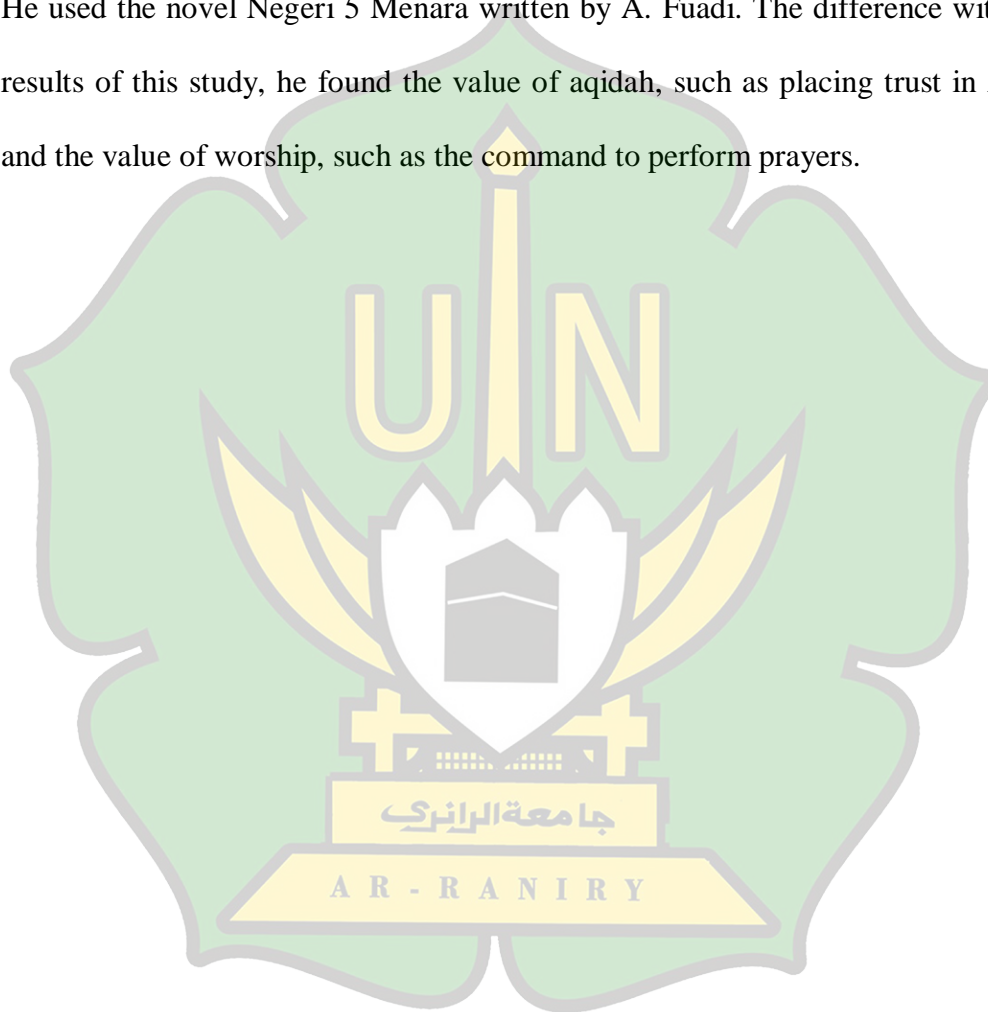
“He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Al-Ahzab: 71) (Saheeh International, 1997)

This verse explains that a person who maintains his faith and always tells the truth, Allah will correct his deeds and forgive the sins of his servants so that he will get happiness in this world and the hereafter.

B. DISCUSSION

As shown in table 4.1, it can be seen that Islamic moral values are contained in Salt To The Sea novel, including *habluminannas*, *fathanah*, *qana'ah*, *sadaqah*, *tasamuh*, *ta'awun*, *amanah* and *shiddiq*. Even though Salt To The Sea is not an Islamic novel, it contains a lot of Islamic moral values contained in it, either explicitly or implicitly. This is in line with research conducted by Novianti and Budiantoro (2021) which found Islamic moral values in non-Islamic novel, including *amanah* and *qana'ah*. Islam is a religion that includes aspects of human life and these aspects are contained in a literary work, especially novel. The results of this study showed that the Salt To The Sea novel contains a message to readers to do good. Therefore Islam has a relationship with literature. That means Islam is a universal religion in addressing a problem. This is in accordance with

the opinion expressed by Syahrul and Saptawuryandari (2022) stated that superior literary works from an Islamic point of view are literary works that contain life values, moral messages, provide insight, learning, and do not contain shirk. Moreover, Ghofur (2015) also conducted research on Islamic values in the novel. He used the novel *Negeri 5 Menara* written by A. Fuadi. The difference with the results of this study, he found the value of *aqidah*, such as placing trust in Allah and the value of worship, such as the command to perform prayers.



CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter, the researcher will present a conclusion about the moral values expressed in the novel *Salt To Sea*, followed by recommendations.

A. Conclusion

The novel *Salt To The Sea* by Ruta Sepetys is quite memorable to read. Even though this novel is not an Islamic novel, there are many moral messages that the researcher wants to convey to readers, especially Islamic moral values conveyed through the main character: *habluminannas, fathanah, qana'ah, as-sakha, tasamuh, ta'awun, amanah, and shiddiq.*

From the findings of these moral values, it can be described that the characters Joana and Florian are the ones who contribute the most moral values in the novel. This shows that the characters Joana and Florian are needed in the novel. However, considering that the setting in this novel is the second world war, these moral values are very important for each character to have as a protection to survive through the challenges and obstacles that were experienced during the second world war. Historical events in this novel are also used as lessons to be useful and applied in everyday life.

B. Recommendation

1. To English Department Students

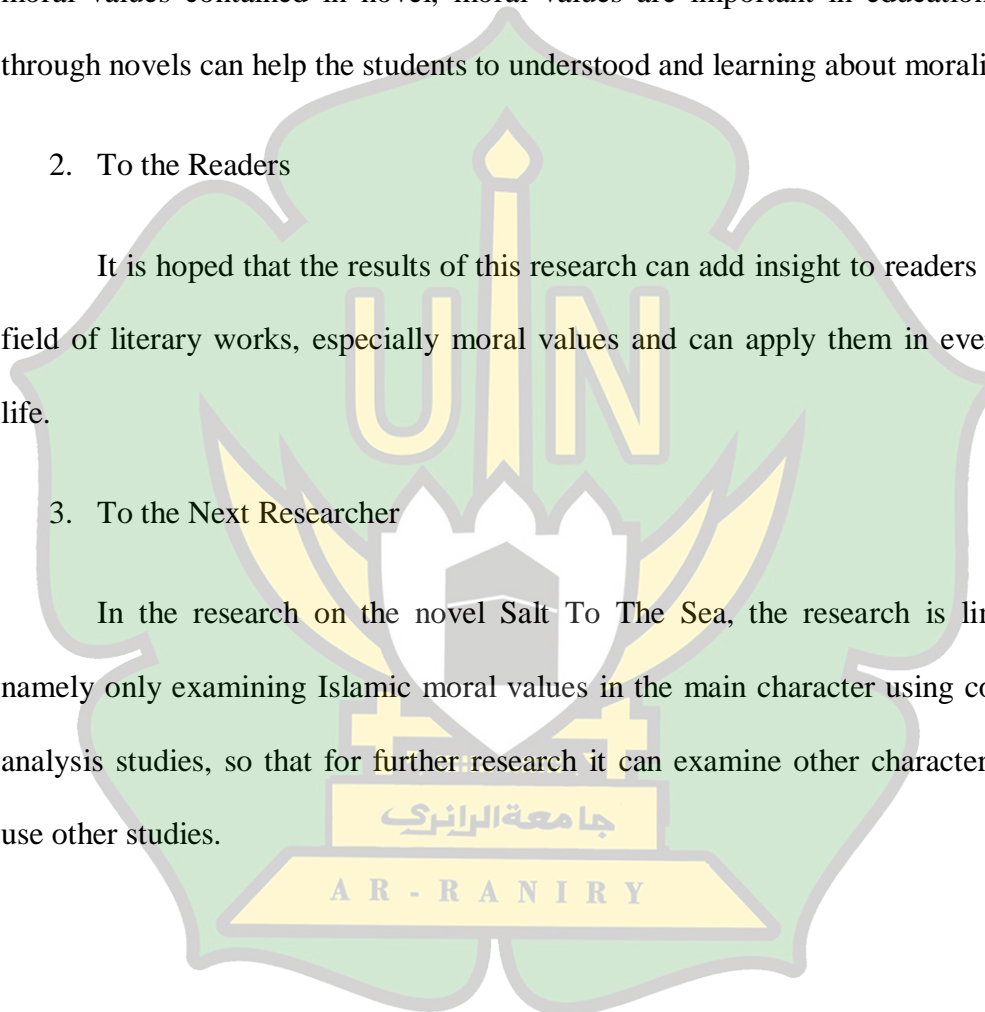
The English department can use this research add the reference about the moral values contained in novel, moral values are important in education, and through novels can help the students to understood and learning about morality.

2. To the Readers

It is hoped that the results of this research can add insight to readers in the field of literary works, especially moral values and can apply them in everyday life.

3. To the Next Researcher

In the research on the novel Salt To The Sea, the research is limited, namely only examining Islamic moral values in the main character using content analysis studies, so that for further research it can examine other characters and use other studies.



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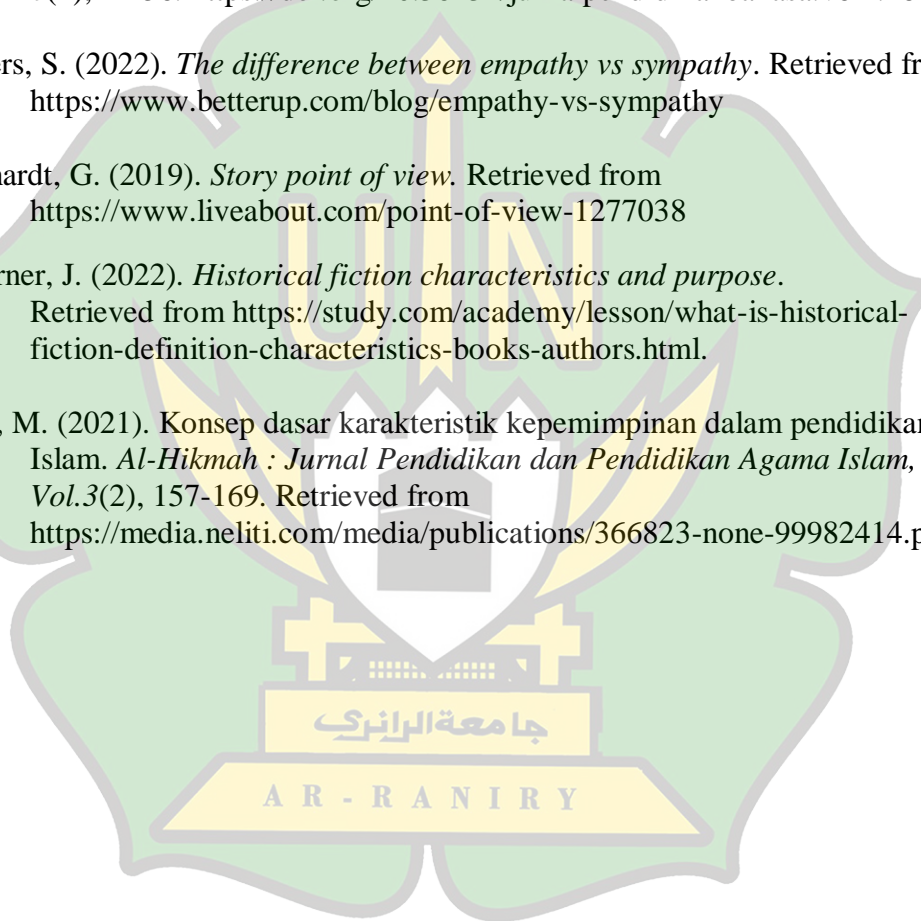
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APPENDIX A

APPOINTMENT LETTER OF SUPERVISOR

SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-9584/Un.08/FTK/KP.07.6/08/2022

TENTANG
PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR Un.08/DT/TL.00/5970.2015 TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY

DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY

Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu meninjau kembali dan menyempurnakan keputusan Dekan Nomor: B-18631/Un.08/FTK/KP.07.6/12/2022 tentang pengangkatan pembimbing skripsi mahasiswa Fakultas Tarbiyah dan Keguruan Ar-Raniry Banda Aceh.
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.

Mengingat : 1. Undang Undang Nomor 20 tahun 2003. Tentang Sistem Pendidikan Nasional;
2. Undang Undang Nomor 14 Tahun 2005. Tentang Guru dan Dosen;
3. Undang Undang Nomor 12 Tahun 2012. Tentang Pendidikan Tinggi;
4. Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
5. Peraturan Menteri Keuangan RI. Nomor: 190/PMK.05/2012, tentang Tata Cara Pembayaran dalam rangka Pelaksanaan APBN;
6. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi & Tata Kerja UIN Ar-Raniry Banda Aceh;
7. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang Pengangkatan, Pemindahan, dan Pemberhentian PNS di Lingkungan Depag RI
8. Peraturan Menteri Agama RI Nomor 21 Tahun 2015, tentang Statuta UIN Ar-Raniry Banda Aceh;
9. Keputusan Rektor UIN Ar-Raniry Nomor 02 tahun 2016, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
10. Keputusan Rektor UIN Ar-Raniry Nomor 28 tahun 2019, tentang Satuan Biaya Khusus Tahun Anggaran 2020 di Lingkungan UIN Ar-Raniry Banda Aceh;
11. Peraturan Kementerian Keuangan (PMK) Republik Indonesia Nomor: 72/PMK.02/2020, tentang Perubahan atas Peraturan Menteri Keuangan Nomor: 78/PMK.02/2020 tentang Standar Biaya Masukan Tahun Anggaran 2020.

Memperhatikan : Keputusan Seminar Proposal Skripsi Program Studi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 14/8/20

MEMUTUSKAN

Menetapkan
PERTAMA : Mencabut Surat Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Nomor: Nomor: B-18631/Un.08/FTK/KP.07.6/12/2022 tanggal 29 Desember 2022

KEDUA : Menunjuk Saudara:
1. Dr. Khairiah Syahabuddin, M.HSc., sebagai Pembimbing Pertama
M.TESOL
2. Rita Hermida, M. Pd sebagai Pembimbing Kedua
Untuk membimbing Skripsi :
Nama : Rena Angguntia
NIM : 170203029
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Islamic Moral Values in Novel "Salt to the Sea" By Ruta Sepersy

KETIGA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh tahun 2021 dengan Nomor: 025.04.2.423925.2022 tanggal 17 November 2021;

KEEMPAT : Surat keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

KELIMA : Surat Keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2022-2023

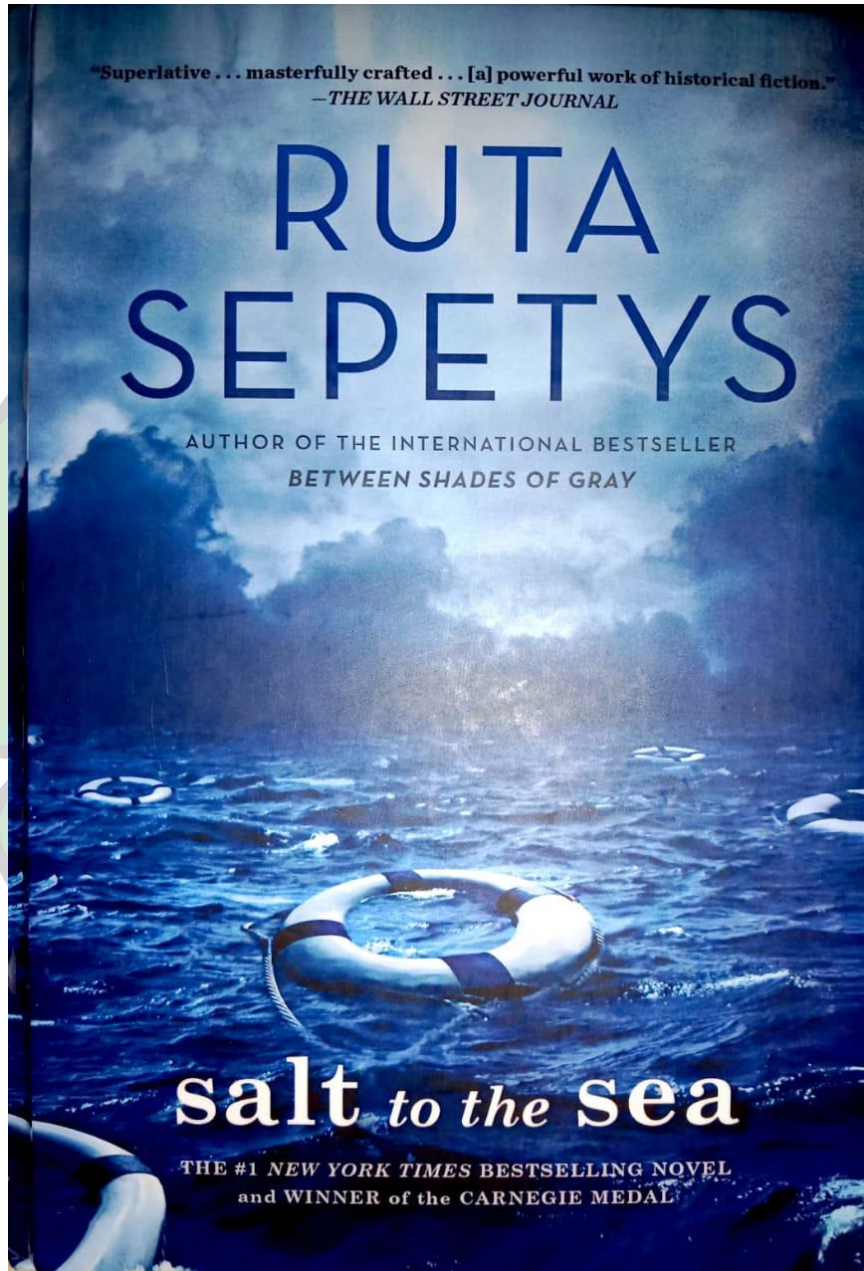
Ditetapkan di: Banda Aceh
Pada Tanggal: 05 Agustus 2022
Dekan,

Muslim Razali

Tembusan
1. Rektar UIN Ar-Raniry sebagai laporan;
2. Ketua Prodi TBT Fak. Tarbiyah dan Keguruan;

APPENDIX B

SALT TO THE SEA NOVEL COVER



AUTHOBIOGRAPHY

1. Name : Rena Angguntia
2. Place/Date of birth : Paya Lombang/ 06 April 1998
3. Religion : Islam
4. Nationality : Indonesian
5. Sex : Female
6. Marital Status : Single
7. Occupation : Student
8. Student's Reg Number : 170203029
9. Address : Rukoh, Darussalam, Banda Aceh
10. Email : raiaariestya@gmail.com
11. Parent's names
 - a. Father : Mujiono
 - b. Mother : Tursini
12. Educational Background
 - a. Elementary School : SD Negeri No 102110 Paya Lombang
 - b. Junior High School : MTs Al Washliyah Tebing Tinggi
 - c. Senior High School : SMA Negeri 2 Tebing Tinggi
 - d. University : UIN Ar-Raniry Banda Aceh

