

Analysis of Islamic Educational Values in the Novel "About You" by Tere Liye on the Character of Sri Ningsih and Its Relevance to the Culture of Female Santri

Husna Khumaini¹, Abdul Hayyi Akrom²

¹ Hamzanwadi Islamic Institute NW Pancor, Indonesia; husnakhumaini27@gmail.com

² Hamzanwadi Islamic Institute NW Pancor, Indonesia; hayyi.akrom@iaihpancor.ac.id

Article history

Submitted: 2026/06/11; Revised: 2026/07/21; Accepted: 2026/08/25

Abstract

Islamic educational values are principles, teachings, and references derived from the Qur'an and Hadith, which are then understood and developed through the perspectives of Islamic scholars and prominent Islamic educational thinkers. This study aims to analyze the relevance of Islamic educational values represented by the character of Sri Ningsih in the novel *Tentang Kamu* by Tere Liye with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The research approach used in this study is a qualitative research approach, the types of research used are library studies and field studies. Data collection techniques use documentation, interviews, and observations. Data analysis techniques used are content analysis, and Miles and Huberman analysis. The results of the study show that the Islamic educational values of the character Sri Ningsih have a strong relevance to the culture of female students, which include the values of faith in the form of faith and tawakal, the value of worship through the habit of carrying out worship consistently, and moral values that include patience, discipline, hard work, honesty, qana'ah, compassion and care, generosity, forgiveness, husnuzan, and obedience. Although the internalization of values in Sri Ningsih's character is formed through life experiences, while in the female students it is developed through the education system and habituation in Islamic boarding schools, both demonstrate the same goal: to develop individuals who are faithful, pious, and have noble morals. Thus, the novel " *About You* " has significant relevance as a contextual learning medium for Islamic educational values and can support the character development of female students in Islamic boarding schools.

Keywords

Islamic Educational Values; Sri Ningsih; The Novel About You; The Culture of Female Santri



© 2026 by the authors . This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC (BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

INTRODUCTION

Islamic educational values are principles, teachings, and references derived from the Qur'an and Hadith, which are then understood and developed through the perspectives of Islamic scholars and prominent Islamic educational thinkers. These values serve as a guideline for life and the basis for the educational process to shape individuals who are faithful, pious, and have noble morals, and who are able to implement these Islamic values in the realities of

everyday life. These values encompass a fairly broad spectrum, simultaneously touching on aspects of faith, worship, and morals. Faith values relate to belief in Allah SWT, worship values relate to obedience in carrying out His commands, while moral values are reflected in daily attitudes and behavior. These three values are interconnected and serve as the primary foundation for shaping a Muslim's character (Septianti, 2021). Over time, Islamic educational values are no longer solely studied through the Qur'an, Hadith, and Islamic scriptures, but can also be realized in various aspects of human life, one of which is narrative literary works such as novels.

Literary works are the result of human creative expression that uses language as a medium for conveying them. Literary works contain experiences, thoughts, feelings, and ideas conveyed in a beautiful and imaginative manner, encompassing oral forms such as pantun and legends, as well as written forms such as poetry, novels, short stories, and drama. The function of literary works goes far beyond mere entertainment; they are imbued with messages, values, and norms derived from religious teachings, thus playing a vital role in shaping an individual's character and understanding of religious life (Sukirman, 2021). Furthermore, they are able to convey Islamic educational values in a more profound, understandable, and touching way for readers, namely through the depiction of characters, conflicts, and the characters' meaningful life journeys, enabling readers to draw upon the values and messages contained within (Ma'rifah, 2020). This makes literary works, including novels, a highly effective medium for the study and internalization of Islamic values.

One of the literary works in the form of a novel that is able to convey the values of Islamic education is the novel "About You" by Darwis, who is popularly known by the pen name Tere Liye, published in 2016 by Republika Publisher with a thickness of 524 pages. This novel is widely read by various groups, including Islamic boarding school students. Some people who have not read this novel often mistakenly think the content of the story is just a romance because the title is very closely associated with the words of love. However, for fans of Tere Liye's work, surely already understand that the romance story presented is not just a standard romance story. The novel "About You" is categorized as a novel that contains elements of historical fiction, meaningful adventures, and life drama with a touch of romance. The story in this novel focuses on Sri Ningsih, she is depicted as a woman who is sincere, hardworking, patient, sincere, trusting, never giving up, compassionate, has a strong moral and spiritual commitment in facing various life trials. Sri Ningsih's story is traced by Zaman, a young lawyer from Thompson who connects the various pieces of Sri Ningsih's story over time. In other words, Zaman merely serves as a spy to tell the story of Sri Ningsih's life. The values depicted in Sri Ningsih indirectly represent Islamic educational values, such as patience, sincerity, trust in God, responsibility, and steadfastness of faith, which are highly relevant to the culture of female students in Islamic boarding schools.

The discussion on the values of Islamic religious education can also be linked to the existence of the Hikmatussyarif Nahdatul Wathan Diniyah Islamiyah (NWDI) Islamic Boarding School, which is an Islamic educational institution under the auspices of the NWDI

educational organization located in the Salut area, Narmada District, West Lombok Regency, West Nusa Tenggara. The Islamic boarding school, founded by TGH. M. Zahid Syarief Salut in 1411 H / 1990 AD, carries the vision of creating quality individuals in IMTAK and IPTEK, while forming a strong religious character (Hikmatussyarief, 2017). The Hikmatussyarief NWDI Salut Islamic Boarding School Foundation is growing rapidly and now has complete facilities and learning programs to support the educational process of female students. In its educational practices, the Hikmatussyarief NWDI Salut Islamic Boarding School fosters a distinctive culture for female students, such as a simple lifestyle, obedience to the kiai and ustadz, congregational worship, strengthening manners in learning, and instilling the values of patience, sincerity, responsibility, and hard work. These values are the core of Islamic boarding school education, passed down over the years and implemented through the exemplary behavior of educators and the habits of the female students in their daily activities, both in the classroom and in the dormitory environment.

To date, there has been no systematic research on the relevance of Islamic educational values within the culture of female Islamic students (*santriwati*) and the representation of Islamic values in literary works. Tere Liye's novel "About You," particularly through the character of Sri Ningsih, demonstrates the internalization of Islamic values in her life, but these values have not been analyzed in depth to determine their relevance to the culture of female Islamic students in Islamic boarding schools (*pesantren*). This creates a research gap between the Islamic values inherent in Islamic boarding school traditions and those portrayed in literary works.

The absence of relevant studies has limited academic understanding of the relationship between Islamic educational values in literary works and the cultural practices of female students in Islamic boarding schools. Consequently, the values of faith, worship, and morals reflected in the life of Sri Ningsih have not been used as material for scientific reflection to enrich the understanding of female students' culture at the Hikmatussyarief NWDI Salut Islamic Boarding School. Furthermore, this lack of analysis has resulted in limited contributions from Islamic literary studies in strengthening the conceptual foundation of female students' culture, so that the potential of literary works as depictions of Islamic life values has not been optimally maximized in the academic realm of Islamic education.

Previous studies have generally discussed the value of Islamic education in novels; none have specifically examined the novel "Tentang Kamu" (About You) by focusing on a single character. Furthermore, previous studies have only examined the values in the novel in general and examined the culture of Islamic boarding school students (*santri*). There has yet to be a study that specifically analyzes the values of Islamic education in a novel, focusing on a specific character, and then links them to the cultural relevance of female students in a particular Islamic boarding school, specifically the Hikmatussyarif NWDI Salut Islamic Boarding School. This gap is the basis for this research, which aims to contribute to the development of Islamic education studies.

Therefore, the research entitled "Analysis of Islamic Educational Values in Tere Liye's Novel 'About You' on the Character of Sri Ningsih and Its Relevance to the Culture of Female Santri at the Hikmatussyarif NWDI Salut Islamic Boarding School" is important to conduct. This research is expected to provide a deep understanding of the Islamic educational values contained in literary works and their relevance to the lives of female santri, so that it can be a guideline in developing more contextual and meaningful Islamic education learning.

METHODS

The research approach used in this study is a Qualitative research approach . Qualitative research methods are an approach that refers to research that produces descriptive data (Waruwu, 2024). There are two types of research used in this study, namely library research *and* field research . Library research *is* a scientific approach that uses various written sources as a basis for the data collection process (Madum, 2025). So in this study, researchers will collect data from the literature, then read, record, and process the materials that have been studied. Meanwhile, field studies or field research is a method to specifically discover the realities that occur in the midst of community life (Ahmad & Laha, 2020). In this study, researchers will collect data from the research location, namely the Hikmatussyarief NWDI Salut Islamic Boarding School, by going directly to the field to obtain real and more accurate data.

The object of research is the target of every phenomenon, event, or problem to be studied, whether it is a natural phenomenon or a social phenomenon in life (Hadipuro, 2023). The object in this research is the Islamic educational values contained in the novel "About You" by Tere Liye. The research subjects are people, places, or objects observed as the parties that are targeted in the research. The subjects in this research are the character Sri Ningsih in the novel "About You" by Tere Liye as the main subject, and the students of the Hikmatussyarief NWDI Salut Islamic Boarding School as supporting subjects.

Data collection techniques are methods used by researchers to obtain and collect information or data in a study, such as questionnaires, interviews, observations, tests, and documentation (Kriyantono, 2022). In this study, the data collection techniques used are adapted to the type of descriptive qualitative research. The data collection techniques used are documentation, interviews, and observation. Documentation technique is a data collection method carried out by reviewing various documents related to the phenomenon being studied (Pramono, 2025). Documentation in this study was used as a data collection technique to collect data in the form of literary texts contained in the novel "Tentang Kamu" by Tere Liye. Interviews are conversations with a specific purpose conducted by two parties: the interviewer as the party asking questions and the informant as the party providing answers to those questions (Rachman, 2025). Interviews in this study were used to obtain more in-depth information regarding the understanding and application of Islamic educational values in the culture of female students. Observation is a data collection technique carried out through systematic observation and recording of the phenomenon being studied (Wada, 2024). Observations in this study were used to obtain data regarding the culture and life of female students at the

Hikmatussyarif NWDI Salut Islamic Boarding School, especially those related to the application of Islamic educational values in daily life.

Data analysis is the process of systematically processing and organizing data from notes, interviews, observations, and documentation to improve the researcher's understanding of the problem being studied (Qomaruddin & Sa'diyah, 2024). In this study, the data analysis techniques used were Content Analysis and Miles and Huberman Analysis. Content analysis is a qualitative data analysis technique used to examine information in depth, both written and printed in the mass media (Ulfah et al., 2022). In this study, content analysis was used to understand, uncover, and capture the meaning contained in literary works. Miles and Huberman analysis is an analysis consisting of three simultaneous activity flows: data reduction, data presentation, and conclusion drawing/verification.

FINDINGS AND DISCUSSION

Findings

The Character of Sri Ningsih Reflects the Values of Islamic Education

a. Faith Values

1) Faith

The value of faith is one of the core values reflected in Sri Ningsih's character. This faith is evident in her firm belief in the power of Allah SWT, her belief that every event that occurs in her life is part of His will, and her awareness that behind every test lies wisdom that Allah has prepared. This faith is the main foundation of Sri Ningsih's perspective in facing the various difficulties of life that come one after another. This is reflected in the following quote, "Perhaps, all of this is to see how strong I can get through it. Perhaps, because God still loves me, by testing me repeatedly." This quote shows that Sri Ningsih has a very strong belief in Allah SWT. Although throughout her life she has had to face various trials, such as the loss of loved ones, poverty, suffering, and various other difficulties, Sri does not view these trials as a form of God's injustice. Instead, she believes that every test given is a sign of Allah SWT's love for her.

2) Trust

Sri Ningsih's faith in God is reflected in her ability to accept various losses and hardships with sincerity and inner peace. This attitude is evident when Sri says, "It's okay, God. It really doesn't matter. I didn't have anything when I left Bungin Island." This quote shows that Sri accepts every loss as a decree from God. By believing that everything comes from Him, she is able to be sincere, put her trust in God, and not blame her circumstances. This belief encourages her to remain calm and look to the future with optimism.

b. Worship Values

Sri Ningsih's devotional values are reflected in her closeness and consistency in carrying out various religious activities. Her activities demonstrate that Sri not only believes in Allah SWT, but also embodies that faith through her daily devotions. This is evident in the following quote: "While living in the nursing home, she was very religious, diligent in her prayers, and

diligently read her holy book." This quote is the testimony of a nursing home resident named Beatrice, one of Sri Ningsih's friends at the home. This statement demonstrates that devotion has become an inseparable part of Sri Ningsih's life. Her devotion to prayer and recitation of holy books demonstrates that Sri's relationship with Allah SWT is not merely formal and ceremonial, but has become a spiritual need that grows from within her.

c. Moral Values

1) Patience

The most prominent aspect of Sri Ningsih's morals towards herself is her patient attitude. Sri's patience is not only visible in certain moments, but has become part of her character from childhood to adulthood, starting from the loss of her father, unfair treatment from her stepmother, to the very heavy workload. This is clearly seen in the following quote "When hatred, no matter how big a grudge, will melt away with patience. Once he has patience in his heart, the world cannot hurt him." This quote illustrates Sri's views written in his diary, showing that he understands well what patience means. He believes that patience has the power to reduce hatred and protect a person from injury due to circumstances.

2) Discipline

The value of discipline is very evident in Sri Ningsih's personality. This discipline is reflected in her ability to manage time, carry out responsibilities continuously, and get used to carrying out various activities in an orderly and programmed manner. Sri's discipline has been ingrained since childhood and continues into adulthood. This is reflected in the following quote, "At four o'clock in the morning, as if it were already programmed in her body, Sri Ningsih woke up." This quote shows that Sri has a habit of waking up early consistently. Even though she had gone to bed tired and got caught in the rain, Sri still woke up on time to carry out her activities. The phrase "as if it were already programmed in her body" illustrates that this discipline has become part of her routine.

3) Persistence/Hard work

Sri Ningsih's tenacity is evident through her determination to face life's challenges, whether in education, work, or her own business. The various obstacles and failures she faces motivate her to continue striving and improving herself. Her tenacity was evident at a young age, when she was studying on Bungin Island. This can be seen in the following quote: "It wasn't easy for Sri to go to school; she had to make this journey every day. If the wind wasn't blowing, the boat had to be propelled by a pole, which took even longer. If it rained, she had to carry a large umbrella." This quote illustrates that Sri had to face various obstacles to attend school. The long journey and unpredictable natural conditions were challenges she had to face every day. Despite this, Sri still went to school and didn't use her difficulties as an excuse to stop learning.

4) Be honest

The moral values that exist within oneself are also reflected in Sri Ningsih's character, which is demonstrated through her honest attitude. Sri's honesty is not only reflected in her words, but also in her actions, her choices, and the way she views various events. Sri always

tries to convey the truth based on the facts she knows without adding or removing information, even though sometimes this can have a negative impact on her. This shows that honesty has become a deep foundation of life within her. This can be seen in the following quote "I dare to swear I never saw Nur'aini smile disparagingly when looking at Mbak Lastri, she was actually sad." This quote illustrates that Sri tries to convey the truth according to what she saw. When Sulastri had a bad opinion about Nur'aini, Sri disagreed with the accusation because she had never witnessed the situation she accused. She continued to emphasize the actual fact, namely that Nur'aini showed sad emotions, not belittling.

5) Contentment

One of Sri Ningsih's moral values is contentment. This contentment has been evident since she was a child, even as she progressed to become a successful businesswoman. Despite facing various limitations, Sri never forced her desires or made wealth her life's goal. This is evident in the following quote : "Sri shook her head, 'It's okay if you don't buy it, sir.'" This quote shows that Sri didn't force her will even though her shoes were no longer fit for use. She was aware of her family's financial situation and didn't want to burden her father with requests for new shoes.

6) Affection

One of Sri Ningsih's most striking qualities toward others is her compassion. The compassion she displays is evident through her attention, sacrifice, and sincere love for both her family and colleagues. Although Sri often faces hardships and unfair treatment, she is still able to show compassion without discriminating against those she encounters. Sri Ningsih's compassionate nature is first seen in her interactions with her younger sister, Tilamuta. "Just a moment, I'm cooking soup. I'll get it for you later." Sri nodded cheerfully. For a moment, all the joy of the past returned." This quote illustrates Sri's great concern for her sister's needs. When Tilamuta asks for something, Sri immediately tries to fulfill her request with gentleness. Her warm response demonstrates the genuine affection of a sister.

7) Care

In addition to her compassionate nature, Sri Ningsih also demonstrates a caring nature for others. This caring spirit is evident through her sensitivity to the circumstances of those around her, her concern for the needs of others, her genuine desire to help those in need, and her ability to sense others' emotions. This is reflected in the following sentence, "She busied herself in the kitchen, helping with cooking, helping to care for her elderly neighbors." This quote shows that Sri is not only concerned with her own needs, but also with the needs of the other residents of the orphanage. Despite her advanced age, she remains active in helping with daily tasks and caring for the elderly residents.

8) Generous

Sri Ningsih's moral values are clearly evident in her generous nature. Her generosity is evident in her habit of sincerely helping others, giving whatever she can to those in need, and striving to improve the lives of others. Sri's generous attitude emerged when her business began to grow and she was able to provide employment opportunities for others. "It's so

exciting to be able to provide jobs for others, especially considering that when I arrived in Jakarta, I had to work hard to find them." This quote shows that Sri has not forgotten the difficult times she went through. Her life experiences full of struggles made her realize how difficult it is to find work. Therefore, when she succeeded in advancing her business, Sri felt happy not only because of the profits, but also because she was able to help others find work.

9) Forgiving

Sri Ningsih's forgiving nature is also reflected in her ability to let go of hatred, not hold grudges against those who have hurt her, and remain kind to individuals who have treated her badly. Sri's forgiving nature is very evident in her interactions with her stepmother, Nusi, who has treated her badly for years. "Look, there is no hatred in Sri's eyes, no bitter resentment, even though she has been treated badly for the past five years. Her stepdaughter actually reached out, sincerely wanting to help her." This quote shows how forgiving Sri Ningsih is. For five years, she has endured humiliation, violence, and unfair treatment from her stepmother. However, when Nusi is in danger from a fire, Sri does not remember all the suffering she has experienced. Instead, she sincerely tries to save her stepmother, even willing to risk her own life.

10) Have a Good Thought

Sri Ningsih's moral values are also evident in her attitude of *husnudzan* (a positive attitude toward others). Sri doesn't easily jump to negative conclusions about someone, even in situations that could trigger suspicion, disappointment, or misunderstanding. This is reflected in the following quote, "I really want to have a heart as good as yours, Sri. Never have prejudices, even the size of a speck of dust." This quote is Nur'aini's direct acknowledgment of Sri Ningsih's personality. This statement confirms that Sri is known as someone who doesn't easily fall into prejudice. Even those closest to her recognize that Sri always looks for the good in others.

11) Obey/Comply

Sri Ningsih's obedience is evident in her willingness to follow her parents' advice, fulfill her responsibilities, and adhere to societal rules. Sri's obedience stems not from coercion, but from an understanding that every trust and task must be carried out properly. This is evident in the following quote, "Sri will always remember my father's advice. Sri will be an obedient and compliant child." This quote indicates Sri's growing awareness of making obedience one of her life's principles. She not only remembers her father's advice but is also committed to implementing it in various aspects of her life.

The Culture of the Female Students of the Hikmatussyarief Islamic Boarding School (NWDI) is Salute and Relevant to the Values of Islamic Education in the Character of Sri Ningsih

Based on interviews and observations, the culture and practices implemented at the Hikmatussyarief NWDI Salut Islamic Boarding School are relevant to the Islamic educational values reflected in the character of Sri Ningsih in the novel "About You." This relevance is evident in the instillation of faith, worship, and morals through the practice of worship,

learning activities, and social interactions that shape the character of the female students in their daily lives.

a. Faith Values

1) Faith

Based on interviews, documentation, and observations, it is clear that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the instilling of faith through the practice of worship, religious activities, and ongoing guidance provided by the instructors/ustadzah. These practices serve as the foundation for developing female students who have faith in Allah SWT and are able to use religious values as guidelines in their daily lives.

2) Trust

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of tawakal through the habit of trying their best, always praying, and accepting every result with full faith in Allah SWT. This habit is part of the process of forming the faith of female students so that they have an optimistic attitude, do not give up easily, and always depend on Allah in every situation.

b. Worship Values

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of worship through the habit of consistently carrying out obligatory and recommended worship, participating in religious activities according to schedule, and making worship an inseparable part of daily life. This habit is one of the Islamic boarding school's efforts to shape the personality of female students who are devout in worship and have discipline in practicing religious teachings.

c. Moral Values

1) Patience

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of patience through the habit of carrying out all Islamic boarding school activities diligently, continuing to try to face various difficulties without easily complaining or giving up, and always patiently following the rules that exist in the boarding school. This habit is one of the efforts of the Islamic boarding school in shaping the morals of female students so that they have a patient attitude in living their daily lives.

2) Discipline

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of discipline through the habit of following activity schedules, obeying the boarding school's rules and regulations, and carrying out daily evaluations on an ongoing basis. This habit is one of the boarding school's efforts to shape the morals of female students

so that they have a disciplined attitude in carrying out their daily obligations .

3) Persistence/Hard work

Based on interviews, documentation, and observations, it is clear that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of persistence through the habit of continuously striving to understand the material, repeating lessons and memorizing, and actively asking questions when experiencing difficulties. This habit is one of the Islamic boarding school's efforts to shape the character of female students, encouraging them to have an unyielding spirit in pursuing knowledge.

4) Be honest

Based on interviews and observations, it is clear that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of honesty, fostering the habit of taking exams based on one's own abilities, refraining from cheating, and upholding honesty throughout the learning process. This habituation is one of the Islamic boarding school's efforts to shape the morals of female students, encouraging them to have integrity and be responsible for the results of their efforts.

5) Contentment

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of qana'ah through the habit of living simply, accepting available facilities with gratitude, not being excessive in fulfilling personal needs, and feeling sufficient with what they have. This habit is one of the efforts of the Islamic boarding school in shaping the character of female students so that they always have an attitude of qana'ah or not being extravagant in their daily lives.

6) Caring and Affection

Based on the results of interviews and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the values of compassion (rahmah) and care through the habit of paying attention to each other, reminding each other, helping each other when a friend is sick or experiencing learning difficulties, and treating fellow female students as siblings. This habit is one of the Islamic boarding school's efforts in shaping the morals of female students so that they have a sense of compassion, empathy, and care for others in their daily lives.

7) Forgiving

Based on the results of interviews and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of forgiveness through the habit of resolving disputes peacefully, conducting tabayun, apologizing to each other, and rebuilding good relationships, including through the habit of writing letters of apology to friends concerned. This habit is one of the efforts of the Islamic boarding school in shaping the morals of female students so that they have a big soul to forgive, maintain Islamic brotherhood, and create a harmonious life in the Islamic boarding school environment.

8) Generous

Based on the interview results, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of generosity through the habit of sharing food and sustenance with friends in the boarding school environment. This habit is one of the boarding school's efforts to shape the morals of female students so that they have an attitude of sharing, not being stingy, and strengthening a sense of brotherhood and togetherness among fellow students.

9) Have a positive opinion

Based on the results of interviews and documentation, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of husnuzan through the habit of thinking well of others, not rushing to judge the behavior of friends, and trying to understand the circumstances of others before drawing conclusions. This habit is one of the efforts of the Islamic boarding school in shaping the morals of female students so that they have an attitude of mutual trust, maintain Islamic brotherhood, and avoid negative prejudice in everyday life.

10) Obey/Comply

Based on the results of interviews, documentation, and observations, it can be seen that the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School reflects the value of obedience/compliance through the habit of obeying the rules, following all activities according to schedule, carrying out directions from the supervisor/ustadzah, and receiving guidance if they commit violations. This habituation is one of the efforts of the Islamic boarding school in shaping the morals of female students so that they have an attitude of obedience to the applicable rules and are responsible in carrying out every obligation.

Discussion

The Relevance of Islamic Educational Values in the Character of Sri Ningsih in the Novel "About You" by Tere Liye to the Culture of Female Santri at the Hikmatussyarief Islamic Boarding School

1. Faith Values

Technically, aqidah can be defined as faith, belief, and conviction. This belief or trust develops in the heart, so that aqidah is a deep conviction in a person's heart. The function of aqidah itself is to provide direction and uphold the divine foundation that exists in humans from birth, provide inner peace and happiness, and provide clear guidelines for life (Abrori et al., 2024). In this case, the values of aqidah are the main foundation that shapes Sri Ningsih's character in the novel "About You" by Tere Liye and also in the habits of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. These values of aqidah are seen through strong belief and submission before Allah SWT.

a. Faith

Etymologically, the word "faith" means "justification from within the heart." Faith can be identified as justification from the heart, statements from the mouth, and actions from the limbs (Sholiha & Al Azimi, 2024). The results of the study indicate that Sri Ningsih's character,

which reflects the value of faith, is relevant to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. Sri builds faith through personal awareness that grows from life experiences and various trials she faces, while female students build faith through a process of education, habituation, and guidance carried out regularly and orderly by the Islamic boarding school. Although the formation process is different, both have the same goal, namely to shape a person who makes Allah SWT the center of life and makes Islamic teachings a guideline in every action. This relevance shows that the value of faith is the main foundation in character formation in Islamic education, both reflected in the character of Sri Ningsih and in the culture of the lives of female students at the Islamic boarding school.

b. Trust

Tawakal is one of the important characteristics for people who have a faith (Al-Qajthani, 2019). Based on the results of the study, the value of tawakal demonstrated through Sri Ningsih's character is not only part of her life journey, but also reflects the application of Islamic educational values in real life, because it shows the similarity of values between Sri Ningsih's character and the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. Sri demonstrates tawakal when accepting various provisions of Allah after making maximum efforts in her life. Meanwhile, female students are educated to have a similar attitude through the habit of studying diligently, increasing prayer, and accepting results with sincerity. This similarity shows that tawakal is not only interpreted as a religious concept, but is actualized in real daily behavior. In other words, both see effort as a human obligation and submission of results as a form of faith in Allah SWT. This value is an important aspect in Islamic education because it can shape individuals who are optimistic, resilient, and fully believe in the provisions of Allah SWT.

2. Value of Worship

The value of worship serves as a benchmark for someone in actualizing actions based on devotion to Allah SWT (Asbar & Setiawan, 2022). Based on the research results, Sri Ningsih's character, which always maintains worship and the culture of habitual worship at the Hikmatussyarief NWDI Salut Islamic Boarding School, reflects the application of Islamic educational values aimed at developing individuals who are faithful, pious, and have noble morals.

3. Moral Values

Morals is an Arabic term, the plural of "khuluq," meaning nature or character (Kadir & Sabolah, 2022). Moral development aims to direct the positive potential within each individual to align with their nature. Furthermore, it also aims to reduce negative traits (Swandi, 2024).

a. Patience

Sri Ningsih's patient character is closely related to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. Based on research results at the boarding school, female students are taught to be patient in following the boarding school rules, participating in all established activities, accepting guidance and advice from the

supervisor/ustadzah, and facing various challenges in dormitory life. In the boarding school environment, differences in character between female students and various existing limitations are part of the learning process to train patience, self-control, and maturity in behavior. This habituation aims to enable female students to face every problem calmly, not easily provoked by emotions, and maintain good relationships with others. Sri Ningsih's patient character is closely relevant to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School.

b. Discipline

In the Islamic context, discipline is a form of obedience to Allah SWT and responsibility for the time mandate given (Maswati et al., 2026). The results of the study indicate that Sri Ningsih's character, which illustrates the value of discipline, has a strong relationship with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. Sri's discipline through responsibility, perseverance, and consistency in fulfilling obligations is in line with the discipline development system at the Islamic boarding school which prioritizes the habit of following activity schedules, obeying regulations, and carrying out every activity in an orderly and responsible manner. This relationship shows that discipline is one of the most fundamental moral values in Islamic education because it is able to shape individuals who are responsible, orderly, and consistent in carrying out obligations to Allah SWT and fellow human beings.

c. Persistence/Hard Work

Hard work can be understood as relentless, persistent, and responsible effort to achieve predetermined goals (Siregar, 2020). The results of the study indicate that Sri Ningsih's character, which reflects the value of hard work, is closely related to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The hard work demonstrated by Sri through perseverance, fighting spirit, and resilience in facing various challenges is in line with the guidance provided at the Islamic boarding school through the habit of studying seriously, actively seeking solutions when facing difficulties, and not easily giving up in pursuing knowledge. This relationship shows that hard work is one of the most important moral values in Islamic education because it is able to shape individuals who are resilient, responsible, and consistent in their efforts to achieve success that is blessed by Allah SWT.

d. Honest

According to the Great Dictionary of the Indonesian Language, the meaning of honesty refers to a sincere attitude of heart, not cheating, and its value grows from sincerity. Based on the results of the study, Sri Ningsih's character that reflects the value of honesty has a strong relationship with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The honesty demonstrated by Sri through the attitude of speaking honestly, being responsible, and daring to accept the results of each of her actions is in line with the honesty development implemented in the Islamic boarding school through the habit of doing exams alone, admitting mistakes sincerely, and complying with existing regulations. This

relationship shows that the value of honesty is one of the moral values that is very meaningful in Islamic education because it is able to create individuals who are trustworthy, have integrity, and can be relied upon in social life.

e. Contentment

Qana'ah means accepting the provisions of Allah SWT without complaint, feeling satisfied, and full of pleasure towards His decisions, and continuing to strive to the limit of one's ability (Sugita, 2023). Based on the results of the study, Sri Ningsih's character, which reflects the value of qana'ah, is closely related to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The attitude of qana'ah shown by Sri through a simple lifestyle, gratitude, and acceptance of Allah's provisions is in line with the guidance applied in the Islamic boarding school through simple living habits, wise use of existing facilities, and accustoming female students to feel content with what they have. This relevance shows that qana'ah is one of the most significant moral values in Islamic education because it is able to shape individuals who are grateful, humble, simple, and not trapped in worldly luxuries.

f. Affection & Care

Compassion is the foundation of kinship and friendship relationships built on the foundation of love and affection in everyday life (Suratman, 2023). The results of the study indicate that Sri Ningsih's character, which reflects the values of compassion (rahmah) and caring, is highly relevant to the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The compassion and caring shown by Sri through helpful behavior, paying attention to the condition of others, and treating others with gentleness are in line with the pattern of development implemented in the Islamic boarding school through the habit of helping each other, reminding each other, visiting sick friends, and treating fellow female students as siblings. This relevance indicates that the values of rahmah and caring are crucial elements in Islamic education to shape individuals with noble character, empathy, and can create a harmonious life in society.

g. Generous

Generosity is a noble trait that can be acquired in two ways. First, it can be acquired through instinctive possessiveness. Second, it can be achieved through practice, habit, and experience (Hakim & Sitorus, 2023). The results of this study indicate that Sri Ningsih's character, which reflects a generous attitude, has a significant relationship with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. Sri's generosity aligns with the culture of sharing implemented at the Islamic boarding school through the habit of sharing food and sustenance with fellow female students. This relationship demonstrates that the value of generosity is an important morality in Islamic education that can shape individuals who are sincere, care for others, and make sharing an integral part of daily activities.

h. Forgiving

Forgiveness is an important element in the formation of good morals, because it can produce individuals with broad hearts, the ability to control emotions, and maintain harmonious relationships with others. Based on the results of the study, Sri Ningsih's character, which represents forgiveness, has a close relationship with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The forgiveness demonstrated by Sri is in line with practices taught at the Islamic boarding school, such as peaceful problem solving, tabayun, mutual apologies, and maintaining brotherhood. This relationship shows that forgiveness is one of the essential moral values in Islamic education, because it can shape individuals who are open-minded, maintain unity, and create a harmonious life in society.

i. Have a positive opinion

Having good intentions is a mental attitude and perspective that allows someone to see things in a positive way or from a positive perspective. The results of this study indicate that Sri Ningsih's character, which displays an attitude of husnudzan (goodwill) has a strong connection with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The attitude of good intentions demonstrated by Sri is in line with the customs implemented in the Islamic boarding school through the practice of tabayun (reconciliation), mutual respect, and not arbitrarily judging others' mistakes without strong evidence. This connection indicates that husnudzan is one of the important moral values in Islamic education because it has the ability to shape wise individuals, maintain friendships, and create peaceful and harmonious social interactions.

j. Obedient/Compliant

According to the Indonesian Dictionary, obedience is an attitude of always being loyal and obedient to orders or rules or norms, and demonstrating discipline. Meanwhile, obedience can refer to someone who shows loyalty and compliance with applicable norms. Based on the results of the study, Sri Ningsih's character, which reflects an obedient attitude, has a strong relationship with the culture of female students at the Hikmatussyarief NWDI Salut Islamic Boarding School. The obedience demonstrated by Sri is in line with the customs applied at the Islamic boarding school through adherence to rules, implementation of all scheduled activities, respect for teachers, and responsibility in carrying out each obligation. This relationship confirms that obedience is one of the most important moral values in Islamic education because it can shape individuals who are disciplined, responsible, and committed to practicing Islamic teachings in their daily lives.

CONCLUSION

Based on the analysis of Tere Liye's novel *Tentang Kamu* and the results of research at the Hikmatussyarif NWDI Salut Islamic Boarding School, a strong relevance was found between the character of Sri Ningsih and the culture of female students in the Islamic boarding school environment. This relevance is reflected in the similarity of Islamic educational values embodied through the character of the character and the culture of habits applied in the daily

lives of female students. In the aspect of faith, Sri Ningsih is described as having a strong faith and an attitude of tawakkul (relief) in facing various life tests. These values are in line with the culture of Islamic boarding schools that foster the faith of female students through the habit of worship, religious learning, and instilling an attitude of surrender to Allah SWT after making optimal efforts. In the aspect of worship, Sri Ningsih always maintains obedience to Allah SWT consistently. This value is relevant to the culture of Islamic boarding schools that accustom female students to carry out obligatory and sunnah worship consistently through scheduled activities, so that worship becomes an integral part of everyday life. In terms of morals, Sri Ningsih displays various noble characters, such as discipline, patience, honesty, hard work, contentment, compassion, forgiveness, generosity, obedience, and positive self-esteem. These values are also implemented in the culture of female students through the habit of obeying rules, respecting teachers, helping each other, living simply, resolving conflicts through mutual forgiveness, and building harmonious social relationships. Overall, Sri Ningsih's character and the culture of female students have the same goal, namely to shape Muslim individuals who are faithful, devout, and have good morals, although the process of formation takes place through different media. These findings indicate that literary works, especially novels, can be an effective medium in internalizing Islamic educational values and supporting the formation of students' character contextually.

REFERENCES

- Abrori, I., et al. (2024). *Islamic Religious Education Building Independent Character* (1st ed.). East Java: Najaha.
- Ahmad, B., & Laha, MS (2020). Application of Field Studies in Improving Problem Analysis Skills (Case Study on Sociology Students of IISIP Yapis Biak). *Journal of Educational Reasoning*, 8 (1), 63-72.
- Al-Qahthani, SBM (2019). *White Book of Shaykh Abdul Qadir Al-Jailani*. Jakarta: Darul Falah.
- Asbar, AM, & Setiawan, A. (2022). The Values of Faith, Worship, Sharia, and Al-Dharuriyat Al-Sittah as the Normative Basis of Islamic Education. *Al-Gazali Journal of Islamic Education*, 1(1), 87-101.
- Hadipuro, W. (2023). *Techniques for Writing Theses, Dissertations, and Scientific Articles*. Yogyakarta: Andi Publisher.
- Hakim, AR, & Sitorus, NIK (2023). Cultivating a Generous Attitude in Students in the School Environment. *Ta'rim: Journal of Education and Early Childhood*, 4 (3), 183–189. <https://doi.org/10.59059/tarim.v4i3.226>
- Kadir, MA, & Sabolah, S. (2022). *Leadership and Organizational Behavior in Improving the Quality of Educational Management in Islamic Boarding Schools in the New Normal Era and 5.0–6.0 World (1st Edition)*. Bandung: Widina Bhakti Persada.
- Kriyantono, R. (2022). *Practical Techniques for Quantitative and Qualitative Communication Research (10th Edition)*. Jakarta: Kencana.
- Madum, M., et al. (2025) *Research Methodology*. Pekanbaru: CV Angkasa Media Literasi
- Ma'rifah, I. (2020). The Role of Literature in Building National Character (Islamic Education Perspective). *Titian: Journal of Humanities*, 4 (2), 172-188.
- Maswati, M., et al. (2026). *Early Childhood Education from an Islamic Perspective* (1st ed.).

- Yogyakarta: Karya Bakti Makmur (KBM) Indonesia.
- Pramono, JS (2025). Smart Steps to Compiling Qualitative Research Reports: Theory and Practice (1st Edition). Central Kalimantan: Asadel Liamsindo Teknologi.
- Qomaruddin, Q and Sa'diyah, H. (2024). Theoretical Study of Data Analysis Techniques in Qualitative Research: The Perspective of Spradley, Miles and Huberman". *Journal of Management, Accounting and Administration*, 2 (1), 79.
- Rachman, HA (2025). Principles of Qualitative Research (1st Edition). West Java: PT. RajaGrafindo Persada-Rajawali Pers.
- Septianti, I., Habibi Muhammad, D., & Susandi, A. (2021). Islamic Educational Values in the Qur'an and Hadith. *FALASIFA: Journal of Islamic Studies*, 12 (2), 23-32. <https://doi.org/10.36835/falasifa.v12i02.551>
- Sholiha, A., & Al Azimi, Z. (2024). Education of Faith in Allah from the Perspective of the Qur'an. *Islamadina: Journal of Islamic Thought*, 25 (1), 86-99. <https://doi.org/10.30595/islamadina.v0i0.16872>
- Siregar, AS (2020). Selected Friday Sermons in the Millennial Era. West Java: Guepedia
- Sugita, S. (2023). Independent Learning of Aqidah and Akhlak for Grade VIII SMP/MTs Odd Semester (Cet.I). NTB: Indonesian Center for Education Development and Research.
- Sukirman, S. (2021). Literary Works as Character Education Media for Students. *Jurnal Konsepsi*, 10 (1), 17-27.
- Suratman, E. (2023). Love Above Religion (Implementing the Teachings of Love in the Midst of Diversity) (1st Edition). Yogyakarta: Phoenix Publisher.
- Swandi, C. (2024). Moral Development Through Religious Education: Teacher Professionalism Welcoming Students' Future (1st Edition). West Java: CV. Adanu Abimata.
- PP Hikmatussyarief Team. (2017). Daily Guidelines for Students & Students I: Hikmatussyarief Islamic Boarding School. NTB: Hikmatussyarief Islamic Boarding School Foundation Publishing & Publication Center.
- Ulfah, AK, et al. (2022). Various research data analysis: Literature, Research and Development. Madura: IAIN Madura Press.
- Wada, FH, et al. (2024). Textbook of Research Methodology (1st Edition). Jambi: PT. Sonpedia Publishing Indonesia.
- Waruwu, M. (2024). Qualitative Research Approach: Concept, Procedure, Advantages and Role in Education. *Journal of Educational Research and Evaluation*, 5 (2), 200.