

**Research Article**

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Religious Character Values in the Novel Promise by Tere Liye and Its Relevance to Islamic Religious Education and Ethics Materials in Senior High School**Ilma Fadhilatul Kusna; Endah Kusumaningrum***

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Corresponding email: kusumanngrumee@uinsaizu.ac.idDOI: <https://doi.org/10.24090/isj.v3i2.10030>**Abstract**

The issue of character degradation of the younger generation is increasing. Efforts are needed to shape the character of this generation, one of which is by instilling religious character. The implementation can be through Islamic religious education and ethics as well as reading literary works such as the novel Janji by Tere Liye. This study aims to describe the religious characters in the novel Janji by Tere Liye and analyse the relevance of religious characters contained in the novel Janji by Tere Liye with Islamic religious education and ethics materials in high school. This research was conducted using library research method and descriptive qualitative type. The results found in this study, the novel Janji by Tere Liye contains religious character values, namely 1) The value of worship which includes establishing prayer, the intention to go on pilgrimage, and prayer. 2) The value of ruhul jihad which includes teachers educating their students and employees towards their work. 3) Moral and disciplinary values which include gratitude, repentance, honesty, not gossiping, tolerance, helping, and generosity. 4) Exemplary values which include employees towards their bosses, citizens towards the community, and among friends. 5) The value of trust which includes fulfilling duties and delivering messages, and the value of sincerity which includes letting go and accepting fate. The five values contained in the novel Janji have relevance to Islamic Religious Education and Cultivation materials in high school.

Keywords: *religious character; novel janji by tere liye; islamic religious education; cultivation materials in high school*

INTRODUCTION

In the current era, character degradation issues are prevalent in society, not least in educational institutions. Cases such as bullying and sexual harassment are still an ongoing problem. Recently, one example of a case that surfaced was the bullying committed by a junior high school student in Cilacap against his friend (Fizria, 2023). This means that character education in schools is still not successful in shaping the good character of students, especially in adolescents who are experiencing a process of self-discovery.

Educational institutions at the junior and senior high school levels must try to prepare so that the output of their learning activities has an impact on good character because education is a line that is considered as a place to shape human character, although in reality character is formed by many factors, not only education, and there is no guarantee that education always produces the best product (Tsauri, 2015). Some of the causes of the moral decline of Indonesian children are indicated because moral education is not running properly, there is no guidance for children, and there is a lack of religious spirit. Meanwhile, community religiosity can actually be a solution to overcome the character degradation that occurs, if people have a religion and believe in the religion then they have a reference in determining good and bad things. Religious character is closely related to Islamic religious education, because one of the main goals of both is to form a better person and can benefit others.

In shaping the religious character, one of the ways that can be done is literary works. This is because literature discusses a lot about human life related to the formation of human character, such as in the novel *Janji* by Tere Liye in which there are many values related to learning religious values. The story built in the novel is a reflection of the real world, which may have happened to the readers, or the readers want to achieve something like the story in the novel so that the novel is considered to expand the experience, knowledge, and increase the creativity of readers. Through the values contained in each different story, novels provide a separate motivation for readers through the characters described by the author, therefore novels can be used as a medium in shaping religious character.

Tere Liye is one of the Indonesian novelists who is loved by readers, especially teenagers and adults, because his novels have characteristics that are close to realistic life. The novel *Janji* is one of the bestsellers on the market. This novel by Tere Liye tells the story of three students who often misbehave in the boarding school, who are then punished to find the whereabouts of students who have been expelled by the character Buya. In the search process, there are many fragments that illustrate the form of religiosity of the characters in the novel. This makes researchers interested in conducting further studies on the religious characters contained in the novel *Janji* by Tere Liye. From the fragments in the novel *Janji* by Tere Liye that reflect this religious character, the researcher

tries to find its relevance to the material of Islamic religious education and manners (PAIBP) at the senior high school (SMA) level.

RESEARCH METHODS

The type of research used in this research is library research and a qualitative approach. The method used by researchers in this research is library research. Primary data in this study was obtained directly from the object of research, namely the novel *Janji* by Tere Liye published in July 2021. The secondary data used in this research are books, journals, documents or other data deemed relevant to the theme of this research. The data collection technique used is the documentation technique. The data *analysis* technique used is the *content* analysis method.

DISCUSSION

A novel is a new form of prose that describes some of the most important, most interesting, and conflicted lives of its main characters. The conflict or struggle of the soul that occurs results in a change in the fate of the actor (Widayati, 2020). In another sense, a novel is a literary work in the form of prose and is presented in a fictional story that has intrinsic and extrinsic elements. Novels usually tell about human life in interacting with the environment and others and try to describe the reality of life through the stories contained therein (Risdi, 2019). One of the values that massively appears in the novel *Janji* by Tere Liye is religious character value.

Religious character is an appreciation of the teachings of the religion he adheres to and has been attached to a person and gives rise to attitudes or behaviours that are formed from the internalisation of various policies based on religious teachings in everyday life, both in attitude, speech, and in action that can distinguish it from the character of others (Su'adah, 2021). According to Prasetya, et al. (2021) stated that religious character includes: the value of worship, *ruhul jihad*, morals and discipline, exemplary, and trustworthiness and sincerity.

In essence, worship is a form of submission of a servant to Allah SWT. which is done correctly and according to Islamic law. Worship is an obligation for every follower of Islam and cannot be separated from the aspect of faith, because worship is a manifestation of that faith (Asbar and Setiyawan, 2022). It is further explained that worship is basically divided into two types: *First*, 'am worship, which is all actions performed by every Muslim based on the intention of Allah SWT. *Second*, typical worship is an act performed by every Muslim based on the commands of Allah and His Messenger. Examples of this worship are the pillars of Islam, including: saying the two sentences of the creed, establishing prayer, fasting, paying zakat, making the pilgrimage to the Temple.

The form of worship value in the novel *Janji* includes establishing prayer which is found in the following fragment on page 40 "*Mereka bertiga berjongkok di teras masjid kampung. Habis shalat. Senakal-nakalnya mereka, mereka tetap salat juga-meski dijama'*

qashar, ekstra ngebut pula". Another form of worship is the intention to go on Hajj, which is found in the following fragment on page 367 "*Dia sejatinya berencana, setelah dari rumah yatim hendak ke loket bank, menyetor seluruh ONH (Ongkos naik haji), karena namanya sudah terdaftar*". Another form represents the value of worship in the form of prayer found in the following fragment on page 267 "*Saat shalat, Hasan bersimpuh, mencium marmer masjid, menyerahkan segala urusannya kepada penguasa bumi dan langit*".

The second aspect of religious character is *ruhul jihad*. *Ruhul jihad* is a soul that encourages humans to try their hardest and be serious in channelling all their potential and strength, whether by using their tongue, property, soul and others in the way of Allah (Wahid and Riyani, 2021). The specific purpose of carrying out this *ruhul jihad* is the relationship between humans and God, humans and other humans, and humans and the surrounding nature. One form of this *ruhul jihad* is when fighting laziness to learn so as not to be stupid (Umro, 2018).

The form of the value of *ruhul jihad* in the novel Janji includes a fragment contained in the following 22nd page //"*Itulah alasan kalian melakukan semua kenakalan itu. Kalian ingin dikeluarkan dari sekolah ini!*" Buya berseru. "*Tapi tidak, nak. Jangan harap. Selama aku ada di sekolah ini, tidak ada murid yang dikeluarkan. Aku tidak akan berputus asa menghadapi kelakuan kalian*"// and in the fragment on page 113 "*Bahar masih bekerja membersihkan selokan. Proyek itu berlangsung selama musim penghujan. Dan pagi itu, setiba di jalan kota tersebut, dia mendapat kabar baik. Bahar naik pangkat. Jadi mandor. Sebulan terakhir dia memang bekerja dengan baik. Tidak banyak omong, membersihkan parit sungguh-sungguh, tidak akan pindah ke titik lain sebelum benar-benar bersih*".

The next aspect of religious character is morals and discipline. The word morals is the plural form of *khuluq* which means temperament, character, shyness, and customs. Morals are the state of the human soul that causes actions without prior thought and consideration and is applied in everyday life. In other words, morals are the cerman of a person's soul, if his morals are good then his soul is also good, and vice versa, if his morals are bad then his soul is also bad.

The praiseworthy human morals consist of 4 kinds, namely: (1) Manners towards Allah, such as monotheism, fearing Allah, worshipping Allah, being kind to Allah, *dhikrullah*, and tawakakal; (2) Manners towards oneself, such as patience, gratitude, fulfilling trust, being true and honest, keeping promises and maintaining personal purity; (3) Manners towards family, such as filial piety towards parents and kindness to siblings; (4) Manners towards others, such as doing good.

Discipline takes shape in human habits when carrying out routine worship every day. All religions teach a practice that is done as a routine by its adherents which is used as a

means to connect with God. The value of discipline exists in a person when they are able to carry out worship on time.

The forms of moral values in the novel *Janji* by Tere Liye include morals towards Allah Swt. in the form of repentance and gratitude. The representation of the value of repentance is found in the fragment on page 418 below:

"Wahai Tuhan, aku sungguh menyesal. Aku memang orang yang zalim. Aku telah menyalah-nyalah begitu banyak hidupku. Aku membantah Nenek, melawan Buya, aku mabuk-mabukan, aku membuat Gumilang terbakar. Bahkan setelah semua keburukan itu, Engkau tetap mengirimkan Delima untukku. Lantas apa balasanku, rasa terima kasihku atas anugerah terbaik itu? Aku marah saat Engkau mengambilnya lagi. Padahal, bukankah cukup mengingat senyum rupawan istriku saat kami menikah, itu bisa menebus semua rasa sakit apa pun? Wahai Tuhan, aku sungguh zalim. Aku lari dari kasih sayang- Mu. Jangankan bersyukur, aku justru berprasangka buruk, berteriak marah. Sungguh, jika Engkau masih memberikan kesempatan, terimalah tobatku.

The representation of the value of gratitude is contained in the following fragment on page 104: *"Seharusnya kau tidak tidur seperti gelandangan, kawan. Aku saja yang buta bisa punya uang untuk menyewa kontrakan, hidup normal seperti orang lain, bahkan bisa mengirimkan uang ke kampung untuk keluargaku. Apalagi kau yang sehat walafiat, dengan tubuh dan pancaindera lengkap. Sepanjang kau mau menyisihkan uang dari pekerjaan, bukan malah dihabiskan untuk mabuk.*

Another form of moral values in the novel *Janji* by Tere Liye is morals towards oneself in the form of honesty and not gossiping. The representation of honest values is contained in the following fragment on page 388:

"Bos mentap Bahar, tersenyum lebar. Satu, dia tersenyum karena melihat emas itu. Dua, lihatlah penambang satu ini, dia menyerahkan temuan emas itu. Penambang lain jika menemukan emas sebesar itu akan memilih diam-diam mengantonginya, lantas minggat dari tambang, tidak pernah kembali. Penambang ini jujur. Padahal dia bekerja sendirian, tidak akan ada yang melihatnya, mendapatkan emas itu."

The representation of the value of not gossiping is found in the following fragment on page 310: *"Abang tahu tidak, kenapa Delima bercerai?"// Bahar menggeleng.// "Dia bercerai karena—"// "Tutup mulutmu, Hib. Aku tidak akan membiarkan siapa pun bergunjing di bawah atap toko ini."//*

Another form of moral values in the novel *Janji* by Tere Liye is morals towards others in the form of helping, tolerance, and generosity. The fragment that shows the aspect of helping is the following excerpt on page 103 *"Malam itu hujan deras kembali turun. Kontrakan itu kembali bocor. Bahar yang baru pulang dari pasar induk, melihat ibu-ibu hamil itu kesusahan bersama anak SD nya, diam-diam memutuskan membantu. Tidak*

bilang-bilang, dia memanjat atap kontrakan dari belakang, lantas memperbaiki bocornya, mengganti seng yang rusak dengan seng lain.."

The fragment that shows the tolerance aspect is the following excerpt on page 83: "*Aku mau ke dapur, hendak memastikan pembantu lain telah siap bekerja. Maaf menghentikan ibadah kalian. Kalian bisa menyelesaikan wudhu, sebentar lagi adzan.."*

The fragment that shows the generous aspect is the following extract on page 460: *Bertahun-tahun kemudian, rumah makan itu semakin terkenal dengan pemiliknya yang murah hati bersedekah. Tidak hanya peminta-minta, pengamen, pekerja kasar, bahkan aku juga termasuk yang makan gratis di sana."* Pak Sueb tersenyum.

The value of discipline is found in the following fragment on page 3664 "*Baru bangun saat adzan sudah berkumandang. Refleks. Mereka membuka mata masing-masing, beranjak ke kamar mandi, wudhu, shalat"*

The next form of moral value in the novel *Janji* by Tere Liye is morals towards the environment which is shown in the fragment on page 460 below: "*Begitulah, nak. Dia mengusulkan dalam pertemuan warga, agar penduduk menata ulang semuanya. Toko-toko, bangunan direnovasi, dicat ulang dengan baik. Jalan diaspal, taman bunga dibuat. Bangku-bangku panjang diletakkan. Lampu-lampu hias disusun. Ujung ke ujung jalan ini, semua dipermak."*

The next aspect of religious character is exemplary value. This value is one of the most influential and proven successful forms of instilling religious character values. An example is something that is worthy of emulation and good to be modelled. Examples of examples that can be accepted easily when done by the closest people, such as parents being a good example for their children, teachers for their students, and kyai for their students or people (Muhammad and Musyafa, 2022).

The concept of exemplary is an important method in shaping human character, this can be done by getting used to and modelling behaviour in behaving, speaking, thinking, and doing certain activities to form good habits that will form good character as well. In this case, not only teachers can be used as role models, but anyone can be used as a role model, for example in the closest scope, namely parents and a synergistic environment.

The exemplary method in education is one of the most convincing methods of success for the formation of the moral, spiritual, and social ethos aspects of students because psychologically students like to imitate and will feel guilty if they do not imitate those around them. One of the causes of the moral crisis is the lack of role models from educators in practising Islamic values.

In life, people need role models to develop their qualities and potential. It is the example that is able to inspire and encourage everyone to follow the path that someone

has made or surpass it. A good example not only affects the soul, but also the human heart (Mustofa, 2019).

The representation of this exemplary value is found in the following fragment on page 397: *Lagi-lagi Bahar tidak megambil bagiannya. Dia menyerahkan semuanya untuk biaya pengobatan bayi, balita, anak-anak, penduduk, serta penambang yang terkena dampak buruk dari merkuri dan tailing tambang raksasa. Bos yang menyaksikan keputusan Bahar juga tergerak hatinya, dia ikut memutuskan sebagian besar uang dari emas itu untuk membeli peralatan keselamatan kerja.*

The next aspect of religious character is the value of trust and sincerity. Etymologically, amanah means safe, serene and calm. In KBBI, amanah means a message entrusted to another person to be delivered, security and tranquility, and trust. In terminology, amanah can be interpreted as everything both material and non-material that is entrusted by the giver to the recipient to always be maintained and fulfilled as well as possible (Halim, et al., 2019).

There are three components in a trust: the giver, the receiver, and the trust itself. In the concept of leadership, trust can also be interpreted as responsibility. Examples of trust are not breaking promises, delivering messages according to their original content, and being able to keep secrets (Rahma and Baadila, 2023).

Meanwhile, the word ikhlas comes from the Arabic "*kholuso*" which means pure, clear, clean, pure from mixture and pollution. In terms, ikhlas is an effort to purify and purify the heart so that it only focuses on Allah and not because it wants to get benefits for oneself (Hidayah, et al., 2023).

According to Muhammad Abduh, ikhlas is sincere religion for Allah, by always facing Him, and not recognising His similarity with any creature and not with a special purpose such as avoiding disaster or gaining profit.

Ikhlas has its own level in the view of Sufism, there are 3 levels, namely: *First*, lay sincerity, which is in worshipping Allah still based on the feeling of fear of Allah's punishment and still expecting rewards. *Second*, ikhlas *khawas*, which is worshipping Allah because it is driven by the hope of becoming someone close to Allah. *Third*, ikhlas *khawas al-khawas*, which is worshipping Allah because it realises that everything belongs to Allah and only Allah is the true God.

A person can be said to have sincerity when doing something, he is always driven by the intention to worship Allah and the form of his actions can be accounted for according to sharia law. This is always realised either in the dimension of thought or action (Taufiqurrahman, 2019).

The representation of the value of trustworthiness is found in the following fragment on page 249: "*Aku hendak menitipkan pesan.*"//"*Eh? Sejak kapan kau titip pesan, Bahrin?*"

Hampir lima tahun kau tidak pernah dikunjungi siapa pun. Memangnya kau punya keluarga di luar sana?" Mansyur tertawa// "Lakukan saja, Mansyur. Jangan banyak bertanya."// "Untuk siapa ini?"// "temui bartender capjiki, bilang ke dia, serahkan kertas ini ke pengunjung yang selalu rajin datang ke sana sejak lima belas tahun lalu."// "Kenapa kau semakin aneh belakangan ini, Bahrn? Tapi terserah kau sajalah. Aku akan mengirim pesan ini."// Kertas itu tiba di tangan Bos Acong esok malamnya.

The representation of the value of ikhlas is contained in the following fragment on page 177 *"Lima menit, kepala Bahrn sudah botak. Tidak tersisa sehelai rambut. Yang ada malah bekas luka, darah mengalir. Kasar sekali sipir itu mencukur rambutnya. Bahrn tidak protes. Dia tetap diam. Sejak dia memutuskan menggantikan mas Puji, dia telah berjanji akan menjalani hukuman itu dengan sepenuh hati"*.

RELEVANCE OF RELIGIOUS CHARACTER VALUES IN TERE LIYE'S NOVEL *JANJI* TO ISLAMIC RELIGIOUS EDUCATION AND CULTIVATION MATERIALS IN SENIOR HIGH SCHOOLS

1. Value of Worship

- a. Class X material Chapter 2 on Understanding the Nature and Realising Belief with *Shu'abul* (branches) of Faith
- b. Class X Chapter 3 material on Establishing a Beneficial Life by Avoiding Extravagance, *Riya'*, *Sum'ah*, *Takabur*, and *Hasad*.
- c. Class X material Chapter 7 on the Essence of Loving Allah Swt., *Khauf*, *Raja'*,
d. and *Trust* in Him
- e. Class X material Chapter 8 about Avoiding *Madzmumah* Behaviour and Practising *Mahmudah* Behaviour so that Life is Comfortable and Blessed.
- f. Class X material Chapter 9 on Applying *al-Kulliyatu al-Khamsah* in Daily Life
- g. Materials for class XI Chapter 6 on Obedient Behaviour, Competition in Goodness, and Work Ethic
- h. Class XII Chapter 1 material on the Spirit of Worship by Believing in the Last Day
- i. Class XII Chapter 5 material on Worshiping Allah Swt. as an Expression of Gratitude
- j. Class XII Chapter 6 material on Achieving Allah's Love with *Ihsan*

2. Value of Ruhul Jihad

- a. Materials for class X Chapter 1 on Achieving Success with Competition in Kindness and Work Ethic

- b. Materials for class XI Chapter 6 on Obedient Behaviour, Competition in Goodness, and Work Ethic
- c. Class XII Chapter 2 material on Believing in *Qada* and *Qadar* Generates the Spirit of Work

3. Moral and Discipline Values

- a. Materials for class X Chapter 1 on Achieving Success with Competition in Kindness and Work Ethic
- b. Class X material Chapter 2 on Understanding the Nature and Realising Belief with *Shu'abul* (Branches) of Faith
- c. Class X Chapter 3 material on Living a Life Full of Benefits by Avoiding Spending, *Riya'*, *Sum'ah*, *Takabbur*, and *Hasad*
- d. Materials for class X Chapter 4 on Insurance, Banks, Sharia Cooperatives for the People's Economy and Business that is *Maslahah*
- e. Class X material Chapter 7 on the Essence of Loving Allah Swt., *Khauf*, *Raja'*, and *Tawakal* to Him
- f. Grade XI Chapter 2 material on Dare to Live Honestly
- g. Materials for class XI Chapter 6 on Obedient Behaviour, Competition in Goodness, and Work Ethic
- h. Grade XI Chapter 7 material on the Messengers of the Beloved of Allah Swt.
- i. Grade XI Chapter 11 material on Tolerance as a Nation Unifying Tool
- j. Class XII Chapter 1 material on the Spirit of Worship by Believing in the Last Day
- k. Class XII Chapter 5 material on Worshiping Allah Swt. as an Expression of Gratitude
- l. Class XII Chapter 6 material on Achieving Allah's Love with *Ihsan*

4. Exemplary Value

- a. Class X Chapter 5 material on Modelling the Role of Ulama in Spreading Islam in Indonesia
- b. Class X material Chapter 10 about The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Methods by Wali Songo in Java)

5. Amanah and Ikhlas values

- a. Class X material Chapter 2 on Understanding the Nature and Realising Belief with *Shu'abul* (branches) of Faith

- b. Materials for class X Chapter 4 on Sharia Insurance, Banks, and Cooperatives for the People's Economy and Business that is Maslahah
- c. Grade XI Chapter 7 material on the Messengers of the Beloved of Allah Swt.
- d. Class X material Chapter 10 about The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Methods by Wali Songo in Java)

6. Amanah and Ikhlas values

- a. Class X material Chapter 2 on Understanding the Nature and Realising Belief with *Shu'abul* (branches) of Faith
- b. Materials for class X Chapter 4 on Sharia Insurance, Banks, and Cooperatives for the People's Economy and Business that is Maslahah
- c. Grade XI Chapter 7 material on the Messengers of the Beloved of Allah Swt.

CONCLUSION

There are 5 religious values contained in the novel *Janji* by Tere Liye. *First*, the value of worship which includes establishing prayer, the intention to go on pilgrimage, and prayer. *Second*, the value of *ruhul jihad* which includes teachers educating their students and employees towards their work. *Third*, the value of morals and discipline which includes gratitude, repentance, honesty, not gossiping, helping, tolerance, generosity, protecting the environment, and waking up on time. *Fourth*, the value of exemplary behaviour, which includes employees towards their bosses, among friends, and citizens towards the community. *Fifth*, the value of trust in the form of fulfilling tasks and delivering messages, while the value of sincerity in the form of letting go and accepting fate. The religious character values have relevance to Islamic Religious Education and Budi Pekerti materials in high school.

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