



## Examining Islamic Moral Values in Ruta Sepetys' *Salt to The Sea*

Khairiah Syahabuddin<sup>[1]</sup>,

Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan, UIN Ar-Raniry Banda Aceh

Email: [khairiah.syahabuddin@ar-raniry.ac.id](mailto:khairiah.syahabuddin@ar-raniry.ac.id) Tel.: +628126982942

ORCID <https://orcid.org/0000-0001-5367-3581>

Rita Hermida<sup>[2]</sup>,

Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan, UIN Ar-Raniry Banda Aceh

email: [rita.hermida@ar-raniry.ac.id](mailto:rita.hermida@ar-raniry.ac.id) Tel.: +6285260098595

ORCID ID: <https://orcid.org/0009-0007-8400-9748>

Nashriyah Nashriyah<sup>[3]</sup>,

Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan, UIN Ar-Raniry Banda Aceh

email: [nashriyah@ar-raniry.ac.id](mailto:nashriyah@ar-raniry.ac.id) Tel.: +6285296718319

ORCID <https://orcid.org/0000-0003-3921-9539>

Sa'i Sa'i<sup>[4]</sup>,

Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan, UIN Ar-Raniry Banda Aceh

email: [sai.malih@ar-raniry.ac.id](mailto:sai.malih@ar-raniry.ac.id) Tel.: +628126980626

ORCID <https://orcid.org/0009-0004-4855-1175>

Rena Angguntia<sup>[5]</sup>

Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan, UIN Ar-Raniry Banda Aceh

email: [angguntiarena6498@yahoo.com](mailto:angguntiarena6498@yahoo.com) Tel.: +6285262214448

ORCID <https://orcid.org/0009-0008-7266-8487>

### Corresponding Author :

Khairiah Syahabuddin ([khairiah.syahabuddin@ar-raniry.ac.id](mailto:khairiah.syahabuddin@ar-raniry.ac.id))

### ABSTRACT

Moral value has been presented in human life as long as civilisation existed. It gives guidance to its holders on what is right and what is wrong to do. Moral values have been inserted in literary works in order to help people understand their lives, and those can be used as guidelines or life perspectives when carrying out a behaviour or attitude. Novelists have intended to instil their moral values and beliefs in their novels, regardless of what their religions are. The purpose of this study was to identify Islamic moral values in Ruta Sepetys' novel *Salt to the Sea*. Using a qualitative content analysis method with the novel as the research subject, this study focuses on Islamic moral ideals expressed by the novel's main characters. The findings revealed eight Islamic moral values in *Salt to The Sea*: friendliness to family (hablumminannas), intelligence (fathanah), contentment (qana'ah), charity (as-sakha), tolerance (tasamuh), helpfulness (ta'awun), trustworthiness (amanah), and honesty (shiddiq).

**Keywords** *English Literature; Islamic Moral Values; Ruta Sepety; "Salt to The Sea" novel.*

DOI: <https://doi.org/10.36349/olijhe.2024.v01i02.008>

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### AUTHOR'S BIO



**SYAHABUDDIN, Khairiah, M.HSc.ESL., M.TESOL., PhD**, is a Senior Lecturer at the Department of English Language Education, Faculty of Education and Teacher Training, Ar -Raniry State Islamic University, Banda Aceh, Indonesia. She was one of the Australia Endeavour Scholarship awardees for a doctoral program at Edith Cowan University, Perth, Western Australia, focusing on bilingual education. She holds two Masters' degrees; one is from International Islamic University Malaysia (MHSc.ESL), and from University of Southern Queensland, Toowoomba (M.TESOL). Among her research interests are English Research in ELT, English Teaching Methodology, Literature in ESL, and English Course Design. She can be reached on [khairiah.syahabuddin@arraniry.ac.id](mailto:khairiah.syahabuddin@arraniry.ac.id).



**HERMIDA, Rita** is a lecturer at the Department of English Language Education, Faculty of Education and Teacher Training, Ar -Raniry State Islamic University, Banda Aceh, Indonesia. She has a B.A (ESL) in Indonesia and completed her Masters' degree from Graduate School of Syiah Kuala University, Banda Aceh, Indonesia, majoring in English Education (2010). Her research interests include classroom activities interaction practices, academic literacy, language pedagogy, and sociocultural theory. Some of her publications are: *Vocabulary Acquisition for Young Learners through Songs; Students' Perception on the Contribution of Literature in Reading and Writing Skills and Students' Strategies in Cultivating their Reading Habit*. Correspondence regarding this article can also be addressed directly to: [rita.hermida@arraniry.ac.id](mailto:rita.hermida@arraniry.ac.id)



**NASHRIYAH, Nashriyah**, is a Senior Lecturer at the Department of English Language Education, Faculty of Education and Teacher Training, Ar -Raniry State Islamic University, Banda Aceh, Indonesia. Nashriyah holds Ph.D. from Universitas Pendidikan Indonesia, Bandung, Indonesia, in General and Character Education (2018). She completed two Masters' degrees, one is from Leiden University, The Netherlands, majoring in Islamic Studies (1998), and the other one is from University of Liverpool, Liverpool, United Kingdom, majoring in Applied Linguistics (2009). Her research interests include English teaching, text books analysis, gender and child issues. Some of her publications are: *Addressing Gender Bias Issues in Elementary School EFL Textbooks: An Analysis of Grow with English; Gender Awareness and Beliefs of Pre - service English Language Teachers in Aceh and The Implementation of Problem - Based Learning Model to Improve Gender Awareness of Pre - Service English Teachers*. Correspondence regarding this article can also be addressed directly to: [nashriyah@arraniry.ac.id](mailto:nashriyah@arraniry.ac.id)



**Sa'i Sa'i**, is a Senior Lecturer in Social Pathology at The Department of Social Welfare, Da'wah and Communications Faculty, Ar-Raniry State Islamic University, Banda Aceh, Indonesia. His formal education: Doctorate Program at University Utara Malaysia in Social Works (in progress); Master Program at Ar-Raniry State Islamic University in Social Pathology; Graduate of Law Faculty, Syiah Kuala University Banda Aceh, Indonesia in Jurisprudence; Graduate of Da'wah Faculty, Ar-Raniry State Islamic University, Banda Aceh in Da'wah and Communications. He can be reached on [sai.malih@ar-raniry.ac.id](mailto:sai.malih@ar-raniry.ac.id)



**Rena Angguntia**, was born on April 06, 1998, in Paya Lembang, North Sumatra. She is a blogger and an elementary school teacher. She graduated from Ar Raniry State Islamic University, Banda Aceh. She wrote a poetry anthology book entitled *"Terbang Bersama Decen Assalam"* (GMB Indonesia, 2019). Her interests are literacy and education and she likes sharing information and experiences through writing platforms and social media.

## INTRODUCTION

A moral crisis has been experienced by the world for a long time on all fronts. Moral degradation or demoralisation, which is a process by which society gradually loses or weakens the moral and ethical systems that have traditionally prevailed (Vynoslavskaja et al., 2005; Redfern & Crawford, 2004; Tam, 2002), emanates from within a person, the nucleus family, extended family, society and countries/states. There has been such a moral degradation that seems so small that it involves many people. Why does moral degradation occur? Some experts believe that moral degradation is caused by many factors, one of which is the loss of shame and a lack of self-understanding of the boundaries of value towards other people. However, this erroneous understanding can be reduced and even eliminated in certain circumstances if a person can be given an understanding that his morals have so far been inappropriate based on the place where he lives, which has an impact on the surrounding community. Literary works, in the form of poetry, short stories, novels, dramas/plays, and movies/films, have been believed to have impacts on their readers in terms of moral values. Through novels, it is hoped that the moral messages contained in the writing or spoken by the characters will touch the heart of the reader (Raphael, 1983) until he/she realises the bad things he/she has done so he/she can fix them.

Moral values are the main important general beliefs which shape human relations in every civilisation on earth (Kaur, 2019), one of which is the teachings of Islam (Badi, 2020), Muhammad the Messenger (peace be upon him) was sent to this planet by Allah Ta'ala to ensure that he protected human morality (Elias, 2022). Islamic moral values have been found in many literary works, including novels. Islamic morality refers to the moral teachings contained in the holy sources, the Quran and the Hadith of the Prophet, where these two sources are the basis of life for every Muslim on earth. Many studies

have examined Islamic moral values in many literary works by Muslim authors, among which are Lalami (2015), Aboulela (2019), Hosseini (2007) and [El-Shirazy](#) (2004). However, there are not many studies on novels that contain Islamic morals written by non-Muslim writers, yet some are, such as a novel by Ruta Sapetys. This paper seeks to fill the gap by examining Islamic moral values portrayed within the novel *Salt to The Sea*, written by non-Muslim novelist **Ruta Sapetys**. It does so by examining what Islamic morals are found in statements from conversations conducted by major characters in the novel.

## LITERATURE REVIEW

### Novel

The novel is one genre of literature besides drama, prose, and poetry. It is a type of literary work that is written in narratives with messages. Mostly, a novel, as drama and poetry do, has a moral value besides knowledge and general information (Wardani & Purwati, 2019). It has elements that help build up the understanding of the story. There are themes, plot/storyline, characters, setting, and point of view (Azhari, 2017). The theme is the core of the story and the main idea of the story, such as friendship, sadness, happiness, anger, loneliness, and the like. The theme is presented from the point of view of the narrator of the novel three perspectives, namely: first-person using "I" or "We," third-person using "He," "She" or "It," and second-person using "You" and "Your" (Wiehardt, 2019). The theme is then explained by the character's attitudes and statements in conversation forms. A plot/storyline presents how a story starts, then proceeds to have some conflicts, which are resolved and ends with a resolution. Setting is an important element to give a story a place to happen. The culture, the community, and a surrounding where a story takes place give similarities to the imaginations of the readers so the readers can really feel and

understand the story to reach the maximal comprehension of the story of the novel, which in turn can maximise their understanding of the messages or moral values of the story. Those messages can be presented in many genres of novels, among them are horror, romance, comedy, history, and mystery (Nastiti, 2019). The genre of the novel gives different messages, contents, and feelings to the readers. Horror novel gives fear, fascination and revulsion contents with higher rates of torture and death to the readers (Malatesta, 2018). Romance novels are generally characterised as works of fiction with a central love narrative that is resolved in a way that is both emotionally fulfilling and hopeful. (Iqbal, 2014). Mystery novels often entail a crime to be solved (Dixon & Bortolussi, 2009). Comedy novels contain funny stories/situations conducted by funny characters for the sake of entertaining readers to laugh (Murray, 1989). Historical novels contain actual historical facts combined with fictional characters to let readers understand historical facts from different perspectives (Woerner, 2022). The sources may come from true stories/events, which are also known as non-fiction, or from non-true events, which are also called fiction.

### **Moral Values**

The term 'moral value' can be loosely taken from the words 'moral' and 'value.' 'Moral' is a standard judgment on good or bad actions (Pandansari, 2016). Morality has a number of purposes, among others are helping us achieve our objectives in ways that are acceptable to society, helping us settle conflicts of interest amicably, helping us cultivate specific types of good character, encouraging happiness among people, and helping society to survive (Pojman, 2000). 'Values' are principles and ideas that help in making a judgement of what is important, for example, power, reputation, responsibility, and honesty (Hunt & Vitell, 1986), as well as conventional (Utami & Arini, 2017). 'Moral value,' thus, means standards or principles

towards somebody's conduct or behaviour (Stanton, 1965). Moral principles are, therefore, very important and advantageous, and they can be used as beliefs or as guidelines for behaviour or attitude when carrying out a behaviour or attitude. The majority of people on the planet are, therefore, subject to standards of good and bad, which include an appreciation of the virtues and vices of human behaviour as determined by societal norms. Moral principles can be examined in novels by examining the actions of the characters, who are typically represented through their conversations, deeds, and thoughts (Sani, 2021). There have been types of moral values suggested by a number of experts. Kinnier is famous for his four types of moral values together with their sub-types that have been suggested by Kinnier et al. (2000). First is commitment to something greater than oneself. Its sub-types are (1) To acknowledge the presence of a Supreme Being, higher principle, transcendent purpose, or significance to one's life; (2) To pursue justice; and (3) To seek the truth. The second is self-respect, along with self-control, humility, and acceptance of one's own responsibilities. Three subtypes exist for this type: Respecting and taking care of oneself comes first; then comes acting in line with one's conscience and taking accountability for one's actions; finally, humility and abstaining from gluttony, greed, and other types of selfishness or self-centeredness. The fourth is kindness and consideration for others. This type's particular moral principles are: One must: (1) acknowledge the interconnectedness of all people; (2) serve humanity and be helpful to individuals; (3) be kind, courteous, compassionate, tolerant, and forgiving of others; and (4) refrain from causing harm to others. Taking care of the environment and other living things is the last category. Accordingly, Harris (quoted in Eripuddin & Rahayu, 2020) identified six categories of moral values: accountability, kindness, belief, tolerance, fairness, and honesty. According to Buzan (2003), there are eleven moral values: 1.

Bravery; 2. Humbleness; 3. Honesty; 4. Steadfastness; 5. Love and affection; 6. Sympathetic to others; 7. Cooperativeness; 8. Thankfulness; 9. Trustworthiness; 10. Sincerity; and 11. Kind-hearted.

### Islamic Moral Values

In Islam, moral values are derived from the Quran and Sunnah/Hadits (Hakim, 2012). The word 'moral' comes from the word '*khalaqa*,' which synonymously means to '*al-Sajayaa*' (habits), '*al-Tabaai*' (natures), '*al-Muruaat*' (behaviours), '*al-'Aadaat*' (customs), and '*al-Adyaan*' (religions and/or ways of life) (Darwis et al., 2019). 'Value' is associated with three components: (a) *akhlaq*, which refers to the duties and responsibilities set out in the *shari'ah* and in Islamic teaching generally. *Akhlaq* is associated with kindness to parents, kindness to relatives, orphans, the poor, neighbours, honesty, fulfilling a promise, and others (Bhutto et al., 2020). (b) *adab*, which refers to the manners associated with good breeding; and (c) the qualities from Prophet Muhammad, *shiddiq*, *amanah*, *tabligh*, *fathanah*, and *istiqamah* (Halstead, 2010). *Shiddiq* means honest in word and deed (Yani, 2021). The *shiddiq* indicators are honesty, truth, and justice. *Amanah* refers to trust or responsibility that must be carried out honestly (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; and Trustworthy, as in the Surah Al-Qashas verse 26. *Tabligh* is the ability to communicate and cooperate. That is the ability to convey Islamic teachings based on the Quran and the Sunnah (Rahman & Shah, 2015). *Fathanah* is a person's ability to be smart, clever, and knowledgeable (Setiawan, 2021). *Istiqamah* means persistent (Haron et al, 2020).

### Literary Writers' Intention to Teach Morals through Literature and Readers' Gain

The literary writer's ambition to instil moral principles originates from a deep understanding of literature's transformational potential. Writers think that by exploring ethical, aesthetic, cognitive, affective, social, historical, and existential qualities in literature, they can provide readers with useful insights and lessons. They believe that literature allows readers to step into the lives of characters experiencing their problems, successes, and moral quandaries (McGinley et al., 2021). This immersion in the literary world allows readers to acquire empathy, compassion, and a more comprehensive knowledge of the complexity of human nature (Zunshine, 2006; Gerrig, 1993). Literary writers attempt to influence readers to consider their own behaviours and choices by incorporating moral lessons into their fiction. They seek to instil in them the values of accountability, integrity, and ethical decision-making. Literature instruction can help pupils improve their linguistic ability and fluency, as well as their critical thinking skills (Dietrich & Ralph, 1995). Furthermore, studying literature allows kids to broaden their vocabulary and improve their creative thinking skills. Students can explore multiple points of view and gain insight into the complexities of human existence by reading literary writings. Furthermore, literature can serve as a forum for students to explore societal themes like empathy and justice. It allows individuals to reflect on their own views and ideals while also understanding the opinions of others. By incorporating literature into educational curricula, children are exposed to a variety of narratives and cultures, building a sense of belonging and international understanding (Grasso, 2016). Literature can help students extend their perspectives and

create a sense of global awareness. Teachers can encourage pupils to actively connect with literary texts, fostering a love of reading and a lifetime passion for literature. In this approach, the literary writer's ambition to communicate moral ideals extends beyond mere knowledge and skills.

## METHODS

In this study, content analysis was combined with a qualitative design. Ruta Sepetys's novel *Salt to the Sea* provided the study's primary data. Secondary data were gathered to help with the novel's comprehension. To supplement and complete the primary data sources, secondary data sources such as books, journals, and websites containing pertinent information were mentioned. The following content analysis steps were used in this investigation (Zhang & Wildemuth, 2009). The steps involved in data preparation are as follows: first, prepare the unit of analysis; second, create categories and a coding scheme; third, test the coding scheme on a sample of text; fourth, code all the text; fifth, check for coding consistency; sixth, make inferences from the coded data; and seventh, report the results.

## RESULTS AND DISCUSSION

The findings of the study showed that the "Salt to The Sea" novel by Ruta Sepety embraced eight Islamic values as the following:

### 1. Kindness to relatives

*(hablumminannas)*

A kindness of a reciprocal and inseparable good relationship which is encouraged to maintain among people (*hablumminannas*) (Sulaksono & Hasanah (2022).

The following were the sentences quoted from the novels that portrayed the Islamic moral value of *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). 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 recognise her" (p.295. line 6).*

The preceding quotations explain Florian's kindness toward Emilia. Florian was unable to leave Emilia alone after saving her from a Russian soldier because Emilia made him think about his own family. Florian's attitude of good deeds was an illustration of what Islam advised. According to Umar ibn al-Khattab, the 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 woman, then his emigration will be considered to be for what he emigrated for.*" (Al-Bukhari). Other examples were stated in the Holy Quran, such as the following: "*So whoever does a zarah's weight of good will see it.*" (Al-Zalzalah: 7) (Saheeh International, 1997). This verse taught us not to underestimate the good that everyone does. The Prophet Muhammad taught us to love one another, both siblings and fellow

Muslims. This was in accordance with the Hadith narrated by Nu'man bin Basyir, Prophet Muhammad, who said: *"You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, 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*)

Intelligence (*fathanah*) involves the ability to learn from past experiences and adapt to changing environments (Sternberg, 2012).

*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).*

*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).*

*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 describe Joana's character as being strongly determined regarding her studies. She knew when her medical skills could help people. Intelligence in Islam is intelligence in understanding about the hereafter, heaven and hell. Therefore, being knowledgeable is mandatory for every Muslim to prevent him/her from immoral acts. This was in line with Allah's command:

*"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).

Seeking knowledge was part of worship and was highly recommended in Islam. Al-Ghazali (as cited in Fajari, 2016) classified knowledge into two types, namely *fardhu 'ain* and *fardhu kifayah*. The knowledge that belonged to *fardhu 'ain* was a must for every Muslim, while the knowledge that belonged to *fardhu kifayah* was the obligation of the group (Khoirudin & Muslimah, 2021). The knowledge of *fardhu 'ain* is prayer, *zakat*, and fasting. In contrast, *fardhu kifayah* knowledge included learning Mathematics, Biology, Chemistry, Medicine, Agriculture and the like (Alid et al., 2022).

## 3. Contentment (*qana'ah*)

Contentment (*qana'ah*) is an inner attitude indicating pleasure and happiness with what is offered (Dakir et al., 2014).

*"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 described Joana as a person who always felt contentment. Eva was advised not to overdo an errand and to give some items she owned to the needy. *Qana'ah* is also referred to as a person who is content, satisfied, and thankful. Every Muslim is encouraged to always feel sufficient for everything that Allah has given. The nature of *qana'ah* taught a person to always be grateful and not complain about what Allah has given. A Hadith which was narrated by Abu Hurayrah reported that the Prophet Muhammad (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 seek more until the day he/she dies.

#### 4. Generosity (*as-sakha*)

Generosity (*as-sakha*) is the virtue of freely and abundantly providing good things to others (Mróz et al., 2024). The novel contains examples of this as the following:

*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 that Emilia was generous by sharing food with Florian, and Emilia did the same in return. Islam encourages people to sacrifice wealth, as mentioned in An-Nisa: 8: “*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). Being

generous protects a person from being greedy and makes him/her more sensitive to others.

#### 5. Tolerance (*tasamuh*)

Tolerance (*tasamuh*) means letting go or remaining open-minded (Nabila & Tamba, 2024). The novel shows some sentences regarding this as the following:

*“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).*

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

From the above quote, Florian showed that he was unselfish and prioritised women and children to get help. Florian's attitude taught the readers the need to take care of others. Islam teaches people to respect each other, to help regardless of one's background and to bring peace. The word of Allah, 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).*

*Tasamuh* creates an atmosphere of mutual respect and help. This strengthens relationships with one another, even though not biological brothers/sisters, regardless of ethnicity, nation, skin colour and the like. Abu Hamzah Anas bin Malik reported that the Prophet (peace and blessings be upon him) said: “*None of you believes until he loves for his brother what he loves for himself.*” ([At-Tirmidhi](#)).

6. Helpfulness (*ta'awun*)

Ta'awun involves aiding others via kindness and piety (Yolleng, Haddade, & Fatmawati (2023). The following are sentences that portray *ta'awun* from the novel.

*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).*

*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).*

*"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).*

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

The quote above shows that Alfred, Emilia, Joana, and Florian were helpful characters who were willing to help at any time needed. Allah commands

people to be helpful: *"...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). In Islam, Allah would help people who like to help others as was reported by Abu Hurairah reported that Prophet Muhammad (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*).

Trustworthiness is described as a characteristic of a trustee who is responsible for trust (Mayer et al., 1995). In order to be trusted by others, someone must do good things such as telling the truth, being responsible, etc. (Syamaun et al., 2019).

The following are the sentences of the novel on it:

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

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

It was illustrated in the quote above that Florian and Alfred were trusted persons. Emilia trusted him with her newborn baby, and he took good care of the baby as he promised Emilia. Alfred, on another occasion, did what he promised to his friends. Islam commands all Muslims not to betray the trust that is entrusted to them. Allah said: *"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). He also commands: *“O Children of Israel, remember My favour which I have bestowed upon you and fulfil My covenant [upon you] that I will fulfil your covenant [from Me], and be afraid of [only] Me.”* (Al-Baqarah: 40) (Saheeh International, 1997).

#### 8. Honesty (*shiddiq*)

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

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

The quote above shows that Emilia told the truth that she was Polish, a secret that she had tried to keep for a long time from Nazi atrocities, even though she realised what a consequence she had to face. In Islam, Allah commands all Muslims to speak the truth, as He said in the Holy Quran: *“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 emphasises that Allah will correct the deeds and forgive the sins of all Muslims who maintain their honesty.

This study was aimed at finding the Islamic moral value of a novel written by Ruta Sepetys called “Salt to The Sea”. The novel was not written by a Muslim novelist. Yet, it contains Islamic moral values. The moral values embraced in the novel were taken from

statements or utterances conducted by characters in the novel. There are eight Islamic moral values found in the novel: *habluminannas, fathanah, qana'ah, sadaqah, tasamuh, ta'awun, amanah* and *shiddiq*. Another study also found some Islamic values from non-Muslim novelists. Research conducted by Novianti and Budiantoro (2021) found Islamic moral values in non-Islamic novels, including *amanah* and *qana'ah*. As Islam is a religion that includes aspects of human life, these aspects are contained in a literary work, especially a novel. This is in accordance with the statements of Syahrul and Saptawuryandari (2022), who stated that superior literary works from an Islamic point of view are literary works that contain life values, moral messages, insight, and learning.

#### CONCLUSION

The novel “Salt to The Sea” by Ruta Sepetys contains eight Islamic moral values that the researchers wanted to convey to readers through the main characters. They were *habluminannas, fathanah, qana'ah, as-sakha, tasamuh, ta'awun, amanah*, and *shiddiq*. The novel describes the characters Joana and Florian as the ones who contribute the most moral values in the novel. This shows that the protagonist characters Joana and Florian were needed in the novel in order to strengthen the understanding of the story of “Salt to The Sea”. The setting was the Second World War II and it portrayed many challenges that had to be faced by all the characters in the novel. Through the challenges highlighted in the novel, the characters showed their acts and attitudes that contained Islamic moral values, even though the setting was not in a Muslim community and the faith of the characters was not Islam.

The aim of this study was to examine Islamic moral values in the Ruta Sepetys' “Salt to The Sea” novel. This study was limited to exploring Islamic moral values *per se*, not other kinds of moral values of the “Salt to The Sea” novel. It is, thus, highly recommended that future

researchers examine this novel from different points of view, not only from an Islamic perspective.

It is highly recommended that this novel, *Salt to The Sea* by Ruta Sepetys, be read by university students, especially students of the English Education Departments and English Literature Departments.

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