

Educational Values in the Novel Pukul Setengah Lima by Rintik Sedu

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Abstract

This study aims to describe the educational values embedded in the novel Pukul Setengah Lima by Rintik Sedu. The research employs a qualitative method with a narrative approach, as the data consist of literary narratives and textual descriptions that are analyzed in depth. The data source is the novel Pukul Setengah Lima, with data units in the form of words, phrases, sentences, and paragraphs relevant to the focus of the study. Data collection techniques include library research, close reading, and note-taking. Data analysis is conducted using an objective hermeneutic method to interpret textual meanings in a systematic and objective manner. The findings indicate that Pukul Setengah Lima contains various educational values, encompassing individual, social, and religious values. The identified individual values include patience, loyalty, honesty, sacrifice in love, filial piety, and compassion. Social values comprise mutual respect, openness, and a sense of family. Meanwhile, religious values include faith in God, belief in divine decree (qada and qadar), and the value of prayer. These educational values demonstrate that the novel is relevant as a medium for character education and can be utilized in language and literature learning. Therefore, this literary work has the potential to serve as an effective educational medium in strengthening educational values within academic contexts.

Keywords– Values, Education, Novel, Objective Hermeneutics, Literature



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1. Introduction

Literature is an art form that employs language as a medium of expression. It involves the careful selection of words to create aesthetic experiences and to communicate ideas and emotions to readers. This view is consistent with Wellek and Warren (1990:11), who define literature as everything that is written or printed. Furthermore, literature is often restricted to “masterpieces,” namely works that are considered outstanding in terms of literary form and expression. In this context, the criteria applied are aesthetic aspects or aesthetic value combined with scholarly value. Thus, literature is associated with literary art and is regarded as an imaginative work.

Fundamentally, literature involves the creation of works that possess artistic value. Literary works frequently reflect human life, emotional experiences, and reflections on the surrounding world. According to Luxemburg et al. (as cited in Wiyatmi, 2009:16–17), literature has several defining characteristics: first, it is a creation or invention rather than mere imitation; second, it represents a spontaneous outpouring of emotion; third, it is autonomous and does not directly refer to external realities or function communicatively; fourth, it demonstrates coherence between form and content; fifth, it presents a synthesis of opposing elements, most commonly between good and evil; and sixth, it expresses what is otherwise inexpressible. One of the most important characteristics of literature is the use of rich and varied language styles. Authors frequently employ creative linguistic devices such as metaphors, symbolism, and similes to produce unique and profound reading experiences. Such stylistic elements stimulate the reader’s imagination and facilitate a deeper understanding of the author’s intended message.

Literature has undergone transformation and adaptation in response to changing times. In the contemporary era, literary works are also available in digital formats, such as e-books and online publications. This development has expanded access to literary works and enabled a broader audience to appreciate the aesthetic quality of language. One prominent form of literary work is the novel. The novel is a narrative literary genre that presents a sequence of events.

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This view aligns with Wiyatmi (2009:28), who explains that novels are narrative literary works whose content consists of a story or a series of events. In addition, Nurgiyantoro (2005:15) states that novels tend to be realistic and contain profound psychological values, allowing them to develop from historical accounts, letters, nonfiction forms, or documents, whereas romances are generally more poetic in nature.

Novels encompass stories that portray human life, either in fictional or nonfictional forms. In fictional novels, authors often create vivid characters with compelling narrative trajectories. Meanwhile, nonfiction novels tend to focus on real-life experiences, such as biographies or historical narratives. Beyond storytelling, novels play a significant role in the development of language and literature. Through diverse writing styles, novelists are able to present linguistic beauty and creative word usage. Moreover, novels serve as a medium through which authors express ideas, values, and imagination.

Narratives within novels frequently contain educational values. Educational values constitute an important element often embedded in literary works. Zakiyah and Rusdiana (2014:63) argue that educational values involve the teaching of truth, goodness, and beauty through changes in attitudes and behavior as part of the process of human maturation achieved through education and instruction. Education is not limited to specific places or times; rather, it can also be attained through understanding, reflection, and appreciation of literary works such as novels. Through their stories and characters, novels are capable of conveying various educational values to readers.

Furthermore, novels as carriers of educational values are expected to exert a positive influence on readers' ways of thinking. This is because novels function as a means of self-education as well as a medium for educating others within society. This perspective is in line with Yaumi (2014:48), who identifies educational values such as religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, patriotism, appreciation of achievement, communicative friendliness, peace-loving attitudes, reading interest, environmental awareness, social concern, and responsibility.

Similarly, Amiyah (2012:23) categorizes educational values into physical education, religious values, cultural values, skills, intellectual competence, aesthetics, social values, and moral values, including helpfulness, perseverance, cooperation, care, humor, and responsibility.

The novel *Pukul Setengah Lima* by Rintik Sedu contains a wide range of educational values that are conveyed to readers. Through the character Alina, the narrative teaches various important values, such as honesty, friendship, resilience, compassion, and others. These values encourage readers to become more reflective, wise, and morally grounded individuals. Therefore, it is essential for readers to understand the messages embedded in the novel so that these educational values can be applied in everyday life.

2. Method

This study employs a qualitative research method with a narrative approach. This approach was selected because qualitative research data are generally presented in the form of narratives or descriptive texts that require in-depth analysis to achieve a comprehensive understanding of the research object. Creswell (2014:7) states that qualitative research produces narrative information that enables researchers to gain deeper insights through detailed descriptive explanations of the phenomena under investigation. Accordingly, a narrative approach is considered appropriate for uncovering the meanings and contexts embedded in literary texts. The data source of this study is the novel *Pukul Setengah Lima* by Rintik Sedu. The research data consist of linguistic units found within the text, including words, phrases, sentences, and paragraphs that are relevant to the research focus. Data collection was conducted through library research, close reading, and note-taking techniques, which were employed to systematically and accurately obtain data from written sources. Data analysis in this study utilizes an objective hermeneutic method. Ricoeur (1971:36) explains that objective hermeneutics is an interpretive method that emphasizes an objective approach to understanding and interpreting texts. Through this approach, the researcher seeks to uncover the meanings embedded in the text in a systematic and

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in-depth manner, while also identifying potential distortions in interpretation, thereby enabling the discovery of more authentic and substantive meanings.

3. Result and Discussion

A. Individual Values

1) The Value of Patience

Patience is a fundamental value in everyday life. It involves the ability to exercise self-restraint, regulate emotions, and remain calm when facing difficult situations or challenges. Patience also implies the capacity to wait without haste in achieving goals or obtaining desired outcomes. Moreover, patience plays a crucial role in maintaining healthy and harmonious interpersonal relationships. In interactions with others, individuals are often confronted with differences of opinion, conflict, or situations that require compromise. In such circumstances, patience enables individuals to listen attentively, understand others' perspectives, and seek mutually beneficial solutions.

The novel *Pukul Setengah Lima* by Rintik Sedu portrays the characters of a mother and her daughter, Alina, who endure domestic violence perpetrated by the husband/father. The abuse includes severe physical violence that leaves bruises on the mother's body, while Alina experiences violence through acts such as having a glass broken over her head. Despite this suffering, the mother remains patient in confronting the abuse inflicted by her husband, as illustrated in the following excerpt:

Data 1: Everyone leaves. Father is mad. Mother is wounded. One bruise follows another. Blows to the head, slaps to the face, kicks to the stomach, and a little girl who can only hide... I remember my mother once said, 'A wound is only the first scratch; after that, it is no longer called a wound'" (Sedu, 2023:30).

This excerpt depicts the mother's endurance despite repeated physical abuse. Her statement reflects a form of patience shaped by prolonged suffering, suggesting emotional resilience as a way of preserving the family. Alina, as a child, is powerless to intervene and can only hide, feeling confused by the severity of her mother's endurance and the painful manifestation of love. This portrayal conveys an educational value regarding patience, particularly within the family

context, emphasizing that emotional restraint and endurance are often perceived as means of survival. At a broader level, this value provides moral instruction for society, especially for married couples, emphasizing that domestic violence is unacceptable and that conflicts should be addressed through patience, self-control, and wisdom rather than aggression.

2) The Value of Loyalty

Loyalty constitutes a fundamental moral value within personal and marital relationships, often associated with commitment, trust, and emotional responsibility. In literary narratives, loyalty is frequently portrayed not only as an ethical virtue but also as a complex psychological stance shaped by social, cultural, and emotional contexts. As such, loyalty may function simultaneously as a source of strength and as a site of internal conflict, particularly when it is enacted under conditions of suffering.

In *Pukul Setengah Lima*, the value of loyalty is embodied through the character of Marni, Alina's mother. Marni remains loyal to her husband despite experiencing persistent emotional and physical abuse. Her loyalty is not depicted as passive submission but as a conscious moral position grounded in endurance and personal conviction. The novel emphasizes that Marni neither breaks her marital promise nor engages in betrayal, even when such actions could potentially free her from suffering. This portrayal is evident in the following passage:

Data 2: Marni means loyal and strong. Mother is loyal—to father, to life, to wounds, to tears, to trauma, and to suffering. Mother never betrayed, even when betrayal could have saved her. No, mother never broke her promise, because mother is strong. She always hides the word 'only' within all her pain: 'it is only a wound,' 'it is only a bruise,' 'it will only take a moment,' 'it only hurts a little.' Mother is truly Marni in every sense" (Sedu, 2023:55–56).

This excerpt highlights Marni's loyalty through a distinctive linguistic pattern, particularly the repeated use of the word *only*. This lexical repetition functions as a narrative strategy to downplay pain and normalize suffering, revealing Marni's psychological mechanism for coping with trauma. Her loyalty is thus constructed not merely as emotional attachment but as a form of resilience that allows her to endure prolonged hardship. However, the novel also invites a

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critical reading of loyalty as a value that exists beyond conventional rationality. Marni's decision to remain loyal challenges dominant assumptions about self-preservation and personal freedom, positioning loyalty as a morally charged choice rather than a socially imposed obligation. From an educational perspective, this representation encourages readers to reflect on loyalty as a complex ethical value one that involves strength, endurance, and moral consistency, yet also raises questions about the limits of patience and the cost of unwavering commitment. Consequently, the value of loyalty in this novel functions not as a prescriptive moral lesson but as a reflective space through which readers may critically examine the tension between devotion, suffering, and personal agency within intimate relationships.

3) The Value of Honesty

In *Pukul Setengah Lima*, honesty is constructed as a complex ethical value that extends beyond mere truth-telling. It is represented as a form of moral responsibility that requires courage, empathy, and a willingness to face social consequences. The narrative demonstrates that honesty often emerges in moments of ethical tension, particularly when it conflicts with emotional attachment, friendship, or personal convenience.

This value is prominently illustrated through the relationship between Alina and her coworker, Siti. Although their friendship is marked by openness and mutual understanding, Alina refuses to continue participating in deception to conceal Siti's illicit relationship with Farid, a married man. Alina's refusal reflects her awareness that dishonesty not only compromises personal integrity but also causes harm to others who are indirectly involved, particularly Farid's wife. This ethical stance is clearly articulated in the following dialogue:

Data 3: "Again?" I snapped at Siti after she asked me to lie once more to save that relationship.

"Just this once... the last time, Al..." Siti pleaded.

"You said that yesterday too! No, I don't want to be involved anymore. I'm just adding to my sins."

"Come on... I'll pay you this time."

"Hey, Ti, not everyone can be bribed with money like you," I said.

"Besides, if I lie again, people at the office will only get more suspicious."

How could it be that every client meeting is always you and Farid? Until two in the morning? His wife often messages me, you know. ‘Is Mas Farid still at the office, Alina? I’m sorry for asking, I’m worried he hasn’t had dinner yet...’”

Siti fell silent. I continued,

“I’d be sinning too. I’m done. I don’t want to be involved anymore. Let the truth come out. Let his wife be disappointed if it must happen—better that than letting a good woman be deceived over and over again” (Sedu, 2023:68).

The quotation above reveals honesty as an act of moral resistance. Alina’s rejection of financial compensation highlights a clear ethical boundary, emphasizing that honesty cannot be negotiated or commodified. Her expression of guilt indicates an awareness of moral accountability, showing that honesty in the novel is not portrayed as an effortless virtue but as a difficult choice that involves emotional and ethical struggle. From an educational perspective, the novel presents honesty as a relational and socially embedded value. It encourages readers to reflect on ethical responsibility not only toward close relationships but also toward individuals who may be indirectly affected by dishonest actions. In this way, honesty is framed as a form of moral agency that prioritizes integrity, accountability, and empathy in everyday life.

4) The Value of Advice

The value of advice in *Pukul Setengah Lima* functions as a medium of moral transmission that connects lived experience with ethical guidance. Advice is portrayed not merely as verbal instruction but as an internalized moral principle that continues to influence behavior across time and circumstances. Its significance lies in its ability to shape moral awareness and guide decision-making in ethically ambiguous situations.

This value is exemplified through the advice given by Alina’s mother, which emphasizes the importance of respecting others’ property and refraining from taking what does not rightfully belong to oneself. The moral instruction is presented as unconditional, applicable regardless of circumstance or opportunity, as illustrated in the following passage:

Data 4: “I only glanced at it briefly, then returned my gaze to the laptop screen. Yes, my life is far from perfect—utterly chaotic, even. But I remember what my

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mother once said: whatever the circumstances, never take what is not yours. Even if you find it on the road, in an empty place, do not pick it up and take it home” (Sedu, 2023:87–88).

The quotation underscores the unconditional nature of ethical conduct through the phrase *whatever the circumstances*, which reinforces the universality of the moral principle conveyed. The advice functions as a stable moral reference that guides Alina’s actions even amid personal disorder and emotional uncertainty. This demonstrates that advice, once internalized, becomes part of an individual’s moral consciousness rather than an external rule imposed from authority.

From an educational standpoint, the depiction of advice highlights the role of intergenerational moral dialogue in character formation. Advice serves as a means through which ethical values are transmitted, internalized, and sustained within familial relationships. Rather than prescribing behavior rigidly, the novel presents advice as a reflective resource that enables individuals to maintain integrity and respect for others’ rights in diverse social contexts.

5) The Value of Love Accompanied by Sacrifice

Love is a profound and complex human emotion that has the power to inspire extraordinary actions and significant personal sacrifice. The essence of genuine love lies in one’s willingness to sacrifice for the happiness and well-being of the beloved. Sacrifice in love can take various forms, one of the most common being the willingness to give time and attention. In healthy relationships, individuals are often required to set aside personal interests or convenience in order to listen to, understand, and emotionally support their partners.

The novel *Pukul Setengah Lima* by Rintik Sedu portrays the value of love accompanied by sacrifice, particularly through the character of Tio. As Alina’s partner, Tio consistently sacrifices his time to meet Alina for lunch, despite his demanding responsibilities at his family’s restaurant. This form of sacrifice is not portrayed as grand or dramatic but as a quiet, everyday commitment that reflects emotional dedication. This value is illustrated in the following excerpt:

Data 5: “At the same time, I found myself wondering: does love really have to be this reckless? Tio is willing to spend his time just to have lunch with

me—for barely an hour—which, in my opinion, is not comparable to the distance he has to travel to my office and then return to his family’s restaurant. Siti is also willing to sacrifice herself and her own world just for a man who does not even make her his first choice. ‘Is love really that reckless, Tio?’ I finally asked him. Tio hummed. He must have been confused about how to answer. ‘Hmm... reckless doesn’t seem like the right word, does it, Al?’ he replied” (Sedu, 2023:138).

The quotation above reflects Alina’s critical reflection on the nature of love and sacrifice. Tio’s willingness to allocate a disproportionate amount of time and effort merely to share a brief lunch with Alina highlights love as a form of deliberate commitment rather than impulsive recklessness. The contrast between the limited duration of their meeting and the considerable effort required to make it possible underscores sacrifice as an intentional act rooted in emotional resolve.

The narrative further complicates the notion of sacrifice by juxtaposing Tio’s healthy expression of commitment with Siti’s self-sacrificial relationship, in which she relinquishes her autonomy for a man who does not prioritize her. This comparison invites a critical reading of sacrifice in love, suggesting that while sacrifice may signify devotion, it also carries ethical implications depending on context and reciprocity. Through this juxtaposition, the novel does not romanticize sacrifice uncritically but instead presents it as a value that must be understood relationally and reflectively. From an educational perspective, the depiction of love accompanied by sacrifice encourages young readers to reflect on emotional maturity, commitment, and mutual support in romantic relationships. Sacrifice is portrayed as a form of emotional and psychological support that strengthens relational bonds when grounded in respect and reciprocity. Consequently, the novel conveys that love requires presence, effort, and conscious prioritization, while simultaneously prompting readers to consider the limits and ethical dimensions of self-sacrifice in intimate relationships.

6) The Value of Compassion

Compassion can be expressed through concrete actions, such as paying close attention, listening empathetically, offering moral support, and providing assistance when others are in need. It may also be conveyed through kind words,

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comforting expressions, and sincere praise. In both action and language, compassion reflects genuine care and attentiveness toward others, emphasizing emotional sensitivity and relational responsibility.

The value of compassion is also prominently depicted in *Pukul Setengah Lima* by Rintik Sedu, particularly through the character of Tio. This value emerges during a dinner scene in which Tio unintentionally notices bruises on Alina's hand after she removes her jacket. His immediate reaction—urging Alina to go to the hospital—demonstrates an instinctive concern for her well-being. This moment is illustrated in the following excerpt:

Data 6: “Tio accidentally noticed several bruises on my hand after I took off my jacket to accompany him for dinner at his place. It should have been an ordinary evening, but Tio’s affection for me shattered it.
 ‘We’re going to the hospital, Al,’ he said as he stood up and grabbed his car keys.
 ‘What?’ I asked. ‘Why the hospital? No one’s sick. I’m fine, Yo. This is like when you fall or bump into something—it happens.’
 He kept staring at the bruises on my hand, barely acknowledging my words.
 ‘But you didn’t fall,’ he said softly. ‘You didn’t bump into anything. You were hit. You were beaten, Al.’” (Sedu, 2023:57–58).

The excerpt above depicts an ordinary moment that transforms into an emotionally charged interaction through Tio’s attentive observation and concern. Upon noticing the bruises, Tio’s response is immediate and protective, as indicated by his decision to take Alina to the hospital without hesitation. His persistent focus on the bruises, despite Alina’s attempts to minimize the situation, reflects a deep sense of care and emotional alertness. This reaction positions compassion not merely as verbal reassurance but as an active, responsive engagement with another person’s vulnerability. From a hermeneutic perspective, Tio’s actions signify compassion as an embodied value—manifested through attentiveness, concern, and protective behavior. The narrative emphasizes that compassion involves recognizing signs of suffering that may be concealed or normalized by the individual experiencing them. Tio’s insistence challenges Alina’s rationalization of her injuries, thereby reframing compassion as an ethical stance that prioritizes care over denial or emotional distance.

Educationally, the passage conveys that compassion plays a fundamental role in human relationships, particularly among young individuals forming emotional bonds. Compassion provides a sense of safety and emotional comfort, reinforcing feelings of being valued and acknowledged. Within familial and intimate contexts, compassion functions as a binding force that strengthens relational ties and fosters emotional security. When individuals feel genuinely cared for, they are more likely to experience acceptance and psychological well-being, which in turn contributes to the formation of healthy and sustainable relationships.

B. Social Values

1) The Value of Mutual Respect

Mutual respect represents a fundamental human value embedded within social life. In the Indonesian cultural context, respect is deeply rooted in customs and traditions that emphasize honoring others regardless of social status, religious affiliation, or ethnic background. Practices such as greeting elders in Javanese culture reflect social norms that prioritize politeness, attentiveness, and interpersonal acknowledgment. These cultural practices function as everyday manifestations of mutual respect and serve as ethical guidelines for social interaction.

In *Pukul Setengah Lima* by Rintik Sedu, the value of mutual respect is portrayed through the interaction between Alina and Danu, who meet for the first time on a crowded bus. In an environment where passengers typically listen to music through earphones to maintain personal boundaries, Alina chooses to remove her earphone in order to respond to Danu. This gesture reflects an awareness of social courtesy and respect for interpersonal communication, as illustrated in the following excerpt:

Data 7: “I faintly heard a voice directed at me. I assumed it was the same stranger from before. I finally removed one side of my earphone and responded to what I hadn’t fully heard earlier.

‘Oh, sorry, sorry—I couldn’t hear you because of my earphones. What is it, Sir?’

‘Oh, it’s okay then, please continue listening to your music,’ he replied awkwardly.

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‘It’s fine, Sir. I don’t really feel like listening to music anyway.’” (Sedu, 2023:48).

This passage illustrates how Alina’s decision to remove her earphone signifies respect for Danu’s attempt at conversation. Although Danu initially hesitates to disturb her, Alina’s response encourages mutual engagement. Their interaction demonstrates that respect does not require familiarity but emerges through attentiveness and willingness to acknowledge others. From an educational perspective, the scene conveys the importance of mutual respect among young people, particularly in plural societies such as Indonesia. Respect functions as a social foundation for harmony, helping to prevent conflict and foster inclusive interpersonal relationships.

2) The Value of Openness

Openness is a crucial value in establishing healthy and meaningful relationships. In friendships, family ties, and romantic relationships, openness allows individuals to understand one another more deeply through the sharing of thoughts, emotions, and experiences. This transparency fosters trust and emotional intimacy, enabling individuals to rely on one another during times of difficulty.

In *Pukul Setengah Lima*, the absence of openness is portrayed through Alina’s relationship with Tio. When Alina experiences a family crisis involving her father’s hospitalization, she chooses not to disclose the situation to Tio. Instead, she withdraws emotionally and avoids meeting him, as reflected in the following excerpt:

Data 8: “After that incident, many things changed. Including me. Including my relationship with Tio.
 ‘I’m fine. I just feel like staying at home,’
 ‘Staying at home? Are you sure I heard that right? It doesn’t sound like you, Al,’ Tio interrupted quickly.
 I ran out of excuses, while Tio kept creating countless reasons just to see me. He wasn’t wrong—I was the one being unreasonable. I didn’t tell him about my father being hospitalized. I didn’t want him to know. I didn’t want his pity or his excessive worry. I only wanted Tio to see the small part of my world that was still worth seeing.” (Sedu, 2023:66).

This excerpt reveals Alina’s emotional restraint and reluctance to be open, despite being in an intimate relationship. Her decision to conceal her struggles

creates emotional distance and tension between herself and Tio. Hermeneutically, this moment reflects openness as a relational necessity rather than a personal weakness. The narrative suggests that withholding truth, even with protective intentions, may hinder emotional connection and prolong relational strain.

Educationally, the novel emphasizes openness as a communicative value essential for young individuals navigating emotional relationships. Openness enables mutual understanding, emotional support, and problem resolution. Individuals who embrace openness tend to communicate more effectively, accept differing perspectives, and respond constructively to feedback, thereby fostering healthier interpersonal relationships.

3) The Value of Family Bond

Family bonding represents a central value in shaping personal identity, emotional security, and moral development. Strong familial relationships provide individuals with a sense of belonging, stability, and support, serving as the primary environment where fundamental life values are learned. In *Pukul Setengah Lima*, the value of family bond is reflected through Alina's memories of her parents during a time when the family was harmonious. Her mother's fondness for sewing and her father's gift of a sewing machine illustrate mutual support and affection within the family, as shown in the excerpt below:

Data 9: "My mother used to love sewing. She enjoyed making blouses for me, choosing fabrics according to her own taste—mostly stripes and floral patterns. There was a sewing machine at home, which used to be my father's birthday gift to her. She was very happy at that time." (Sedu, 2023:131).

This passage illustrates familial affection through everyday practices. The mother's act of sewing represents care and personal dedication, while the father's gift signifies emotional support and recognition of his wife's interests. Hermeneutically, these actions function as symbols of a healthy family structure grounded in mutual appreciation and emotional reciprocity.

From an educational standpoint, the novel highlights family bond as a foundational value for household harmony. Strong familial relationships are built

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upon mutual support and shared sacrifice, enabling family members to face challenges collectively and maintain emotional resilience.

4) The Value of Friendship

Friendship plays a significant role in emotional development and social well-being. It provides individuals with emotional warmth, trust, and a sense of belonging. Through friendship, individuals learn empathy, tolerance, and emotional sharing, which contribute to personal growth and psychological stability.

In *Pukul Setengah Lima*, the value of friendship is depicted through the relationship between Alina and Siti, who share not only a workplace but also a living space. Their friendship is characterized by emotional openness and shared experiences, as illustrated in the following excerpt:

Data 10: “I smiled as I looked at Siti. For some reason, my smile made her look worried.

‘You’re sick, Al. Try to remember—did he give you any food or drink? What if he cast some spell on you?’

‘Hey!’ I protested. My smile faded as I looked at her seriously. ‘You said you wanted me to be happy, but when I am happy, you call me crazy. I’m not sick. I actually feel... alive.’” (Sedu, 2023:171).

This interaction demonstrates emotional attunement between friends. Siti’s concern reflects care, while Alina’s response reveals emotional awareness and mutual trust. The narrative portrays friendship as a space where emotional states are shared and mirrored, reinforcing the depth of their bond. Analytically, the novel positions friendship as an essential social value that shapes character and emotional resilience. Friendship offers emotional support, contributes to happiness, and enriches life experiences, making it a vital component of meaningful social existence.

C. Religious Values

1) Faith in God

Faith in God constitutes a fundamental belief shared by many individuals across cultures and religious traditions. In various religions, belief in God serves as the primary foundation for establishing a spiritual relationship between humans and a transcendent power. One implication of this belief is the perception of an intimate connection between humans and God. Through practices such as prayer,

worship, and spiritual reflection, believers seek to understand divine will and find guidance in navigating daily life.

In *Pukul Setengah Lima*, the value of faith in God is portrayed through Alina's inner struggle as she questions the meaning of life amid prolonged suffering experienced by herself and her mother. Alina repeatedly questions God's presence, suggesting a crisis of faith triggered by unresolved pain and injustice. This spiritual conflict is illustrated in the following excerpt:

Data 11: "At one point, I asked God why this was called life. I asked the same question over and over again, but God never answered. Then I thought, maybe His silence was the answer. Maybe life does not always allow me to speak. I could only remain silent and pretend to understand. But my mother said God exists. And I was already too old to ask—then where is God? So every time my mother spoke like that, I remained silent, tending to the bluish bruises on her hands, letting her stroke my hair."
 (Sedu, 2023, p. 25)

This passage reflects Alina's existential doubt regarding God's existence, shaped by continuous suffering and emotional exhaustion. Her repeated questioning signifies a crisis of meaning rather than outright disbelief. Hermeneutically, Alina's silence represents resignation and internal conflict, while her mother's affirmation that "God exists" embodies spiritual resilience and hope. The mother's faith functions as a stabilizing force amid hardship, suggesting that belief in God provides emotional strength and endurance during moments of despair.

From an educational perspective, the narrative conveys that faith in God may fluctuate when individuals face suffering, yet it remains a source of inner strength. The novel presents faith not as unquestioned certainty but as perseverance in the face of adversity, offering spiritual comfort and guidance during life's darkest moments.

2) Faith in Divine Decree (*Qada* and *Qadar*)

Belief in *qada* and *qadar*, divine decree and predestination, is a central principle in Islamic theology. These concepts refer to God's authority in determining life events, including death, sustenance, and destiny. For Muslims,

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belief in *qada* and *qadar* reflects trust in God's wisdom while acknowledging human responsibility within divine boundaries.

In *Pukul Setengah Lima*, this belief is articulated through the character Tio, who expresses faith in divine determination concerning romantic destiny. Tio explains to Alina that the outcome of relationships lies beyond human certainty and ultimately belongs to God, as shown in the following excerpt:

Data 11: "There's never any guarantee, Alina," he replied gently. "Some people are arranged and it works. Some date for years but end up separating after marriage. Others date, marry, and stay together. We can never truly know—A or B—because the answer belongs to God. He is the one who determines it." (Sedu, 2023:91)

This dialogue reflects Tio's belief that destiny, particularly regarding life partners, is part of God's divine plan. Hermeneutically, the passage emphasizes uncertainty as an inherent aspect of human existence, while faith in divine decree provides emotional reassurance. However, the narrative does not promote passivity. Instead, it implicitly balances divine determination with human effort.

Analytically, the novel conveys that belief in *qada* and *qadar* encourages individuals to strive sincerely while accepting outcomes with humility. The value of this belief lies in fostering resilience, patience, and ethical responsibility. Educationally, the text emphasizes that faith in divine decree should coexist with rational decision-making and accountability for one's actions.

3) The Value of Prayer

Prayer serves as a primary medium of communication between humans and God. Through prayer, individuals express gratitude, seek forgiveness, and ask for guidance or assistance in confronting life's challenges. Prayer represents an intimate spiritual relationship that offers emotional relief, hope, and introspection, particularly during moments of despair.

In *Pukul Setengah Lima*, the value of prayer is portrayed through the character Siti, who expresses concern for Alina's relationship with Tio. Despite her self-professed spiritual imperfection, Siti consistently prays for their happiness. This is reflected in the following excerpt:

Data 12: “Siti looked anxious. Between Tio and me, Siti was the one who cared most about our relationship. Even though she wasn’t a ‘holy person,’ Siti always prayed for my happiness with Tio. She once said, ‘I don’t know if God still listens or not, but it’s still a prayer, Al—where else could it go?’” (Sedu, 2023:)

This passage illustrates prayer as an expression of emotional sincerity rather than religious idealism. Although Siti doubts whether her prayers are heard, her act of praying reflects deep concern and hope. Hermeneutically, prayer functions as a space for emotional honesty and spiritual surrender, allowing individuals to articulate vulnerability and care.

From an educational standpoint, the narrative highlights prayer as a vital aspect of spiritual life that supports emotional regulation and moral reflection. Prayer encourages individuals to develop patience, empathy, and self-awareness. The novel thus presents prayer not merely as ritual practice but as a meaningful spiritual process that nurtures inner growth and ethical sensitivity in everyday life.

4. Conclusion

This study reveals that *Pukul Setengah Lima* by Rintik Sedu presents a rich articulation of educational values embedded within narrative experiences and character interactions. Through an objective hermeneutic analysis, the novel is shown to convey individual, social, and religious values that emerge organically from moral conflict, emotional struggle, and reflective dialogue rather than from overt moral instruction. Individual values such as honesty, loyalty, compassion, and self-sacrifice are portrayed as ethical responses to personal dilemmas, while social values including mutual respect, openness, familial bonds, and friendship, highlight the relational foundations of moral development. Religious values, encompassing faith in God, belief in divine decree (*qada and qadar*), and prayer, are depicted as dynamic processes shaped by doubt, suffering, and resilience, emphasizing the interplay between spiritual belief and human agency.

Overall, the novel positions literature as a meaningful medium for character education by encouraging ethical reflection and emotional awareness. Consequently, *Pukul Setengah Lima* demonstrates its relevance not only as a

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literary work but also as a pedagogical resource for fostering moral and spiritual understanding within academic contexts.

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