



## Construction of Islamic Character Education through Narrative Algorithms in the Novel Janji by Tere Liye

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### ABSTRACT

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**Keywords:**

Islamic Character Education; Narrative Algorithm; Character Transformation; Novel Janji; Tere Liye

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This study is based on the importance of character education in responding to moral challenges in contemporary society and the potential of literary works as a medium for internalizing Islamic values. Previous studies on Janji by Tere Liye generally focused on identifying character values, while the narrative mechanism underlying character formation has received limited attention. Therefore, this study aims to analyze the narrative algorithm of Islamic character education through the transformation of Bahar's character in the novel Janji. The research employed a qualitative approach with a library research design. Data were collected through documentation techniques from the novel Janji and relevant academic literature, then analyzed using the Miles, Huberman, and Saldaña model, including data condensation, data display, and conclusion drawing. The findings reveal three stages of the narrative algorithm: moral degradation, moral reconstruction, and character crystallization. Bahar's transformation develops through experiences of guilt, suffering, repentance, and social responsibility, ultimately producing a morally mature character who positively influences society. This study concludes that Islamic character education in literature is constructed through a gradual narrative process. The study contributes theoretically by introducing a narrative algorithm perspective and practically by strengthening the use of literary works as media for Islamic character education.

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## INTRODUCTION

The development of 21st-century society presents increasingly complex challenges to the character development of the younger generation. Advances in information technology, cultural globalization, and changing patterns of social interaction have opened up access to extensive knowledge, but at the same time, they have given rise to various moral issues such as violence, gambling, drug abuse, intolerance, and declining social awareness (Kim et al., 2025; Mathur, 2022;

Lee et al., 2025). This situation demonstrates that human resource development is not solely oriented toward mastering knowledge and skills, but must also address the formation of character and morality (Arruti & Paños-Castro, 2025; Nopas & Ueangchokchai, 2025). In the context of Muslim societies, character education holds a strategic position because it not only fosters good social behavior but also internalizes Islamic values as a guide to life. Therefore, strengthening Islamic character education is a crucial need that can be achieved through various educational media, including literary works.

Although character education has become a key agenda item in various educational policies, its implementation still faces several obstacles. Character education often focuses on conveying moral concepts and advice in a normative manner, resulting in students only understanding values at a cognitive level without undergoing a deep internalization process (Munadi & Nurulhaq, 2023; Tolla, 2024). In Islamic Religious Education, character formation requires not only an understanding of values but also involves affective and behavioral dimensions that develop through life experiences (Longqing & Jialing, 2025; More, 2026; Wibisono et al., 2026). The gap between understanding values and daily life practices highlights the need for learning media that can present moral experiences contextually so students can understand the relationship between actions, consequences, self-reflection, and behavioral change.

This phenomenon has led to increased attention being paid to literary works as a medium for character education. Novels are no longer viewed simply as entertainment but also as vehicles for moral learning, enabling readers to deeply understand the experiences of characters (Hidayat et al., 2022; Miller, 2025; Ruyadi et al., 2026). One relevant work is Tere Liye's novel *Janji*, which chronicles Bahar's life journey from an individual trapped in destructive behavior to a responsible person who contributes to society (Berkowitz, 2022; Merliana et al., 2025; Chung, 2023). This journey, filled with mistakes, suffering, punishment, regret, and spiritual reflection, demonstrates that character change does not occur instantly, but rather through a series of interconnected events. This phenomenon makes *Janji* a relevant object for examining the process of Islamic character formation through narrative structure.

Studies on literature and character education demonstrate that fictional narratives have the ability to build emotional engagement in readers, making them effective moral learning tools. Gasser, Dammert, and Setiawati (2025) explain that reader involvement in a character's experiences can increase empathy and the ability to understand moral dilemmas (Setiawati et al., 2025). Balina (2023) also emphasized that fictional stories allow readers to engage in social simulations that support the development of moral reasoning (Balina, 2023; Černoša, 2025). From a narratological perspective, Bal (2009) and Todorov (1977) explain that character change is constructed through causal relationships between events, conflicts, and resolutions that shape the character's

transformation throughout the story (Alatawi & Harshan, 2023; Gilmore, 2025). These findings indicate that narrative structure plays a crucial role in shaping moral meaning in literary works.

Various researchers have conducted research on the novel *Janji*. Asrori et al. (2025), Syauqi et al. (2025), Hidayat et al. (2022), and Ruyadi et al. (2026) found that the novel contains values of religiosity, honesty, responsibility, social awareness, hard work, and various other Islamic educational values (Asrori et al., 2025; Syauqi et al., 2025). Despite making important contributions to identifying character education values, previous research has tended to focus on an inventory of the values contained in the text. As a result, the narrative mechanisms that shape character change have received little attention. However, the main strength of the novel *Janji* lies not only in the values presented but also in Bahar's moral transformation, which is gradually built through life experiences, conflicts, consequences of actions, and spiritual reflection (Andalas, 2025; Bakti et al., 2025).

This situation indicates a research gap that needs to be addressed. Based on this gap, this study offers a narrative algorithm perspective to analyze the construction of Islamic character education in the novel *Janji*. Narrative algorithm is understood as a sequential pattern that connects the initial conditions of the character (input), life experiences and conflicts (process), and the resulting character changes (output) (Balina, 2023; Chung, 2023). The novelty of this study lies in the effort to explain character as the result of a transformation process built through a series of interconnected narrative events, not simply a collection of static moral values. This study argues that Bahar's character transformation takes place systematically through three main stages, namely moral degradation as the initial condition, redemption and moral reconstruction as the process of change, and character crystallization that produces positive social impacts as the final stage. Thus, this study provides a theoretical contribution to the development of literature-based Islamic Religious Education studies while offering a new conceptual model to understand the mechanisms of character formation through narrative media.

## RESEARCH METHODS

This research employs a qualitative approach with library research. The qualitative approach was chosen because the research focuses on the meaning and interpretation of phenomena found in literary texts, specifically the character formation process experienced by the main character in Tere Liye's novel "*Janji*." The library research method was used because all research data came from written documents that were analyzed in-depth without involving direct interaction with the research subjects in the field. This approach allows the researcher to uncover the meaning, structure, and relationships between narrative components that shape the character's character transformation. The

research focuses on the narrative algorithm of Islamic character education, namely the narrative pattern that shows character change through systematic stages, starting from the initial conditions, the process of change, and the final outcome achieved by the character. Therefore, this research design is deemed appropriate for explaining the mechanisms of Islamic character formation as represented in literary works.

In library research, the research location does not refer to a specific physical location, but rather to the primary data source that serves as the object of study. Therefore, this research focuses on the text of Tere Liye's novel "Janji," published by Sabak Grip Nusantara in 2021. The novel was chosen because it presents a complex narrative of character transformation relevant to the study of Islamic character education. The main character, Bahar, undergoes significant changes from an individual involved in various deviant behaviors to a person with strong moral, spiritual, and social awareness. Furthermore, the novel contains various events that demonstrate the relationship between mistakes, consequences, regret, self-reflection, and behavioral improvement. These characteristics make the novel highly potential for analysis using a narrative algorithm perspective to explain the gradual process of Islamic character formation.

The research data consists of primary and secondary data. The primary data, Tere Liye's novel "Janji," serves as the primary source of analysis, while secondary data is obtained from books, journal articles, proceedings, undergraduate theses, and previous research relevant to narratology, Islamic character education, character transformation, and literary studies. Data collection was conducted through documentary study, involving intensive and repeated reading of the novel's text to identify narratives, dialogues, conflicts, character actions, and events that demonstrate Bahar's character transformation. The obtained data were then classified and coded based on three stages of the narrative algorithm: the initial stage (input), the process stage (process), and the final stage (output). Data analysis adapted the Miles, Huberman, and Saldaña model, which includes data condensation, data presentation, and verification or drawing conclusions (Salmona & Kaczynski, 2024). In the condensation stage, data were selected, focused, and grouped into categories of moral degradation, moral reconstruction, and character crystallization and social impact. Next, the data were presented systematically through narrative descriptions and causal relationship mapping to reveal Bahar's character transformation patterns. Verification was carried out through repeated interpretations to formulate a narrative algorithm for Islamic character education in the novel. Data validity was maintained through diligent reading, source triangulation, and review of coding results so that the research findings have credibility and academic validity that can be accounted for.

## RESULTS AND DISCUSSION

### Result

#### The Early Stage of Bahar's Character: Moral Degradation as the Zero Point of Moral Transformation

The findings of the study show that the initial stage of the narrative algorithm in Tere Liye's novel promises is built through the representation of the moral degradation of the character Bahar. Various actions such as fighting, gambling, getting drunk, cockfighting, making a fuss, to destructive actions that led to Gumilang's death put Bahar in a position of moral disequilibrium. This finding is in line with the theory of narrative structure put forward by Todorov (1977), who explains that the development of the story begins with a condition that is the source of conflict and subsequent changes (Lee et al., 2025; Nopas & Ueangchokchai, 2025). In the promise novel, Bahar's moral degradation serves as the initial condition that triggers a whole series of character transformations in the later stages. These findings also support the view of Bal (2009) that characters in narratives are built through their actions and relationships with various events, rather than solely through psychological descriptions of characters (Longqing & Jialing, 2025; Wibisono et al., 2026). Thus, Bahar's identity as a problematic figure is constructed through the accumulation of actions that show social, religious, and moral deviations.

**Table : 1 Indicator of Moral Degradation of Bahar Figures**

Indicators of Moral Degradation	Narrative Data
<b>Aggressive behavior and likes to make a fuss</b>	Bahar is known to like to fight, raise chickens, and make a village noise (Liye, 2021:25)
<b>Social and religious deviance</b>	Bahar secretly went to a nearby village to raise chickens and drink tuak so that the teachers found it difficult to foster (Liye, 2021:25)
<b>Destructive actions</b>	Bahar used a bamboo cannon made of gunpowder during Ramadan to cause a hut fire and kill Gumilang (Liye, 2021:26)
<b>No remorse</b>	After the fire tragedy, Bahar ran away, gambled, got drunk, and laughed when he was called by Buya and asked if he would be expelled from school (Liye, 2021:26)
<b>The presence of a signal of possible change</b>	After Bahar was expelled, Buya had recurring dreams that showed Bahar in a noble and honorable state, even though in reality he was known as a troubled child (Liye, 2021:28-31)

Table 1 shows that Bahar's early life was marked by moral degradation, encompassing behavioral, social, and religious deviations. Bahar is depicted as aggressive, fond of fighting, causing trouble, gambling, cockfighting, and consuming alcohol, making him difficult to manage. This moral degradation

culminates when his reckless actions cause a fire in his hut that kills Gumilang. Furthermore, Bahar shows no moral awareness or remorse for his actions, instead choosing to run away and continue his deviant behavior. Nevertheless, the narrative presents an early sign of possible change through Buya's dream, which depicts Bahar as a noble figure in the future. These findings suggest that moral degradation serves as the starting point for character transformation in the storyline.

The results of this study align with those of Hidayat et al. (2022) and Ruyadi et al. (2026), who found that the novel *janji* contains values of religiosity, responsibility, honesty, and social awareness as part of Islamic character education (Hidayat et al., 2022; Ruyadi et al., 2026). However, this study demonstrates a fundamental difference because it not only identifies these values but also explains the narrative mechanisms that shape them through Bahar's character transformation process. The research findings show that character values do not emerge instantly, but rather begin with a phase of moral degradation that serves as the starting point for change, then develops through conflict, consequences, and self-reflection. From the perspective of Islamic character education, Bahar's initial condition shows the underdevelopment of the dimensions of *\*moral knowing\**, *\*moral feeling\**, and *\*moral action\** as proposed by Lickona (1991).

This finding reinforces the view of Susilowati et al. (2023) that character formation begins with moral awareness as the basis for behavioral change (Mathur, 2022). The research findings are also in line with Gasser, Dammert, and Murphy (2022) and Wimmer et al. (2021) who emphasize that fictional narratives serve as a means of moral learning through understanding the relationship between action, conflict, consequences, and character change (Mathur, 2022; Miller, 2025; Ruyadi et al., 2026). Theoretically, this finding enriches the study of literature-based Islamic Religious Education through the use of narrative algorithms as a framework for analyzing character formation, while practically it shows that the novel *janji* has the potential to be an effective medium for internalizing Islamic character values contextually and reflectively (Arruti & Paños-Castro, 2025; Lee et al., 2025; Munadi & Nurulhaq, 2023).

### **Process Stage: Redemption, Suffering, and Moral Reconstruction of Bahar Figures**

The findings of the study show that the process stage in the novel *janji* is a phase of moral reconstruction that shapes the change of Bahar's character through social experiences, suffering, self-reflection, and spiritual crisis. The transformation takes place gradually through the emergence of concern for the weak, willingness to atone for past mistakes, courage to face the consequences of actions, and repentance to God. These findings are in line with Todorov's (1977) theory that narratives develop through conflicts that change initial conditions to

new states (Nordensvard & Ketola, 2022). In addition, the results of the study support Bal's (2009) view that characters are formed through the relationship between actions, events, and story development, so that Bahar's changes are the result of narrative dynamics that take place continuously.

**Table : 2 Stages of Moral Reconstruction of Bahar Figures**

<b>Stages of Moral Reconstruction</b>	<b>Narrative Data</b>
<b>The emergence of concern for the weak</b>	Bahar helped Asep, a blind masseuse who was mobbed by several people. He emphasized that he does not like to see people treated arbitrarily, especially against people who are unable to defend themselves (Liye, 2021: 95–97).
<b>Social empathy in everyday life</b>	Bahar helped repair a pregnant woman's rented roof that leaked during heavy rain, although her actions were misunderstood as an attempt to steal (Liye, 2021: 127–133).
<b>Willingness to make atonement</b>	Bahar admitted to being the perpetrator of the burning of the main market to replace Mas Puji who has a wife and children. He stated that his actions were carried out as a form of penance for his past sins (Liye, 2021: 154–155).
<b>Reflection through suffering</b>	During his prison sentence, especially when placed in a rat cell, Bahar continued to be haunted by the shadow of Gumilang who died as a result of his actions in the past (Liye, 2021: 208–213).
<b>The emergence of moral courage</b>	Bahar defended inmates who were treated inhumanely even though his actions caused him to re-receive punishment (Liye, 2021: 201–213).
<b>Spiritual crisis and confession of guilt</b>	While trapped in the ruins of the mine with Hariyanto, Bahar reflected deeply, confessed his mistakes, and asked God for forgiveness for all the sins he had committed (Liye, 2021: 417–419).

Table 2 shows that Bahar's moral reconstruction took place through a gradual and interconnected process. Character change begins with the emergence of concern for the vulnerable and develops into social empathy manifested through concrete actions of helping others without expecting anything in return. This moral awareness then strengthens when Bahar is willing to atone for his past mistakes by accepting severe consequences. The experience of suffering during his prison sentence serves as a means of self-reflection that deepens his awareness of sin and moral responsibility. This process culminates in the courage to defend the truth and a spiritual crisis that encourages confession of guilt and repentance to God, thus forming a more mature and meaningful character.

The results of this study align with various previous studies that position the novel *Janji* as a work imbued with character education and Islamic values. Research by Aimmah (2022), Gusvita and Rahman (2022), and Mardian et al. (2023), and Noviana (2024) point to the values of religiosity, responsibility, social

awareness, courage, and honesty in the novel (Alatawi & Harshan, 2023; Bakti et al., 2025; Miller, 2025). However, this study found that these values do not exist as stand-alone moral messages, but are constructed through a complex and gradual narrative process. The main difference between this study and previous studies lies in the analytical focus, which not only identifies character values but also explains the mechanisms of their formation through life experiences, conflict, suffering, self-reflection, redemption, and repentance.

From a character education perspective, the process phase demonstrates the development of the dimensions of moral feeling and moral action as proposed by Lickona (1991). Bahar begins to demonstrate empathy, moral courage, and responsibility for his past mistakes. These findings reinforce the research of Didik and Supriyadi (2022) and Prabowo (2024), and align with the view of Gasser, Dammert, and Murphy (2022) that fictional narratives can be an effective medium for moral learning (Lee et al., 2025; More, 2026; Ruyadi et al., 2026). Theoretically, this research strengthens the concept of narrative algorithms as an analytical framework for character formation, while practically demonstrating that the novel *Janji* can be utilized as a contextual, reflective, and real-life medium for learning Islamic character.

### **Output Stage: Moral Crystallization and Social Impact Expansion**

The findings of the study show that the output stage in the narrative algorithm of the novel *Janji* is a phase of character crystallization characterized by the consistency of moral behavior and the widespread social impact of the transformation experienced by Bahar. After going through the phase of moral degradation and self-reconstruction, Bahar develops into a person who has integrity, moral courage, social concern, and willingness to sacrifice for the benefit of others (Andalas, 2025; Asrori et al., 2025; Bakti et al., 2025; More, 2026). These changes are reflected in concrete actions such as defending the persecuted, upholding honesty, educating with compassion, managing restaurants as a means of sharing, and sacrificing their hajj savings to save orphanages. These findings show that character transformation does not stop at changes in internal consciousness, but develops into sustainable social actions and provides real benefits to society (Alatawi & Harshan, 2023). The results of this study are in line with Todorov's (1977) narrative structure theory which explains that narratives reach a new balance after conflict resolution, and support Bal's (2009) view that character identities are formed through the accumulation of actions throughout the story (Berkowitz, 2022; Tolla, 2024). However, this study expands on both perspectives by showing that the narrative balance achieved not only results in personal change, but also gives birth to social transformations that positively affect the surrounding environment.

**Table : 3 Forms of Crystallization of the Character of Bahar**

<b>Character Crystallization Forms</b>	<b>Narrative Data</b>
<b>Courage to stand up for the persecuted</b>	Bahar was known to defend inmates who were treated unfairly, including when he protected a warden who was being ganged up by inmates even though the warden had tortured him (Liye, 2021: 233–234).
<b>Integrity and honesty</b>	Muhib and Etek describe Bahar as a figure who never lies and hates stealing and deception (Liye, 2021: 268; 303).
<b>Moral example</b>	Bahar reprimanded and punished Muhib who stole shop money, but still showed affection with the aim of educating him so that he would not grow into a thief (Liye, 2021: 303).
<b>Concern for the community</b>	Bahar made the Pomegranate Restaurant a place to share food for buskers, rough workers, the poor, and people in need (Liye, 2021: 449–453).
<b>Alms as a life orientation</b>	Most of the business profits are used to help the community, finance free food, and support various social needs in the surrounding environment (Liye, 2021: 469).
<b>Sacrifice for the sake of social interest</b>	Bahar gave up all his hajj savings collected for seven years to save orphanages that were in danger of being sold (Liye, 2021: 472–473).
<b>Broad social influence</b>	Bahar's example mobilized the community to help orphanages and strengthen various social and religious activities in the surrounding environment (Liye, 2021: 474–475).

Table 3 shows that the transformation of Bahar's character has reached a phase of moral crystallization characterized by behavioral consistency and the expansion of social impact. Character that was previously formed through the process of redemption, suffering, and reflection is now manifested in concrete actions in the form of courage to defend the oppressed, integrity in upholding honesty, and example in educating others. In addition, Bahar's social concern is reflected through sharing activities with the underprivileged and making alms as a life orientation. The peak of this transformation can be seen in his willingness to sacrifice hajj savings to save orphanages. These findings suggest that mature character changes not only have an impact on the individual, but are also able to drive broader social change.

The findings of this study are in line with various previous studies that identified the values of religiosity, honesty, responsibility, social concern, and the spirit of sharing in the novel Janji (Aimmah, 2022; Gusvita & Rahman, 2022; Mardian et al., 2023; Noviana, 2024). However, this study shows that these values are not only present as moral messages that can be inventoried, but are the result of a gradual process of character transformation (Alatawi & Harshan, 2023; Andalas, 2025; Bakti et al., 2025; Černoša, 2025; Gilmore, 2025). From the perspective of character education, the output stage shows the integration of

moral knowing, moral feeling, and moral action as stated by Lickona (1991), which is reflected in the consistency of Bahar's behavior after going through the process of moral reconstruction. These findings reinforce the research of Mujiati and Fauzi (2025) and are in line with the views of Gasser, Dammert, and Murphy (2022) and Wimmer et al. (2021) that fictional narratives can be an effective means of social-moral learning (Berkowitz, 2022; Syauqi et al., 2025; Černoša, 2025; Eekhof et al., 2023). Theoretically, this study strengthens the concept of narrative algorithms as a framework for character formation analysis, while practically showing that the novel Janji can be used as a contextual, reflective, and relevant Islamic character learning medium that is contextual, reflective, and relevant to real life.

## Discussion

The results of the study indicate that the narrative algorithm in Tere Liye's novel Janji constructs Islamic character education through three main stages: moral degradation, moral reconstruction, and character crystallization. In the initial stage, Bahar is placed in a state of moral disequilibrium through aggressive behavior, socio-religious deviations, and destructive actions that lead to Gumilang's death. This finding aligns with Todorov's (1977) narrative structure theory, which asserts that narratives develop from problematic initial conditions to new changes (Berkowitz, 2022; Hidayat et al., 2022). Furthermore, the results also support Bal's (2009) view that character is built through actions and their relationships to events in the story (Gilmore, 2025; Syauqi et al., 2025). However, this study differs from previous studies such as those by Aimmah (2022), Gusvita & Rahman (2022), and Mardian et al. (2023) focused more on identifying character values, as this study positions moral degradation as the starting point for transformation, providing a logical basis for subsequent character change (Lee et al., 2025; Nopas & Ueangchokchai, 2025).

In the process phase, the study found that Bahar's transformation occurred gradually through social experiences, suffering, self-reflection, and spiritual crisis. Concern for the vulnerable, courage to seek redemption, experiences of imprisonment, and repentance to God formed a complete moral reconstruction (Černoša, 2025; Syauqi et al., 2025). This finding is consistent with Lickona's (1991) theory of character development through the integration of moral knowing, moral feeling, and moral action. This research also reinforces the findings of Didik and Supriyadi (2022) and Prabowo (2024) that character formation occurs through a combination of cognitive, affective, and behavioral aspects (Hidayat et al., 2022; Longqing & Jialing, 2025; Tolla, 2024). However, this research makes a new contribution by demonstrating that the process of internalizing values in the novel occurs through interconnected narrative mechanisms, not simply the explicit delivery of moral messages (Eekhof et al., 2023). Thus, the novel Janji presents a model of character education that

emphasizes moral experience as a means of self-change.

The output stage shows that Bahar's transformation has achieved a relatively stable form and has broad social impact. His courage to defend the oppressed, integrity in honesty, social concern through the Delima Restaurant, and the sacrifice of Hajj savings for an orphanage demonstrate that mature character does not stop at personal change but develops into sustainable social action (Chung, 2023). These findings align with Todorov's (1977) view of the creation of a new equilibrium within narratives, while also extending that theory by demonstrating that this new equilibrium can manifest as social transformation (Marte, 2025; Wibisono et al., 2026). The results also support previous research, such as that by Noviana (2024), which found values of religiosity and social concern in the novel *Janji*. However, this study adds that these values are the end result of a lengthy narrative algorithm. In other words, Bahar's character is formed through a consistent process, enabling his exemplary behavior to be logically and convincingly accepted by readers.

Theoretically, this research makes an important contribution to the development of literature-based Islamic Religious Education studies by strengthening the concept of narrative algorithms as a framework for analyzing character formation. This approach expands character education studies, which have so far focused on value inventories, toward an analysis of the mechanisms of value internalization within the narrative structure. Practically, the results demonstrate that the novel *Janji* can be used as an effective medium for learning Islamic character because it presents the process of moral transformation in a concrete, realistic, and contextual manner. Teachers or lecturers can use Bahar's life story to encourage students to analyze the relationship between actions, consequences, regret, repentance, and social responsibility (Nopas & Ueangchokchai, 2025; Ruyadi et al., 2026; Tolla, 2024). Thus, character education goes beyond memorizing moral values, but encourages students to understand the process of becoming a moral person through life experiences and self-reflection.

## CONCLUSION

The conclusion of this study shows that Islamic character education in Tere Liye's novel *Janji* is constructed through a narrative algorithm consisting of three main stages: moral degradation, moral reconstruction, and character crystallization. The most important finding of this study is that character change does not occur instantly, but rather through a long process involving mistakes, suffering, self-reflection, repentance, and social service until it produces a mature character that is beneficial to society. The lesson to be learned is that effective Islamic character education requires a continuous process of internalizing values

through life experiences and moral awareness. Scientifically, this study makes a new contribution by offering a narrative algorithm perspective to explain the mechanism of character formation in literary works, thereby expanding the study of Islamic Religious Education which has so far focused more on identifying character values. However, this study is limited to one literary work and one main character, thus not allowing for broader generalizations. Therefore, further research can examine the narrative algorithm of character education in other novels, compare various literary works across genres, or integrate it with research on character learning in educational settings to gain a more comprehensive understanding of the process of Islamic character formation through literature.

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