



## The Religious Value in Helvy Tiana Rosa and Benny Arnas' Hayya

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**Abstract:** The purpose of this research was to find out and to analyse the religious values which were available in a literary work (novel) entitled "Hayya" by Helvy Tiana Rosa and Benny Arnas. It comprised the religious values between human and God, the religious values between human and human, as well as the religious values between human and himself/herself which were available in that novel. The method used in this research was a qualitative descriptive method, which analysed sentence by sentence concerning the religious values. Then, the data that have been collected were identified, analysed, described and interpreted based on the objectives that have been considered. Descriptive qualitative research was used because the data were collected in the form of words, and it also gave priority to the deepest understanding toward the interaction found between the concepts which were studied empirically. The results showed that the religious values that were described in this novel were the forms of religious values between human and God which comprised piety and trust; the religious values between human with human which comprised respect, helpful, forgiving, colloquy and good manners; as well as the religious values between human and himself/herself which comprised patient, humble, honest/trustworthy, sincere and disciplined. Hopefully, this novel could be useful for the readers and could be the inspiration for the young generation in gaining their future without forgetting the religious values.

**Keywords:** *religious values, Hayya, Helvy Tiana Rosa and Benny Arnas*

### INTRODUCTION

Literary work is a bridge for human beings to explore the meaning of life and the true values of life. Literature is a picture of real-life as outlined in written language. By paying attention to these things, the publication of the study of literary works is one of the important things to be used as the basis for describing life at a time or place. Besides, it is also useful to interpret the values that exist in literary works. Therefore, the researchers of this present study are interested to conduct research on the study of a literary work in this case religious values in a novel entitled Hayya by Helvy Tiana Rosa and Benny

Arnas.

As we know that all forms of intellectual thought and the beauty of the art of human life can be expressed through literary works Nurgiantoro (2013: 3). Thus, the meaning of literary values will lead to inner satisfaction and understanding of life values. Related to these ideas, the abilities to understand and to explore literary works become something important. To have these abilities, the activities of appreciating the literary works with the media of language are also needed. The literature appreciation must involve the soul totality and the literary work itself. In order to appreciate the literary works, the sensitivity to emotions and the feelings to understand and enjoy the elements of its beauty, the understanding of linguistic aspects, the knowledge of literature, as well as the understanding of its intrinsic elements are needed.

The activities in literature appreciation could be divided into direct activities and indirect activities. Direct activities are manifested in the literature appreciation on performance directly, for example viewing, recognizing, understanding, enjoying or giving an assessment of reading novels, drama and poetry performances existing on radio, television, or on an open stage. Meanwhile, the activity of indirect literature appreciation is carried out by studying literary theory, reading articles related to literature in the forms of books, magazines and newspapers as well as studying literature history.

Literature is an imaginative artworks so it must be created with a power of creativity (Wicaksono, 2018). Creativity is not only required as an effort to produce the self-experience into the form of literary works, but more than that, the author must also be creative in choosing the best elements from the experience of human life that he lives. Because of creativity, literary works can be produced. In addition, humans use literary works as a means to express their ideas, experiences, thoughts, and beliefs that are poured out with all their feelings, then compiled into a story that contains meaning (Sari, et al, 2018). The literary work itself tells various problems in human life, what is experienced by the author and what the author sees.

Literary work is an art created from creative hands, which contains a description of life that occurs on the earth. Literature is a form of the result of creative art work whose objects are humans and their lives by using language as the medium (Waluyo 2002: 2). If we appreciate a literary work, we will find the message and value that the author wants to convey. These messages can be in the form of moral (good or bad), religious (religion), social and cultural, and so on (Mislamuddin, et al, 2018).

One of the types and forms of religious message and value contained in a literary work would depend on the beliefs, desires and interests of the author (Mangunwijaya, 1988: 38). Therefore, it may include the problems that can be

unlimited related to all life issues related to human dignity.

Thus, it can be concluded that literary works are very useful for its readers. Readers can freely immerse themselves in the literary work, and derive satisfaction from it. Because of that, it can be concluded that a literary work can be used as a medium of da'wah or enlightenment for the reading community, as a medium of da'wah to build human character and to encourage readers to animate religious values. There are many types of literary works that can be used as media for da'wah, such as poetry, drama, novels, romances, and others that can be categorised as literary works.

In this study, researchers chose a novel entitled *Hayya* by Helvy Tiana Rosa and Benny Arnas because it is able to arouse our sense of concern for others, to care more about the suffering of children living in the Gaza Strip settlements. This novel is able to make us aware of the meaning of empathy and sympathy for fellow creatures of Allah SWT which is depicted in the main character who struggles to help *Hayya*. Moreover, this novel is also an Islamic novel which contains teachings that are neatly wrapped without leaving the aesthetic aspect. This is the background for researchers to understand the religious values contained in this novel.

The religious values that can be examined by researchers in the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas include the religious value of human and God, the religious values between human and human, and the religious values between human and himself/herself. According to Thontowi (2012), human and God religious values can be carried out by implementing formal worship such as salat, dhikr, prayer and so on. Human and human religious values can be carried out by keeping the relationship with others, such as helping, respecting, and so on. While the religious value of humans by themselves can be done with sincerity, patience, honesty/trust, discipline and so on.

This novel deserves to be studied by students because it contains many good values as for KD which can be implemented in teaching literature, namely KD 3.12 stating that "examining the structure and language of review texts (films, short stories, poems, novels, and regional works of art) that are listened and read". However, the author only analyses qualitative research as a religious study or religious values contained in *Hayya's* novel. The religious values contained show more obedience to God with His commandments and are more likely to only lead to someone's faith in its creator, The Prophet and His books

Religious values in the *Hayya* Novel by Helvy Tiana Rosa and Benny Arnas are unique. It is because, after reading this novel, the reader can feel sad, motivated, touched, emotional, and regretful (Jauhari, 2010: 21). Islam has lost its literary value. This novel is also an Islamic novel as well as a soul-building

novel which contains teachings that are neatly wrapped without leaving the aesthetic aspect. The story of the struggle of a human child's life and the sacredness of a beautiful love is built by avoiding the things that are vulgar and erotic.

In this novel, it is implied that there is an understanding of human love for God which is manifested by firmly maintaining faith based on His instructions. In addition, the theme of love implies an understanding of God's love for humans which is manifested by giving life's trials and instructions or solutions based on the verses of the Qur'an and the Sunnah of the Prophet. The novel *Hayya* by Helvy Tiana Rosa and Benny Arnas describes the life of the main character who struggles to help save *Hayya*.

In line with what has been stated above, the researcher is interested in examining the religious values in the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas because, firstly, this novel has uniqueness and advantages. Secondly, the novel is an Islamic novel as well as a soul-building novel which contains teachings that are neatly wrapped without leaving the aesthetic aspect. Thirdly, because the biographies of Helvy Tiana Rosa and Benny Arnas, who are prominent, creative, intelligent, brave, besides that their works are always awaited by the public because they are considered to build souls, and foster a spirit of achievement. Fourthly, this theme is taken because there are not many researchers that have investigated religious values in a novel *Hayya* by Helvy Tiana Rosa and Benny Arnas.

## **METHOD**

This research is a library study with a qualitative approach in which the researcher describes or describes an object under the study. This research is conducted by dissecting the novel or examining the extent to which the elements contained in the book that is being studied. The method used in this study is a qualitative descriptive method using content analysis, and a pragmatic approach.

The research data are the religious values contained in a novel. The source of data is the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas, published by Ihwah Publishing House in May 2019. The book contains 264 pages, with a dark brown front cover and a black back cover with a photo of a child crying and shedding tears "*Hayya*".

## **RESULTS AND DISCUSSION**

From the data analysis process that has been carried out by the researchers, the following research findings are presented in the form of sentences, paragraphs, and dialogues related to religious values in the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas. The results of the data analysis

containing the religious values between humans and God, the religious values between human and human, and the religious values between human and himself/herself are presented in the themes below.

### ***The Religious Value of Human and God***

In this novel, the religious values found between humans and God are piety and trustworthiness.

#### ***Piety***

The religious value between human and God regarding the piety of a servant to his God is illustrated through the figure of Rahmat who sees the Aqsa Mosque and thinks that he and his entourage from Hubbu can pray and cry as much as they want to ask for forgiveness and express gratitude for all the blessings they get to Allah SWT. Data (1) explains the existence of human religious values with God in the novel.

Data (1):

*"Hari ini, delapan puluh dua hari kemudian, kita kembali lagi. Ke Palestina. Bukan di Arad atau sekitar Jalur Gaza, tapi di sini. Di Taibe." Adin terdiam.*

*"Noh, noh!" Rahmat menunjuk ke arah timur." Cuma 100 meter, kita udah bisa shalat dan menangis di karpet Masjidil Aqsa!"*

*Mata Adin memerah.*

*"Nah lu bilang apa tadi?" Rahmat melangkah mendekati Adin. "Gue drama? Makan tuh bumerang! Mata lu malah merah!"*

*"Ini gue kepanasan tauk!"*

*"Semua orang juga kepanasan di sini, tapi gak mewek kayak lu!" Kini Rahmat malah melangkah cepat, meninggalkan Adin. (Rosa and Arnas, 2019: 25)*

Data (2):

*Bakda Zuhur, rombongan Aman-Palestin baru bisa menginjakkan kaki di Palestina. Karena keadaan yang belum memungkinkan untuk lanjut ke Al Aqsa, mereka shalat berjamaah di semacam ruang kosong penginapan berukuran 7x7 meter. (Rosa and Arnas, 2019: 28)*

Data (2) above explains the existence of the religious values between human and God. The religious value of human and God contained in this quote is about a servant's piety to his God, which is depicted in the Aman-Palestinian groups who have not been able to continue their journey to Al-Aqsa so they decide to pray in congregation in an empty room measuring 7x7 meters. It is

in that room that they perform congregational prayers as a sign that they always remember Allah in their activities. They also always take the time to pray as a sign of their fear of Allah which signifies the religious value between human and God.

### **Trustworthiness**

The religious value between human and God here is about trustworthiness, which means surrendering to Allah SWT. It is reflected in the figure of Rahmat who has surrendered to Allah's provisions but he always remembers Allah by the way he recites the Qur'an until he sobs and he is unable to control the tears that keep coming out. This indicates that Rahmat is so afraid that he put everything to Allah SWT. He recites the Qur'an as a form of surrender to Allah SWT. Data (3) explains the existence of the religious values between human and God.

Data (3):

*Rahmat menggantung handuk yang baru digunakan di balik pintu, lalu meraih mushaf dari kantong luar ranselnya. Lima menit kemudian ia sudah mengaji dengan air mata yang tak kuasa ia kendalikan. (Rosa and Arnas, 2019: 62)*

Data (4):

*Baru saja Rahmat selesai melafalkan doa tidur ketika You Are Allah mengkedap-kedipkan layar ponselnya (Sejak tahu kalau Hayya sangat menyukai karya musisi Yusuf Isam itu, Rahmat mencari format mp3-nya dan menjadikannya nada dering). Rahmat melompat dari dipan menuju lemari pakaian, tempat ia biasa meletakkan ponselnya. (Rosa and Arnas, 2019: 63)*

Data (4) above explains the existence of religious values between human and God. The religious value between human and God here is about the religious values related to the trust of a servant to his God. This is reflected in the figure of Rahmat who whenever he wants to go to sleep, he surrenders his life and death only to Allah SWT. He recites a prayer before going to bed so that Allah will always keep him awake or asleep. This shows the value of trustworthiness which means surrender to Allah's provisions for life and death. He entrusts his life and death only to God, so it means that there is religious value between human and his/her God.

### **The Religious Values between Human and Human**

In this novel, the religious values between human and human that can be found are that respecting, helping, forgiveness, deliberation, and politeness.

#### **Respecting**

The religious values between human and human in terms of respect is reflected in the figure of Mr. Wildan who still respects Rahmat and still has good prejudices even though, in fact, he has an opportunity to attack Rahmat but he didn't do that because he still respected him. What happened to Mr. Wildan's figure was that there were religious values between human and human regarding the value of respecting. In data (5), it is explained that there are religious values between human and human.

Data (5):

*Adin sebenarnya ingin membalas, tapi Pak Wildan langsung menengahi. Laki-laki 45 tahun ini memberi pengertian apa yang sebenarnya sedang dihadapi. Sebenarnya Adin keberatan dengan nasihat Pak Wildan sebab laki-laki bertutur kata lembut itu mengatakannya kepada Ia dan Rahmat. Menurutny, dalam hal ini, Rahmat sendirilah yang bermasalah, yang lebih layak dinasihati. Namun, tak urung, ia mencoba berprasangka baik juga. Mungkin saja hafiz 30 juz itu tidak melakukannya karena tak mau secara langsung menyudutkan Rahmat. (Rosa and Arnas, 2019: 22)*

#### **Helping**

Data (6) explains the existence of the religious values between human and human. The religious value in terms of helping each other is reflected in the figures of Adin and Rahmat who brought food and clothing aid from Indonesia to be distributed to refugees in Palestine with a group of volunteers, although there were a few obstacles that made them nervous about whether the aid could be distributed to refugees or not. Fortunately, Mr. Wildan can know so he can help to calm down their anxiety. This shows that there is a religious value between humans and human in terms of helping.

Data (6):

*Meski begitu, Adin dan Rahmat sejatinya tak peduli. Bagi mereka, untuk apa semua bahan pangan dan sandang ini mereka bawa berhari-hari di atas kapal apabila tak bisa disalurkan." Bantuan ini tentu akan sampai, bagaimana pun caranya," ujar Pak Wildan seperti membaca kegelisahan kedua relawan itu. (Rosa and Arnas, 2019: 23)*

### **Forgiveness**

Data (7) describes religious values, this can be seen in the figure of Rahmat who feels guilty and apologises to his friends because he cannot come to Jericho, Hebron and Nublus because he has to be visiting a refugee camp. This can show the existence of religious values between human and human in terms of forgiveness. Because apologizing and forgiving is an attitude that is recommended by Islam. Therefore, forgiving each other is a religious attitude.

Data (7):

*"Eh Sorry, tadi gue nggak ikut kalian lagi ke Yerikho. Kemarin ke Hebron gue juga absen. Ke Nublus juga."*

*"Lha tu lu merasa salah sendiri?"*

*"Makanya gue minta maaf."*

*"Jangan ke gue, Bro. Ke Pak Wildan-lah." (Rosa and Arnas, 2019: 35)*

Data (8):

*"Bah? Halo Bah?"*

*"Benar-benar kamu ya, Mat. Lupa ya kalau masih punya orang tua?"*

*"Baiklah, Bah. Rahmat benar-benar minta maaf."*

*Tidak ada maksud untuk melupakan Abah. Meskipun bukan alasan, Rahmat sibuk sekali di sini. Jarang ada di penginapan. Lebih banyak di kamp pengungsian."*

*"Ya sudah, kalau begitu." (Rosa and Arnas, 2019: 65)*

Data (8) above describes a religious value that can be seen in the figures of Abah and Rahmat. The figure of Rahmat who feels guilty to his Abah apologises for his mistakes because of his busy schedule, which makes Rahmat rarely contact his Abah in Indonesia. However, finally, his father understood and forgave Rahmat's mistake after hearing his explanation. In this case it can be seen that there is a religious value between human and human in terms of apologising and forgiveness.

### **Deliberation**

Data (9) explains the existence of religious values between human and human. The religious value here is reflected in the figures of Adin and Rahmat. The religious values of human and human that exist in the figures of Adin and Rahmat are related to deliberation. Adin stated that this afternoon he had a small meeting. And the result of the meeting is that he and Rahmat were given the task for securing all photos and writings as soon as possible to the Aman-Palestinian data bank to anticipate unexpected things that can be happened on



the trip. The anticipation is needed because their return trip to Indonesia will be by sea.

Data (9):

*"Oh ya," suaranya meninggi tiba-tiba, "gue cuma mau ngingetin. Siang tadi, pas lu di Ramallah, kita rapat kecil gitu. Pak Wildan sudah bagi-bagi tugas."*

*"Tugas apa, Din?"*

*"Terkait keberangkatan kita."*

*"Kita berdua diwanti-wanti untuk mengamankan semua foto dan tulisan sesegera mungkin ke bank data Aman-Palestin. Khawatir ada apa-apa di laut." "Serius?"*

*"Iya," jawab Adin cepat." (Rosa and Arnas, 2019: 55-56)*

Data (10):

*"Sudahlah, Din. Sekarang langsung aja. Menurut lu bagaimana?"*

*Hayya datang. Menuju bufet dibawah TV. Ia sudah tahu di mana boneka-boneka peninggalan Aisyah disimpan. Adin diam sebelum kemudian melirik Rahmat tajam.*

*"Kita harus melaporkan ini ke Ustaz Yusuf."*

*"Pak Yusuf?"*

*"Iya," jawab Adin cepat. Atasannya Pak Wildan."*

*"Kenapa kudu ke beliau?" Rahmat meminta penjelasan.*

*"Pertama, dia petinggi Hubbu."*

*"Semua juga tahu. Trus?"*

*"Semakin tinggi levelnya, urusan ini bakal lebih ringkas jalan penyelesaiannya."*

*Rahmat diam menunggu.*

*"Kedua, yaa karena Pak Yusuf itu orangnya adem."*

*"Pak Wildan nggak?"*

*"Bukan begitu." Adin berusaha mengontrol diri.*

*"Kan kita tahu sendiri bagaimana teduhnya sosok Pak Yusuf. Sementara Pak Wildan, dalam beberapa urusan stricted. Gue sih mikirnya, yaaa anggaph feeling gue, menganggap bahwa menceritakan ini ke Pak Yusuf jauh lebih baik." (Rosa and Arnas, 2019: 126-127)*

In the data (10) above, it is explained that there is religious value between human and human. The religious value of human and human is reflected in the figures of Adin and Rahmat. The religious values that exist in the figures of Adin and Rahmat are related to deliberation. Adin suggested that Rahmat should immediately report the matter about Hayya to Pak Yusuf, who he thought would be easier to resolve this issue because he is a calm and wise

person. Rahmat also accepted his friend's suggestion to report this incident to Mr. Yusuf, which they agreed that it could be a better decision.

### **Politeness**

Data (11) explains the existence of religious values between human and human. The religious value in the quote explains the existence of a polite attitude. This polite attitude is reflected in the figure of Adin. Adin said instead of shouting the word 'Spada' when he stopped at a house that looked uninhabited. However, the door was not locked but only attached with a nail driven into the side of the peg. Even though the owner of the house didn't appear, Adin still said hello because it showed a polite attitude that is usually practised by Eastern cultures such as Indonesia. This shows that Adin has a polite religious attitude regarding human relations with other people.

Data (11)

*Lima menit kemudian Adin sudah berada di halaman belakang lewat pagar seng yang agak menganga. Kawat bagian atas pintu pagar itu hanya dicantelkan dengan paku yang ditancapkan di salah satu sisi patok kayu penyangganya. Adin sempat mengucapkan (ya, mengucapkan, bukan meneriakkan) "spada" beberapa kali dalam volume ala kadarnya. (Rosa and Arnas, 2019: 14)*

### **The Religious Values between Human and Himself/Herself**

In this novel, the religious values between human and himself//herself that are found are patient, humble, honest, sincerity, and disciplined.

### **Patient**

Data (12) explains the existence of religious values between human and himself/herself. This religious value is related to patience. This patient attitude is reflected in the figure of Rahmat. In the quote, it is explained that Mercy is patiently waiting for the explanation given by Adin regarding his past which he has told Pak Wildan. Meanwhile, Adin tried to keep his tone of voice in such a way that Rahmat would not be offended by his tone of voice.

Data (12):

*"Nggak semua masa lalu jadi privasi, Mat," Adin menjaga nada bicaranya sedemikian rupa agar Rahmat tidak tersinggung. "Masa lalu bagaimanapun, jadi tolok ukur kita melangkah ke masa depan."*

*"Lu bisa langsung ke intinya, Din?"*

*Adin diam. Mengerjap-ngerjapkan matanya.*

*Rahmat menoleh. menagih.*

*Adin menghela nafas.*

*Rahmat bergeming. Kaki kanannya mengantuk-antuk ke lantai seperti sedang menghitung tempo kesabaran.*

(Rosa and Arnas, 2019: 38)

### **Humble**

Data (13) explains the existence of religious values between human and himself/herself. The religious value is related to the character of humbleness. This humble attitude is reflected by the figure of Rahmat. In the quote, it is explained that Rahmat tries to be humble to everyone because he tries not to show his kindness to others especially to Hayya because he is likened to a spring that is able to grow leaves and bloom flowers in his arid soul. This is what makes many people jealous of him, especially his best friend, Adin, who feels jealous of his friend's good attitude and does not want to be praised. In this case, it shows the existence of human religious values with themselves in terms of humility.

Data (13):

*"Apa yang lu buat, buat orang-orang iri. Paling tidak buat gue." Adin bangkit." Dan kata Afifah, dalam kehidupan Hayya yang gersang selama ini, lu seperti musim semi yang menumbuhkan daun dan memekarkan bunga-bunga di jiwanya."*

*"Ah lu bisa aja, Din." Wajah Rahmat sudah basah. "Gue nggak pernah dengar itu."*

*"Itu bukan kata-kata gue," jawab Adin cepat. Ia bangkit, menatap Rahmat. "Itu kata-kata Afifah yang diterjemahin Amrul dan Lihin yang kebetulan nemenin gue pas kami main ke kamp minggu kemarin.*

*Rahmat mengangguk-angguk. Ia menarik ujung t-shirt dan mengelap mata dan wajahnya yang basah. "I see, Din. Makasih, ya." Suara Rahmat terdengar serak. (Rosa and Arnas, 2019: 41)*

### **Honesty**

Data (14) explains the existence of religious values between human with himself/herself. The religious value is described through the figures of Rahmat and Adin. The religious value which is embodied by Rahmat and Adin in the quote is about maintaining honesty. Rahmat and Adin in the quote show that they are honest. Rahmat and Adin want the aid they have brought for days to reach all the victims in Palestine at any cost, because they want everything they do is not in vain and everything they do can benefit the victims in Palestine

Data (14):

*Meski begitu, Adin dan Rahmat sejatinya tak peduli. Bagi mereka, untuk apa semua bahan pangan dan sandang ini mereka bawa berhari-hari*

*di atas kapal apabila tak bisa disalurkan. "Bantuan ini tentu akan sampai, bagaimana pun caranya," ujar Pak Wildan seperti membaca kegelisahan kedua relawan itu. (Rosa and Arnas, 2019: 23)*

### **Sincerity**

Data (15) explains the existence of religious value between human and himself/herself. The religious value is described here through the figure of Mr. Haidar, a *Garin*, who sincerely guards the Aqsa Mosque and also always waits for volunteers who are praying at the mosque until the time limit determined by Israel. He also always reminded the volunteers that at 8 pm the mosque was closed to anyone. In this case he tries to communicate with a very clear articulation and a tempo that is so slow to the newcomer that they can be understood. He also combines it with hand movements and facial expressions to make it easier for the other person to catch what he wants to convey. Even though in his position he could have been indifferent to the limitations of immigrants in Arabic. With his sincere attitude, Mr. Haidar is very popular among humanitarian volunteers. This shows the existence of human religious values which is sincerity.

Data (15):

*Laki-laki kelahiran Ramallah itu gigih sekali berkomunikasi agar bisa difahami. Selain berbicara dengan sangat pelan, ia juga mengkombinasikannya dengan gerakan tangan dan air muka sedemikian rupa untuk memudahkan lawan bicaranya menangkap apa yang ingin ia sampaikan. Selintas lalu, ia seakan-akan tengah berbicara dengan orang tunarungu atau kelihatan sedang melakukan aksi pantomim saking ekspresifnya. Oh, seikhlas itu ia berusaha memahami bukan minta dipahami. Padahal bisa saja ia bersikap masa bodoh dengan keterbatasan pendatang dalam bahasa Arab. Jadi jangan heran kalau di kalangan relawan kemanusiaan yang biasa ke Aqsa, Pak Haidar sangat populer. (Rosa and Arnas, 2019: 44)*

### **Disciplined**

The data (16) below explains the existence of religious value between human and himself/herself. Human religious value is described here through the figures of Rahmat and Adin who take the time to explore the West Bank area so that they can know that the Palestinian territory is very fertile. With this time discipline, they use it to trace back in the Palestinian territories. In this case, it shows the religious value between human and himself/herself in terms of discipline, that is using the time effectively as well as they can.

Data (16):

*Seperti kata Pak Wildan di hari pertama, mereka juga memanfaatkan waktu yang ada untuk menapaktisasi daerah Tepi Barat. Adin dan Rahmat juga baru ngeh kalau Tepi Barat adalah wilayah Palestina yang sangat subur. (Rosa and Arnas, 2019: 31)*

## CONCLUSIONS

From the data analysis process that has been carried out, it can be concluded that the content of the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas has the religious values between human and God, human and human, and human and himself/herself. In this novel, the religious values found between humans and God are piety and trustworthiness. Meanwhile, the religious values between human and human found are respecting, helping, forgiveness, deliberation, and politeness. The religious values between human and himself/herself found in this novel are patient, humble, honest, sincerity, and disciplined.

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