

The Representation of Women’s Resilience and the Construction of Moral Values in the Novel *Soe Isabel* by M. Tiyasaa

Representasi Ketegaran Perempuan dan Konstruksi Nilai Moral dalam Novel *Soe Isabel* Karya M. Tiyasaa

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<p>Article History</p> <p>Submitted: 27 April 2026 Published: 6 June 2026</p> <p>Keywords Women’s Resilience; Moral Construction; Moral Values; Novel; Representation</p> <p>Kata Kunci Ketegaran Perempuan, Konstruksi Moral, Nilai Moral, Novel, Representasi</p> <p>Page 84-92</p>	<p>Abstract</p> <p>This study aims to describe the representation of women’s resilience and analyze the construction of moral values in the novel <i>Soe Isabel</i>. The research employs a descriptive qualitative design using a moral approach and the perspective of female character representation. The data source is the novel <i>Soe Isabel</i>, published by Yrama Widya in 2019, while the data consist of words, phrases, sentences, dialogues, and narrative passages that reflect women’s resilience and moral values. Data were collected through reading, marking, and note-taking techniques using data cards as research instruments. The data were analyzed through identification, reduction, classification, presentation, interpretation, and conclusion drawing. The findings reveal that women’s resilience is represented through the protagonist’s endurance in facing family loss, her ability to cope with loneliness, her determination in making life choices and maintaining personal beliefs, and her willingness to establish empathetic social relationships. Moral values are constructed through three major forms of relationships: the religious relationship between humans and God, the personal relationship with oneself, and the social relationship with others. The study concludes that morality in <i>Soe Isabel</i> is not presented merely as a set of normative teachings but as a process of self-formation shaped by experiences of grief, acceptance, perseverance, and compassion. This research contributes to the development of Indonesian literary studies by integrating moral value analysis with the representation of women’s resilience, thereby broadening the understanding of morality as a narrative process and a gendered experience in literary works.</p> <p>Abstrak</p> <p>Penelitian ini bertujuan mendeskripsikan representasi ketegaran perempuan dan menganalisis konstruksi nilai moral dalam novel <i>Soe Isabel</i>. Penelitian menggunakan desain deskriptif kualitatif dengan pendekatan moral dan perspektif representasi tokoh perempuan. Sumber data penelitian ialah novel <i>Soe Isabel</i> karya M. Tiyasaa terbitan Yrama Widya tahun 2019, sedangkan data berupa kata, frasa, kalimat, dialog, dan narasi yang menunjukkan ketegaran perempuan serta nilai moral. Pengumpulan data dilakukan melalui teknik baca, tandai, dan catat dengan instrumen kartu data. Analisis data dilakukan melalui identifikasi, reduksi, klasifikasi, penyajian, interpretasi, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa ketegaran perempuan direpresentasikan melalui ketahanan tokoh dalam menghadapi kehilangan keluarga, kemampuan menjalani kesendirian, keteguhan menentukan pilihan hidup dan keyakinan, serta kesediaan membangun relasi sosial yang empatik. Nilai moral dikonstruksi melalui tiga relasi utama, yaitu relasi religius dengan Tuhan, relasi personal dengan diri sendiri, dan relasi sosial dengan sesama. Kesimpulannya, moralitas dalam novel <i>Soe Isabel</i> tidak hadir sebagai nasihat normatif semata, tetapi sebagai proses pembentukan diri tokoh perempuan melalui pengalaman duka, penerimaan, keteguhan, dan kepedulian. Kontribusi penelitian ini terletak pada pengembangan kajian sastra Indonesia yang memadukan analisis nilai moral dengan pembacaan representasi ketegaran perempuan, sehingga memperluas pemahaman tentang moralitas sebagai proses naratif dan pengalaman gender dalam karya sastra.</p> <p>© 2026 The Author(s). PESASTRA: Pendidikan Bahasa dan Sastra by PT Casa Cendekia Media</p>
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INTRODUCTION

Literary works do not merely present imaginary events; they also construct particular ways of seeing humanity, social relations, values, and lived experience. In literary studies, the novel is frequently understood as a space of representation because characters, plot, conflict, and setting can present a portrait of human struggle within society. Hall (1997) explains that representation is the process of producing meaning through language, signs, and symbolic practices. Accordingly, female characters in novels cannot be treated merely as narrative agents, but also as constructions of meaning regarding women's experiences, bodies, choices, and social positions.

The phenomenon that motivates this study is a tendency in some moral-value analyses of novels to remain at the level of descriptive-inventorial approaches. Such studies typically group moral values into the categories of human relations with God, the self, others, and the environment, then present textual quotations as evidence. This approach is useful for initial mapping, but is insufficient for explaining how moral values are formed through conflict, inner change, power relations, and characters' lived experiences. Nurgiyantoro (2015) states that morality in literary works is related to the message or moral that is conveyed through the story. However, moral messages do not always appear directly; they can operate through narrative structure, character conflict, and the reader's process of making meaning.

In the context of the novel *Soe Isabel* by M. Tiyasaa, moral questions cannot be separated from the experience of loss that the protagonist undergoes. Soe is depicted as a woman who does not possess a complete family unit — she loses her mother, loses her grandmother, and must confront life situations that demand acceptance and inner endurance. Analysis of this novel therefore needs to move beyond simple questions about which moral values are present in the story. The more important questions are how women's resilience is represented, and how moral values are constructed through these experiences of loss.

The urgency of this study lies in two dimensions. First, academically, this research develops the reading of moral values so that it does not stop at a catalogue of categories but moves toward the analysis of moral construction within the narrative. Wellek and Warren (2016) affirm that literary works cannot be understood simply as containers of content, but as structures that build meaning through the relationships between elements. Stanton (2012) similarly views character and conflict as important elements through which readers can understand the values and ideas of a story. Moral values in a novel should therefore be read through characters' actions, choices, conflicts, and development.

Second, practically, this study is relevant to literary instruction and the strengthening of value literacy. Literary works can serve as a reflective medium for understanding human experience, including the experience of women who endure loss. Ratna (2015) regards literary works as cultural products that can be read in relation to social structure and ideology. Within this framework, *Soe Isabel* is important to read not only as a story of women's suffering, but as a narrative about resilience, acceptance, and the formation of morality through lived experience.

A number of previous studies have demonstrated that the analysis of moral values in Indonesian novels is a productive field. Nopianti (2017) found that moral values in the novel *Daun yang Jatuh Tak Pernah Membenci Angin* [Fallen Leaves Never Hate the Wind] include human relations with the self, others, the environment, and God. Fajriati (2017), in a study of *Sebab Mekarmu Hanya Sekali* [Because You Bloom Only Once], mapped moral values based on human relations with the self, society, nature, and God. Jonindo (2017) examined moral values in *Orang-Orang Proyek* [Project People] and emphasized the importance of applying moral values to real life. All three studies show a tendency toward categorization of moral forms.

Similar studies were conducted by Aismalia (2021), who analyzed moral values in the novel *Peter* by Risa Saraswati using a descriptive qualitative method through read-and-note-taking techniques. Amatullah (2022) examined moral values in the novel *9 Matahari* [9 Suns] by Adenita and positioned them as relevant teaching material for literary instruction. Ningsih (2022) studied moral values in the novel *Selembur Itu Berarti* [That Leaf Means Something] by Suryaman Amipriono and employed reading, interpreting, and classifying stages. Nurfauziah and Triwahyuni (2024) combined structural and moral value analysis in the novel *Sagagang Jacaranda*, so that moral values were read alongside narrative elements. Firdaus, Hakim, Paulina, and Zakaria (2025) showed that moral values in the novel *Yang Telah Lama Pergi* [Long Gone] by Tere Liye are dominated by the human relation with the self. Collectively, these

studies show that moral value research is well-established, but most still emphasize value classification.

On the other hand, research on the representation of women in novels demonstrates a more critical development. Rosita (2021) reads the struggle of the female protagonist in the novel *Ibuk* [Mother] as a form of resilience and the pursuit of equality. Intan (2021) examines the objectification and resilience of women in the novel *Perempuan Bayangan* [Shadow Woman] and shows that women can be positioned as subjects who survive social pressures. Pinasthika (2023) studies women's resilience in the novel *Srepeg Thutur* and interprets women's endurance as a response to constraining situations. Nurhayati (2024) studies female character representation in the novel *Mataraisa* through a feminist literary lens. Oktafiani (2024) demonstrates that female representation in *Bulan Patah* [Broken Moon] is linked to women's position as victims in patriarchal culture. Rahman and Rizkasari (2024) read female representation in *Cerita Calon Arang* [The Calon Arang Story] through the lens of patriarchy, while Setiawan (2024) examines modern women in the novel *Lebih Senyap dari Bisikan* [Quieter than a Whisper]. These studies confirm that female representation can be read through character position, agency, resistance, and endurance.

Although research on moral values and female representation has developed, research gaps remain. Moral value analysis has generally not specifically linked moral values to the process of forming female characters' resilience. Conversely, research on female representation often focuses on patriarchy, gender injustice, resistance, or resilience, without extensively examining how moral values are constructed through women's experiences of loss. This gap provides the basis for the present study. The novel *Soe Isabel* was selected because it presents the experience of a woman who loses, endures, determines life choices, and builds social relations. This study accordingly endeavors to integrate a reading of moral values with a reading of women's resilience.

The theoretical framework of this study rests on the concepts of representation, women's resilience, and moral values in literary works. Hall (1997) is employed to understand representation as the production of meaning. Sugihastuti and Suharto (2016) are used to read the image and position of women in literary works. Intan (2021) and Pinasthika (2023) provide grounding for the view that women's resilience in literary texts can be observed through characters' capacity to respond to pressure and reconstruct identity. Nurgiyantoro (2015) is used to examine moral values in human relations with God, the self, others, and the environment. Additionally, Wellek and Warren (2016), Stanton (2012), and Ratna (2015) are employed to situate moral values in relation to narrative structure and sociocultural context.

Based on the foregoing, this study formulates two research questions. First, how is women's resilience represented in the novel *Soe Isabel* by M. Tiyasaa? Second, how are moral values constructed in the novel *Soe Isabel* by M. Tiyasaa? The objectives of the study are to describe the representation of women's resilience and to analyze the construction of moral values in *Soe Isabel*. This research is expected to contribute to the development of Indonesian literary studies, particularly in connecting moral analysis with gender experience and the formation of women's subjectivity in literary texts.

METHODS

This study employs a descriptive qualitative design. This design was chosen because the research object is a literary text analyzed through the interpretation of words, sentences, dialogues, narration, and inter-character relations. Moleong (2017) explains that qualitative research is oriented toward understanding phenomena holistically through verbal description. Creswell and Poth (2018) also position qualitative research as a procedure for exploring meaning constructed by people in relation to social and cultural experience. In literary research, this approach enables the researcher to read a work as a text that harbors moral, social, and ideological meanings.

The data source for this study is the novel *Soe Isabel* by M. Tiyasaa, published by Yrama Widya in 2019, comprising 284 pages. The research data consist of textual units that display the representation of women's resilience and the construction of moral values, in the form of words, phrases, clauses, sentences, dialogues, and narration. The material subject of the research is the novel text, while the formal object is the representation of women's resilience and the

construction of moral values as they emerge through characters' experiences, conflicts, life choices, and social relations in the story.

The primary research instrument is the researcher as reader and interpreter of data. To maintain orderliness in the research process, data cards were used as secondary instruments. Each data card contains a data number, text excerpt, source page, event context, provisional category, and analytical notes. The initial categories used include resilience in facing loss, resilience in enduring solitude, resilience in making life choices and maintaining beliefs, religious values, personal values, and social values. These categories are open-ended and can be adjusted in accordance with findings during the analysis process.

Data collection was conducted through reading, marking, and note-taking techniques. The data collection procedure proceeded through several stages. First, the novel was read in its entirety to obtain a general understanding of its plot, characters, conflict, and setting. Second, re-reading was conducted by marking passages that displayed experiences of loss, female character resilience, and moral values. Third, the marked passages were recorded onto data cards. Fourth, the data were reviewed to eliminate excerpts that were irrelevant or did not support the research focus. This procedure ensures that the data used are genuinely related to the research questions.

The data analysis technique employs an interactive analysis model adapted to the needs of literary research. Miles, Huberman, and Saldaña (2014) explain that qualitative analysis encompasses data condensation, data presentation, and conclusion drawing. In this study, analysis was conducted through six stages. First, identification of data based on the research focus. Second, reduction of data by selecting relevant excerpts. Third, classification of data into categories of women's resilience and moral value construction. Fourth, presentation of data in the form of description and findings tables. Fifth, interpretation of data by connecting findings to theories of representation, women's resilience, and moral values. Sixth, drawing of conclusions based on the relationship among research questions, findings, and discussion.

Data validity was maintained through repeated reading, sustained observation, referential adequacy, and examination of consistency between excerpts, categories, and interpretations. Repeated reading was employed to ensure that excerpts were not taken out of their narrative context. Referential adequacy was maintained by presenting relevant theories and prior studies. Consistency checks were conducted by evaluating the alignment between cited data and the established analytical categories. With this procedure, the study can be replicated by other researchers using the same data source, categories, and analytical stages.

RESULTS AND DISCUSSION

Results

The results section presents research findings descriptively based on data from the novel *Soe Isabel*. The findings are grouped into two foci: the representation of women's resilience and the construction of moral values. The presentation in this section is limited to the exposition of data, categories, and descriptions of phenomena identified in the text.

Representation of Women's Resilience

The representation of women's resilience in the novel *Soe Isabel* is evident through the protagonist's experiences of facing loss, enduring solitude, making life choices, and maintaining social relations. This resilience is present not only in direct statements by the character, but also in actions, attitudes, and responses to constraining events.

Table 1. Representation of women's resilience

No.	Finding Category	Textual Data (Kutipan teks asli)	Finding Description
1	Resilience in facing loss	" <i>Saya percaya, Tuhan memang punya rencana lain, Tuhan mau supaya bunda gak kesakitan terus. (Tiyasaa, 2019:7)</i> " ["I believe God truly has another plan; God wants Mother to stop suffering. (Tiyasaa, 2019:7)"]	The character Soe accepts the loss of her mother by connecting it to her belief in God's plan.
2	Resilience in enduring solitude	" <i>Aku kembali tersadar, kini tidak ada sanak keluarga yang tersisa. (Tiyasaa,</i>	The character realizes she no longer has any close family but continues to move

		2019:23)" ["I came to realize again that there was no family left. (Tiyasaa, 2019:23)"]	forward with life.
3	Steadfastness in friendship	"Tidak ada yang lebih berharga selain persahabatan ini, uang hanyalah sebuah angka di kepala. (Tiyasaa, 2019:34)" ["Nothing is more precious than this friendship; money is merely a number in one's head. (Tiyasaa, 2019:34)"]	The character demonstrates commitment to the friendship and does not place money as the primary measure of relationships.
4	Resilience in making choices of belief	"Pilihanku pada agama yang kini aku yakini tidak datang semalam. (Tiyasaa, 2019:98)" ["My choice of the faith I now believe in did not come overnight. (Tiyasaa, 2019:98)"]	The character affirms that her choice of faith is the result of a long process and personal consciousness.
5	Resilience in social empathy	"Aku menatap Sandra sambil tersenyum, dia membalas senyumku dengan hangat. (Tiyasaa, 2019:40)" ["I looked at Sandra with a smile; she returned my smile warmly. (Tiyasaa, 2019:40)"]	The character is present in her friend's experience of grief and builds empathetic communication.

Construction of Moral Values

The construction of moral values in the novel *Soe Isabel* is found in religious, personal, and social relations. Religious values are related to trust in God and prayer; personal values are related to steadfastness of conviction and optimism; social values are related to care, gratitude, and respect for others.

Table 2. Construction of moral values

No.	Moral Value Domain	Form of Finding	Textual Data (Kutipan teks asli)
1	Religious	Belief in God	"Saya percaya, Tuhan memang punya rencana lain. (Tiyasaa, 2019:7)" ["I believe God truly has another plan. (Tiyasaa, 2019:7)"]
2	Religious	Prayer and hope	"Aku selalu di sana menemaninya. (Tiyasaa, 2019:20)" ["I was always there, accompanying her. (Tiyasaa, 2019:20)"]
3	Personal	Steadfastness of conviction	"Tidak ada yang lebih berharga selain persahabatan ini. (Tiyasaa, 2019:34)" ["Nothing is more precious than this friendship. (Tiyasaa, 2019:34)"]
4	Personal	Optimism and maturity of choice	"Dengan serius aku mempelajari semuanya yang ingin aku ketahui. (Tiyasaa, 2019:98)" ["I seriously studied everything I wanted to know. (Tiyasaa, 2019:98)"]
5	Social	Care for others	"Sandra terlihat duduk tidak berdaya di pojokan toilet. (Tiyasaa, 2019:9)" ["Sandra was seen sitting helplessly in the corner of the restroom. (Tiyasaa, 2019:9)"]
6	Social	Gratitude	"Tuan rumah wanita kami lalu berjalan menghampiri Sandra dan mencium serta memeluk Sandra dengan sangat hangat. (Tiyasaa, 2019:113)" ["Our female host then walked over to Sandra and kissed and embraced her very warmly. (Tiyasaa, 2019:113)"]
7	Social	Respecting others	"Aku menatap Sandra sambil tersenyum, dia membalas senyumku dengan hangat. (Tiyasaa, 2019:40)" ["I looked at Sandra with a smile; she returned my smile warmly. (Tiyasaa, 2019:40)"]

8	Social environment	Compliance with rules	"Pastiin juga koper yang kamu bawa tuh kapasitasnya gak lebih dari batas kebijakan si maskapai. (Tiyasaa, 2019:153)" ["Also make sure the luggage you bring doesn't exceed the airline's policy limit. (Tiyasaa, 2019:153)"]
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Based on the data mapping, the representation of women's resilience is most dominantly present in the character's experiences of loss and life choices. Meanwhile, the construction of moral values is most prominent in the character's relationship with God, the self, and others. These findings indicate that moral data in the novel do not stand alone, but are connected to the lived experiences of the female character.

Discussion

The following discussion interprets the research findings by connecting them to theory and prior studies. The analysis is directed at demonstrating that women's resilience and moral values in *Soe Isabel* are two interconnected dimensions. The character's resilience becomes a space for moral formation, while moral values become the foundation from which the character faces loss and builds social relations.

Representation of Women's Resilience as a Response to Loss

The first finding demonstrates that women's resilience in *Soe Isabel* is primarily constructed through the experience of loss. The quotation "I believe God truly has another plan" shows that Soe is not merely expressing religious faith, but also constructing a mechanism of acceptance toward her mother's death. In Hall's (1997) perspective, representation operates through the production of meaning. The experience of loss in the novel is not only signified as suffering but is represented as a space for the formation of a female subject capable of endurance.

Soe's resilience is also evident when the character realizes that no family remains. The data display a situation of extreme solitude. However, the novel does not position the character solely as a passive victim. The character continues to move, to live, and to build relations with others. This is consistent with Intan (2021), who demonstrates that women's resilience in novels can be read as the character's capacity to survive social and psychological pressures. Pinasthika (2023) also affirms that women's resilience manifests through the character's response to constraining or suppressive situations.

In comparison with Rosita's (2021) research on the female protagonist's struggle in the novel *Ibuk*, resilience in *Soe Isabel* is not primarily displayed as an economic struggle or quest for social equality, but as inner endurance in the face of family loss. The contribution of this study accordingly lies in broadening the meaning of women's resilience from the domain of social struggle to the domain of emotional and spiritual experience. The female character is not only resilient when resisting oppressive social structures, but also when capable of reconstructing life after loss.

Resilience as Agency in Life Choices and Belief

The finding regarding the choice of belief demonstrates that Soe possesses personal agency. The statement that her choice of faith did not come overnight reveals a process of reflection, searching, and conscious deliberation. The character is not depicted as passively receiving choices, but as studying and determining her own life path. In the perspective of Sugihastuti and Suharto (2016), the image of women in literary works can be read through the character's attitudes, roles, and position in engaging with the social environment. Soe represents a woman who possesses the consciousness to choose, rather than merely following the will of her environment.

Soe's steadfastness in friendship also demonstrates a form of moral agency. When the character states that friendship is more valuable than money, she is placing the value of human relationships above material value. This data reveals that resilience does not always appear in heroic actions, but also in loyalty to principle. Stanton (2012) states that character can be understood through actions and decisions made in the conflicts of a story. The choices Soe makes thus display a resilient character capable of maintaining principles when confronted with practical concerns.

The studies of Nurhayati (2024), Oktafiani (2024), and Rahman and Rizkasari (2024) show that female representation in novels is frequently related to women's position within patriarchal culture or social structure. In contrast to that tendency, *Soe Isabel* foregrounds female representation through experiences of grief, spiritual relation, and personal choice. The implication is that the study of female representation need not always be situated within the direct opposition between women and patriarchy, but can also be directed toward the formation of women's subjectivity through inner experience, loss, and morality.

Construction of Moral Values in Religious, Personal, and Social Relations

The construction of moral values in *Soe Isabel* can be read through three main domains. First, religious values are evident through belief in God and hope expressed in prayer. The data about Soe's faith in God's plan indicates that religious morality functions as the foundation of acceptance. Nurgiyantoro (2015) states that morality in literary works is related to practical teachings that readers can interpret through the story. In this novel, moral teachings are not delivered as explicit advice, but through the character's response to death and suffering.

Second, personal values are evident through steadfastness of conviction and optimism. Soe's attitude of placing friendship above money and her seriousness in determining her beliefs demonstrate personal morality constructed through a reflective process. These personal values align with the research of Firdaus et al. (2025), which found that moral values in the novel *Yang Telah Lama Pergi* are predominantly concerned with the human relationship with the self. However, unlike that study, which emphasizes the dominance of value categories, this research demonstrates that personal values in *Soe Isabel* are directly related to the formation of the female character's resilience.

Third, social values are evident through care, gratitude, and respect for others. The data concerning Soe and Sandra reveal that social relations in the novel function as a space for healing. Care is not merely a form of good behavior but a way for the character to connect her experience of grief with the grief of others. In this sense, social morality is constructed through empathy. This finding intersects with those of Nopianti (2017), Fajriati (2017), Aismalia (2021), and Ningsih (2022), all of whom identified social moral values in novels. However, this research adds the emphasis that social values in *Soe Isabel* function as a mechanism of healing and the strengthening of inter-character relationships.

Comparison with Previous Studies and Scientific Implications

In comparison with previous moral studies, this research differs in its approach to reading data. Nopianti (2017), Fajriati (2017), Jonindo (2017), Aismalia (2021), Amatullah (2022), Ningsih (2022), Nurfauziah and Triwahyuni (2024), and Firdaus et al. (2025) tend to map moral values based on categories of human relations. Such mapping is important, but often does not explain the narrative process through which moral values are formed. This study retains the moral categories but connects them to experiences of loss, resilience, and the development of the female character.

In comparison with research on female representation, this study also occupies a different position. Rosita (2021), Intan (2021), Pinasthika (2023), Nurhayati (2024), Oktafiani (2024), Setiawan (2024), and Rahman and Rizkasari (2024) show that women in novels can be read through struggle, resilience, image, and social position. This research complements that direction by demonstrating that the representation of women's resilience can also be read through the construction of moral values. In other words, women's resilience in *Soe Isabel* is not only a matter of the ability to endure, but also a matter of how the character builds the meaning of life through religious, personal, and social values.

The theoretical implication of this study is the need to direct moral readings of literary works toward process rather than mere categorization. Morality in narrative texts does not always consist of a list of good qualities; it can emerge as the result of conflict, loss, relation, and characters' choices. The practical implication is that the novel *Soe Isabel* can be used in literary instruction to invite readers to understand that moral values are not simply advice, but a reflective experience formed through life's struggles. Literary instruction can therefore be directed toward abilities of interpretation, comparison, and reflection on values, rather than merely identifying moral messages at a surface level.

CONCLUSION

This study demonstrates that the novel *Soe Isabel* by M. Tiyasaa represents women's resilience through the protagonist's experiences of loss, solitude, choices of belief, and social relations. Soe's resilience is not depicted as a static innate trait, but as a process formed through painful life events. The loss of a mother, the loss of family, and the experience of living without familial support all become spaces for the self-formation of a female character who nevertheless endures, chooses, and builds relationships with others.

The construction of moral values in this novel manifests through religious, personal, and social relations. Religious values are evident in belief in God and hope through prayer; personal values are evident in steadfastness of conviction, optimism, and the consciousness of choice; while social values are evident in care, gratitude, respect for others, and adherence to social norms. These values do not stand as normative prescriptions but are formed through the character's narrative experience. Accordingly, morality in *Soe Isabel* is processual in nature: it grows from grief, acceptance, reflection, and relation.

The alignment between the research questions and findings demonstrates that moral value analysis can be elevated from mere inventory toward a constructive reading of character experience. This research contributes to Indonesian literary studies by offering a reading model that integrates moral values with the representation of women's resilience. Future research can be directed toward reading *Soe Isabel* through the lens of literary psychology, feminism, reader-reception, or trauma studies, to further explore the relationship between loss, women's identity, and the formation of the meaning of life in literary works.

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