AT-TAJDID - Journal of Islamic Education
e-ISSN: 2477-295X
Volume 3, Issue. 2, 2026, pp. 103-116
https://jurnal.isimupacitan.ac.id/index.php/attajdid

Values of Moral Education in The Film Tears at The Ujung Sajadah by Key Mangunsong and its Relevance to Islamic Religious Education

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Submitted: 20-11-2024 Revised :15-12-2024 Accepted: 15-01-2025

ABSTRACT. This research is motivated by the development of technology and information that has an impact on various aspects of life, including the decline in ethical and moral values, especially among the younger generation. This emphasizes the importance of moral education in forming individuals with character according to Islamic teachings. This study aims to (1) identify the values of moral education in the film Air Mata di Ujung Sajadah, (2) analyze its relevance to Islamic religious education, and (3) examine its benefits in strengthening students' religious values in the digital era. This study uses a qualitative method with a descriptive approach and semiotic analysis to reveal the deep meaning in the film. Data were collected through observation, literature study, and documentation. The results of the study show that this film contains moral values such as sincerity, patience, and piety, which are related to morals in the family and Islamic religious education. This film also acts as an effective media in conveying moral messages and moral education according to Islamic teachings, so that it can be a means of education for the younger generation in building better character.

Keywords: *Character Education, Film Tears at the Ujungsajadah, Islamic Religious Education.*

https://doi.org/10.52640/attajdid.134

How to Cite Janingsih, et al., (2026). Values of Moral Education in The Film Tears at The Ujung Sajadah by Key Mangunsong and its Relevance to Islamic Religious Education *AT-TAJDID - Journal of Islamic Education,* Volume 3(2), 103-116.

INTRODUCTION

In the midst of technological and information advances today, many problems have emerged. Such as the weakening of faith and social and spiritual awareness(Utami, 2024). These challenges emphasize the need for moral education that can shape human character to be better, especially in the context of Islamic religious education(Metcalfe et al., 2024). The values of moral education are the main focus of the study, entitled "The Values of Moral Education in the Film Air Mata di Ujung Sajadah by Key Mangunsong and Its Relevance to Islamic Religious Education". The reason for taking this film is because the film carries strong moral values related to Islamic

education. In this film there is also a relationship between the values of sincerity and patience with Islamic religious education material, which are First, strengthening faith by maintaining one's dignity, sincerity, shame, and asceticism. Second, conducting self-introspection in living life. Third, respecting and loving parents and teachers. Fourth, avoiding reprehensible behavior and getting used to commendable behavior for a comfortable and blessed life. Fifth, be patient in facing disasters and trials(Hidayat et al., 2024). This can be learned from and should be used as an example in the present day.

These conditions highlight the urgent need for comprehensive moral education capable of strengthening individuals' character and guiding them toward ethical behavior based on religious principles. Moral education is not merely concerned with teaching ethical concepts but also with cultivating noble character (*akhlaq al-karimah*) that can be consistently practiced in everyday life. Within the context of Islamic Religious Education, moral education occupies a central position because Islam emphasizes the integration of faith (*iman*), worship (*ibadah*), and morality (*akhlaq*) as inseparable components of human development(Maksudin, 2023). Islamic education seeks to produce individuals who possess not only intellectual competence but also spiritual maturity, emotional intelligence, and strong moral integrity(Budiyanti & Parhan, 2024). Therefore, educational institutions, families, and communities share the responsibility of nurturing learners who are capable of distinguishing between right and wrong while consistently practicing Islamic moral values in their interactions with others.

One effective approach to strengthening moral education is utilizing educational media that are attractive, contextual, and capable of conveying moral messages in a meaningful manner(Rina et al., 2020). Among various forms of educational media, films have become one of the most influential tools because they combine visual, auditory, emotional, and narrative elements that enable audiences to understand complex moral issues more easily(Rueb et al., 2024). Films present realistic depictions of human experiences, conflicts, and life struggles, allowing viewers to reflect upon their own attitudes and behaviors. Through compelling stories and emotionally engaging characters, films can effectively inspire audiences to internalize positive values and avoid negative behaviors. Consequently, films are increasingly recognized not only as a source of entertainment but also as a medium for character education and moral development.

Based on these considerations, this study focuses on *"The Values of Moral Education in the Film Air Mata di Ujung Sajadah by Key Mangunsong and Its Relevance to Islamic Religious Education."* This film was selected because it portrays numerous moral values that closely align with the objectives of Islamic Religious Education. The storyline illustrates various life experiences that emphasize sincerity (*ikhlas*), patience (*sabr*), trust in Allah (*tawakkal*), gratitude (*syukur*), compassion, honesty, forgiveness, and perseverance in facing life's difficulties. These values are presented naturally through the characters' interactions and conflicts, enabling audiences to understand their practical application in daily life. Rather than merely presenting theoretical concepts of morality, the film demonstrates how moral values are practiced through real-life situations involving family relationships, personal sacrifice, emotional resilience, and unwavering faith in Allah.

The moral messages conveyed in this film are highly relevant to Islamic Religious Education because they correspond to several essential learning objectives. First, the film encourages believers to strengthen their faith by preserving personal dignity, practicing sincerity, developing modesty, and living a simple life based on Islamic teachings. Second, it teaches the importance of self-reflection (*muhasabah*) as an essential process for evaluating one's actions, correcting mistakes, and continuously improving personal character. Third, it emphasizes the obligation of respecting, loving, and obeying parents and teachers, who hold honorable positions in Islam as primary sources of

guidance and knowledge. Fourth, the film reminds audiences to avoid reprehensible behaviors (*akhlaqmadzmumah*) while consistently practicing commendable behaviors (*akhlaqmahmudah*) to achieve a peaceful, harmonious, and blessed life. Finally, the film demonstrates the significance of patience and perseverance when facing trials, hardships, and unexpected life challenges, encouraging Muslims to remain steadfast in their faith regardless of circumstances (Solikhah, 2024). These moral lessons are timeless and remain highly relevant in addressing contemporary social problems, making the film an appropriate educational medium for promoting Islamic moral values among students and society.

Islamic education is an idea based on Islamic teachings which is the main reference in developing teaching methods and systems. The main goal of Islamic education is to produce individuals who have good morals and strong characters in accordance with Islamic teachings, and are able to face the demands of the times(Ni'mah et al., 2023). With the rapid development of technology and knowledge in various sectors, the function of educational institutions, especially schools, is becoming increasingly important(Timotheou et al., 2023). These institutions have the responsibility to foster a quality future generation, both physically and mentally. It is hoped that good education can create individuals who excel, have commitment, and carry high morals and ethics. In the course of education, the focus is not only on the academic aspect, but it is also essential to develop positive attitudes and moral values(Khadijah et al., 2021). Therefore, religious education plays an important role in providing religious values to students, especially at the elementary education level(Nurhayati, 2022). Education is not just teaching, but rather a process that involves the transfer of knowledge, changes in values, and character formation in various relevant fields. The focus of education related to teaching is to create awareness and character of individuals or society and transfer knowledge and skills.

In today's era of globalization and digital transformation, the role of Islamic education has become increasingly significant. Rapid technological development has transformed almost every aspect of human life, including communication, education, economics, politics, and social interactions(Knell, 2021). Although these advancements provide various opportunities for learning and innovation, they also expose individuals to numerous moral challenges such as misinformation, excessive consumerism, declining social responsibility, moral relativism, and unethical digital behavior(Van Bavel et al., 2024). Consequently, educational institutions are expected to play a strategic role in preparing future generations who are not only technologically competent but also morally responsible(Harrison &Polizzi, 2022). Schools are required to integrate character education into every learning activity so that students develop critical thinking skills alongside strong ethical values that guide their decision-making processes.

Furthermore, effective education requires collaboration among schools, families, and communities(Hoang et al., 2024). Parents serve as children's first educators, while schools reinforce and expand moral values through structured educational programs. Communities also contribute by providing social environments that either strengthen or weaken students' character development. Therefore, successful moral education depends upon the collective efforts of all stakeholders in promoting values such as honesty, justice, compassion, responsibility, and mutual respect(Birhan et al., 2021). This collaborative approach reflects the Islamic principle that education is a lifelong process involving continuous interaction between individuals and their social environments.

The educational process also functions as a means of preserving religious beliefs, cultural heritage, ethical traditions, and societal values across generations(Smith, 2021). Through education, a nation transmits its identity, cultural wisdom, and moral principles to younger generations while preparing them to face future challenges(Zheng&Guo, 2024). Consequently, Islamic education not

only aims to develop knowledgeable individuals but also seeks to preserve Islamic civilization by nurturing generations who uphold justice, compassion, tolerance, honesty, and social responsibility. Such individuals are expected to become agents of positive social transformation capable of contributing to national development while maintaining their commitment to Islamic moral teachings.

In this process, a country or nation has the ability to channel religious principles, cultural traditions, concepts, and skills to future generations, so that they are fully prepared to face a better future for the nation and state. Islamic education is basically education that focuses on the formation of Muslim individuals as a whole *(kaffah),* as well as increasing all human potential both physically and mentally. (Awwaliyah&Baharun, 2018). Education is not only provided in schools by explaining the basics to students, giving homework independently or other lessons, but also to achieve the acquisition of positive Islamic educational principles requires all resources and all efforts that need to be mobilized educationally through utilization(Zheng&Guo, 2024). Learning resources that disseminate Islamic messages completely and that are suitable for the needs of their students. Sources of knowledge include physical and digital reading materials, as well as electronic media. In Islamic religious education learning, media should support the learning process so that learning can be carried out effectively.

The use of learning media is now very crucial in the teaching and learning process. because learning media can help students remember their learning easily(Çeken&Taşkın, 2022). Learning media is defined as media that can be used to convey documents or messages to students during the teaching and learning process, including print media, audio media, and films(Abdulrahaman et al., 2020). In the research of Lenny Apriliany and Hermiati discussing films, films are works of art created by individuals through their imagination and creativity. Films have distinctive and interesting narratives, so they are widely liked by audiences because films have been an element in people's lives since ancient times. The popularity of films is increasing because they present various stories that contain positive values that can be implemented in daily activities. The function of film media in the learning process plays a very crucial function in shaping the character of students, showing quality films will certainly encourage emotional changes that are beneficial for students.(Apriliany&Hermiati, 2021)

Looking at the current state of Indonesian society, there are various phenomena that can move students' feelings. Many situations are related to deficiencies in the spiritual education of the community that lead to deviant behavior. In Indonesia, there are many depictions that highlight issues of everyday life that can arouse emotions. Such problems are also widely depicted in art. Discussing the film is a work of art that raises the issue of inner conflict. This film is a work of art because it has the characteristics of a work of art, namely that it contains a story about the dynamics of life, the film presents problems that are essentially stressful life problems. Discussing the film Air Mata Di Ujung Sajadah from the perspective of internal conflict in this film will at least arouse a sense of reflection in the reader about today's life. This film clearly depicts the reality of human life in general which is colored by many shortcomings and various problems. However, this is also accompanied by the power of love for others and for God, love that appears as an antidote to the difficulties of life. Watching this story is like seeing the strong personality of each person in a role, bringing it to life with a storyline and conflict that runs without ever feeling boring. The film Air Mata Di Ujung Sajadah was chosen as the object of research because the narrative of this film is a motivating story and is rich in values about characters and conflicts that are very interesting to analyze and read, especially regarding the morals taught and implemented in the film.

This film has different messages such as moral values, educational values, and moral values. Some forms of moral values are sincerity, trust, gratitude, trustworthiness, patience, lying, tyranny, arrogance, and despair. Each of these moral values reflects good or bad human behavior. The reasons for this study are, First; it is hoped that students can make learning in life. Positive moral values influence readers. However, negative moral values can be used as life lessons. Therefore, positive and negative moral values are very important for human life. Second; this film emphasizes humanitarian values and also conveys religious values. Because in the film, there is a woman who is seen crying on the edge of the prayer mat after losing her partner. to strengthen her prayers and be patient in facing the death experienced by her husband, not only did she lose her husband but within a few days the woman also lost her child because the child was hidden by her own biological mother and it was said that the child died, but this was not true but was raised by someone else. So the author is interested in researching the film Air Mata Di ujungSajadah.(Jauza&Walisyah, 2024)

Imam al-Ghazali explained that morality is a character accumulated in the soul that can produce actions easily without the need for analysis or discussion. In addition, Ibrahim Anis explained that morality is a characteristic found in the soul. In morality, all kinds of actions, good and bad, are carried out without thought or consideration. Abdul KarimZidan said that morality is the values and traits embedded in the soul that make humans the center of attention.(Yulian, 2017) The word of Allah is mentioned in Q. S. An-Nahl: 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: *Indeed, Allah commands (you) to act justly and do good, to help relatives, and He forbids (doing) indecency, evil, and hostility. He teaches you so that you may learn a lesson.*

Based on the explanation that has been given, it can be concluded that moral values are beliefs or actions that can be realized, developed easily and appear suddenly in behavior. For that, the importance of moral values is very necessary in life. Therefore, it is hoped that this article can be a source of learning for students in high school / vocational school to improve children's behavior for the future and progress of this country.

By utilizing films, students can process the information contained therein, so that they are able to study and categorize data or information based on reality and facts. In addition, students also improve their thinking skills(Ulu-Aslan&Baş, 2023). Therefore, by using film as a tool, certain processes can be explained and skills can be described so that all students can learn from the film, as well as improve students' ability to process information(Gijsen et al., 2024). In this study, researchers examined media in the form of Islamic films, this film is also interesting to study, can be watched anywhere and at any time, and can even be played repeatedly because it is displayed via the YouTube channel. This film was broadcast via the Niki Awaliyah27 channel which was published on January 8, 2024, the number of viewers of the film was 3,996,311 and had 30.9 thousand subscribers with 53 thousand likes and even received 2.1 thousand comments. This film has a duration of about 1 hour 45 minutes. The story in the film Air Mata di Ujung Sajadah focuses on a woman known as Aqila (Titi Kamal) who has been separated from her child for seven years. This child is the result of a marriage that was opposed by her mother, Halimah (TutieKirana). Based on the statement above, the author is interested in researching the film entitled "The Values of Moral Education in the Film Air Mata Di Ujung Sajadah by Key Mangunsong and Its Relevance to Islamic Religious Education".

METHOD

This study uses a descriptive qualitative method, which produces data in the form of sentences, images, or narratives, not numbers(Busetto et al., 2020). This method aims to describe or represent phenomena that occur, both naturally and those produced by humans, through in-depth descriptions(Younas et al., 2023). The research approach used is semiotic analysis, which focuses on the interpretation of signs and meanings of events or cinematographic works(Jamasbi et al., 2024). This approach allows researchers to uncover hidden meanings in films and understand the messages contained therein, both literally and deeply. The research used a semiotic approach because films communicate messages through various signs and symbols. Semiotics is concerned with understanding how meaning is constructed and conveyed through language, images, gestures, sounds, and other forms of representation(Castaldi, 2024). In this study, semiotic analysis was applied to identify the moral values embedded in the film and to reveal the messages behind the characters' actions, conversations, and interactions. By examining these elements, the researcher sought to understand not only what was explicitly shown in the film but also the deeper meanings related to Islamic moral teachings.

The object of this research was the film *Air Mata di Ujung Sajadah*, directed by Key Mangunsong. The film was chosen because it presents various moral values that are closely related to the objectives of Islamic Religious Education. Throughout the story, several important values are portrayed, including sincerity, patience, gratitude, honesty, responsibility, compassion, forgiveness, and trust in Allah. These values appear through the conflicts experienced by the characters and through the decisions they make when facing difficult situations. As a result, the film provides rich material for examining moral education from an Islamic perspective.The data used in this study consisted of primary and secondary data. The primary data were obtained directly from the film, including dialogues, scenes, character interactions, facial expressions, and other visual elements that reflected moral values. Secondary data were collected from books, journal articles, previous studies, and other scholarly sources related to moral education, Islamic Religious Education, film studies, and semiotics. These sources were used to support the analysis and strengthen the interpretation of the findings.

Data collection was carried out through observation and documentation techniques. The researcher watched the film repeatedly to gain a comprehensive understanding of the storyline and identify scenes containing moral education values. Important dialogues and scenes were then recorded, classified, and documented according to the moral themes found in the film. In addition, a literature review was conducted to obtain theoretical references relevant to the research topic. This process helped ensure that the interpretation of the film was supported by established academic perspectives.The data were analyzed using the interactive model proposed by Miles and Huberman, which consists of data collection, data reduction, data display, and conclusion drawing(Ancker et al., 2021). During the first stage, all relevant scenes and dialogues were collected and documented. The data were then reduced by selecting information that was directly related to the objectives of the study. Afterward, the selected data were organized and presented systematically to facilitate interpretation. The final stage involved drawing conclusions by connecting the moral values found in the film with the concepts and objectives of Islamic Religious Education.

To ensure the credibility of the findings, the researcher applied triangulation by comparing the results of the film analysis with theories and findings from previous studies. Relevant literature was also used to verify the interpretation of the data and minimize subjective judgment. Through this process, the researcher sought to produce findings that were valid, consistent, and supported by both theoretical and empirical references.Through the application of descriptive qualitative methods

and semiotic analysis, this study aims to provide a comprehensive understanding of the moral education values presented in *Air Mata di Ujung Sajadah*. Furthermore, the study seeks to explain how these values can contribute to the development of Islamic Religious Education and serve as learning resources for character formation among students.

RESULT AND DISCUSSION

Result

1. Values of Moral Education in the Film *Air Mata di Ujung Sajadah*

Humans were not created just to live, so life cannot be separated from the learning process. There is a higher purpose than mere existence that must be achieved, and it requires knowledge gained through education. This is one of the characteristics that makes humans different from other creatures, which gives them superiority and glory. Education is an important element in building the next generation. With education, we hope to produce a quality workforce, have responsibility, and are ready to face challenges in the future.

Ethics education is education related to moral principles and values. character and behavior that exist and need to be obtained from childhood. It is undeniable that morality, good character, and ethics are the result of strong faith and proper religious learning. Education about good morals is rooted in strong beliefs, and considering that faith is planted in the soul and can influence students, the development of faith requires an inspiring approach. The development and habituation of moral education values should be started early and carried out in an optimal way to build the basis and foundation for the character education (morals) of students. The core objective of learning ethics in Islam is to ensure that each individual does not deviate from the right path and continues to seek the truth, which is the path that has been determined by Allah Ta'ala. Good attitude is the main target in teaching ethics in Islam. A person is considered to have good morals if his actions show the values contained in the Qur'an. Until that time comes, it will guide humans towards happiness in the world and the hereafter.(Mansyuriadi, 2022).

Before analyzing the content of the film Air Mata di Ujung Sajadah at each point, the author would like to re-emphasize the values of moral education. First, sincerity, and always patience. Second, self-reflection and introspection while living life. Third, respecting and loving parents and teachers. The value of sincerity reflects a sincere nature in acting without expecting rewards and appreciation from others. Meanwhile, the value of patience in the film reflects a person's ability to remain calm and persist in facing problems.

In this film, there are five important story points. First, the story of Aqilla and Arfan in college. Second, Aqilla's debate with her mother. Third, Aqilla is separated from the person she loves very much, namely Arfan who dies. Fourth, the search period for Aqilla's biological child who was hidden by her biological mother. Fifth, she was able to find peace and happiness because she found her biological child after overcoming various obstacles and suffering. These points form a very touching narrative and become an inspiring story.(Solikhah, 2024) The following is an explanation of the sentences in the film points tears at the end of the prayer mat that are related to moral education:

The story of Aqilla and Arfan begins with their love that struggles while in college. Arfan, a young man who does not have parents and lives independently, shows fortitude in facing various obstacles, such as working part-time to meet his needs. The strength of his determination illustrates the attitude of patience taught in Islam. The problem arises when Mrs. Halimah, who is Aqilla's mother, rejects their relationship because of Arfan's background. Despite the rejection, the couple still gets married in a simple way. Their sincerity is reflected in their choice to live a minimalist life and support each other, where Arfan chooses to drop out of college to earn a living, while Aqilla continues her education. The test becomes even more difficult when Arfan has a fatal accident, leaving Aqilla who is pregnant. Mrs. Halimah separates Aqilla from her baby by lying that her child

has died. Although injured, Aqilla still shows patience and accepts the situation. Years later, Aqilla tries to find the lost baby and finally succeeds. This meeting is filled with emotional conflict between Aqilla and her child's adoptive family, Yumna and Arif. In the end, everyone shows sincerity in accepting Allah's destiny, by prioritizing the child's happiness above their own interests. This story teaches the importance of patience, sincerity, and magnanimity in facing trials in life, as stated in QS Al-Baqarah: 156. Everything in the world belongs to Allah, and humans are taught to completely surrender to Him.

2. Relevance of the Film *Air Mata di Ujung Sajadah* to Islamic Religious Education

The importance of ethical education values in the film Air Mata di Ujung Sajadah which include sincerity lillahi ta'ala, positive attitude, personal desire, without coercion, and resilience in facing tests and trials from Allah. The following is the relationship between the values of sincerity and patience in the film Air Mata di Ujung Sajadah with Islamic Religious Education:

a. Lillahi ta'ala/Ikhlas

The value of moral education in the film Air Mata di Ujung Sajadah contains the value of lillahi ta'ala or can be called ikhlas. This is an important principle in Islam from an action that emphasizes the purity of faith and it is included in education. In this discussion, students today are expected to study sincerely and diligently in doing so. The relevance of Lillahi ta'ala or ikhlas in the film Air Mata di Ujung Sajadah with Islamic religious education lies in the religious aspect that makes Allah the God who must be worshiped without associating partners with Him, and also lies in the aspect of worldly goals that are worldly in nature, namely seeking knowledge and working, both of which must be based on an attitude of sincerity or lillahi ta'ala. Talking about the word ikhlas, this trait is indeed easy to talk about but has great rewards if it passes the sincerity certification. Ikhlas is the main key in worship, where every worship is only for Allah SWT and not for other humans. No one knows to what extent the person can be said to be a truly sincere person because sincerity has a place in the heart, the heart is only a physical form while sincerity is a spiritual trait that is inherent in the heart.

b. Positive Feelings

The second value of moral education in the film Air Mata di Ujung Sajadah reflects optimistic emotions. This is because with such values something can bring life to a person's well-being. In the book entitled The Dahsyatnya Tenaga Pikiran Positif explains that having an optimistic mindset is a way of thinking that involves planting ideas, expressions, and visualizations that support or encourage progress in the way of thinking. Positive thoughts can bring happiness, joy, health, and success in various conditions and behaviors.(Canfield, 2016). In addition, things that are part of the world of education can have an impact on learning methods and the results obtained. Students can feel good motivation, which makes them more ready to receive the latest information and further encourages enthusiasm in undergoing their learning process. This is in line with the discussion put forward by Moura and Kustomo that positive emotions can create good feelings in cheerful people who certainly feel pleasant emotions, and avoid bad feelings. By feeling positive emotions, a person can reduce stress levels and become more adaptable to changes in life.(Millennia &Kustomo, 2020). The supportive feelings in the film Air Mata di Ujung Sajadah are related to the content of Islamic religious learning as follows: Class VII material Chapter 7 which discusses Self-Awareness and Reflection in living life. This chapter explains that belief in Allah's angels is one of the foundations of teachings in Islam. When someone believes, he will gain wisdom. In addition, this section also discusses how someone who believes in angels acts, which can certainly form positive traits in themselves to continue to do good and avoid negative actions. (Suryadi & Sumiyati, 2021)

c. Personal Desire

The third aspect of moral education in the film is personal desire. Personal desire here is the urge or desire that arises from an individual to carry out an action caused by coercion from others. A person who acts alone or of his own free will is not because of external influences such as rules or the expectations of others but rather because of intrinsic motivation. Human activity arises because of encouragement. This drive is known as motivation. Motivation can also be interpreted as an element that plays a role in bringing out certain elements in humans.(Siregar, 2020). The value of personal desire in the film Air Mata di Ujung Sajadah is very significant. One example of the teachings in Islamic religious education is sincerity in doing good deeds. Sincerity is the main key to accepting a deed. Because no matter how many good deeds are done without being accompanied by sincere intentions, not only will they not be accepted by Allah, but they will also be rebuked by Him.(Muhajir, 2020)

d. No Coercion
The fourth moral value in the film Air Mata di Ujung Sajadah is not caused by coercion. The definition of not because of coercion means an action taken with good intentions without influence or threats from others, but rather the decision comes entirely from oneself. A step taken with a good intention without influence or threats from other parties, but rather a choice taken by oneself is one example of the teachings in Islamic religious education, namely sincerity in worshiping Allah SWT, because this is the key to worship that is accepted by Allah SWT. When someone is performing worship such as praying, fasting, or doing other good deeds, it must be done sincerely, not because of coercion from others.

e. Being Patient in Facing Tests from Allah
The value of patience in the film "Air Mata di Ujung Sajadah" illustrates resilience to trials imposed by Allah. This is the ability to remain steadfast in accepting all trials that are being given and always trying and praying to be able to get through difficult times. In the context of education, we often get tests from Allah in the form of a learning process faced with challenges and obstacles. Imam Ahmad bin Hanbal stated that in heaven there are two types of people, namely those who are grateful and those who are patient. Patience is an important factor in achieving success both in this life and in the afterlife.(Syukur, 2016). Patience that comes from the belief of monotheism has a higher quality than patience that is only based on the strength of the mind and emotions alone. Because the holy book of the Qur'an invites all people to persist on the basis of belief in monotheism. Every human activity and task should be influenced by the strength of the belief in monotheism contained in the instructions of the Qur'an. The Qur'an encourages humans to handle various issues in a firm manner, based on arguments that can be understood by the mind and soul. The ideas discussed in the word of Allah are pure, good ideas, and in accordance with human nature, not mixed with various confusing opinions, and not influenced by logic and philosophy that are often misleading. This clean thinking is able to understand the universe well, and is actually owned by everyone.(Miskahuddin, 2020). In this context, being steadfast in facing the tests and challenges given by God in the film Air Mata di Ujung Sajadah is connected to Islamic religious education:Islamic Religious Education and Character Curriculum for Vocational High School/SMA/MA Class XII Chapter I Patience in Facing Difficulties and Tests. This chapter discusses the arguments when experiencing a disaster, explaining the material on patience, disaster and tawakal.(Untoro, 2022) Because basically humans will face various challenges or disasters.

Discussion

Humans were not created just to live, so life cannot be separated from the learning process. There is a higher purpose than mere existence that must be achieved, and it requires knowledge gained through education. Ethics education is education related to moral principles and values. It is undeniable that morality, good character, and ethics are the result of strong faith and proper religious learning. The core objective of learning ethics in Islam is to ensure that each individual does not deviate from the right path and continues to seek the truth, which is the path that has been determined by Allah Ta'ala (Mansyuriadi, 2022).

Before analyzing the content of the film Air Mata di Ujung Sajadah at each point, the author would like to re-emphasize the values of moral education. First, sincerity, and always patience. Second, self-reflection and introspection while living life. Third, respecting and loving parents and teachers. The value of sincerity reflects a sincere nature in acting without expecting rewards and appreciation from others. Meanwhile, the value of patience in the film reflects a person's ability to remain calm and persist in facing problems. This story teaches the importance of patience, sincerity, and magnanimity in facing trials in life, as stated in QS Al-Baqarah: 156.

The relevance of Lillahita'ala or ikhlas in the film Air Mata di Ujung Sajadah with Islamic religious education lies in the religious aspect that makes Allah the God who must be worshiped without associating partners with Him. Ikhlas is the main key in worship, where every worship is only for Allah SWT and not for other humans. Positive thoughts can bring happiness, joy, health, and success in various conditions and behaviors (Canfield, 2016). This is in line with the discussion put forward by Moura and Kustomo that positive emotions can create good feelings in cheerful people who certainly feel pleasant emotions, and avoid bad feelings (Millennia &Kustomo, 2020). This is related to Class VII material Chapter 7 which discusses Self-Awareness and Reflection in living life (Suryadi&Sumiyati, 2021).

Moreover, the value of personal desire in the film is very significant. Sincerity is the main key to accepting a deed. Because no matter how many good deeds are done without being accompanied by sincere intentions, not only will they not be accepted by Allah, but they will also be rebuked by Him (Muhajir, 2020). Patience is an important factor in achieving success both in this life and in the afterlife (Syukur, 2016). This is connected to Islamic Religious Education and Character Curriculum for Vocational High School/SMA/MA Class XII Chapter I Patience in Facing Difficulties and Tests (Untoro, 2022).

Benefits of the film Tears at the end of the Prayer Mat in strengthening islamic religious education values for students in the digital era Audiovisual media refers to audiovisual devices or materials, namely goods or equipment used in a learning context to strengthen the use of written and spoken language in conveying knowledge, attitudes, and ideas (Rahim, 2020). Observing stories that have spiritual meaning can help students understand and internalize religious ideas that are seen when taught (Sakerani et al., 2023). Patience is an important part of faith. Individuals who have emotional resilience will not fall into sadness. Instead, he will show fighting spirit and a positive attitude (Gymnastiar, 2017).

The attitude of caring for others or social concern begins with the growth of an attitude of caring from oneself. People with high social concern will not hesitate to help people in need, either materially or morally or also with an action (Purnama, 2021). In the digital era, the influence of foreign culture is very easy to access, this film can be a very relevant alternative in forming a generation with Islamic character. The film is a very effective means of communication, not only

functioning as a source of entertainment, but also to provide educational information, including as a medium for preaching (Wahyningsih, 2019).

CONCLUSION

It can be concluded that the moral values in the film Air Mata di Ujung Sajadah contain teachings such as devotion to Allah, an optimistic attitude, desires from within without coercion, and resilience in facing tests and challenges given by Allah. These moral values are also related to morals in the family such as faith and piety, this is shown through characters who try to solve personal and family problems and remain in accordance with religious teachings. These values are demonstrated by the main characters in the film Air Mata di Ujung Sajadah. Relevance to Islamic religious education: This film is in line with the targets of Islamic religious teaching which emphasize the development of good character. This film can be used as an efficient learning tool for students in understanding morals through real examples and can be easily understood. The benefits of the film Air Mata Di Ujung Sajadah in strengthening Islamic Religious Education Values for students in the current digital age are to provide an example that this film media plays an important role in conveying moral messages and moral education that are in line with Islamic principles. And these moral values are easy to digest in daily activities. In conclusion, the film Air Mata di Ujung Sajadah can be used as an appropriate learning tool in Islamic religious studies, especially in shaping students' character and actions. The ethical values in this film are very relevant to the purpose of Islamic education to create well-behaved individuals.

ACKNOWLEDGMENT

All praise and gratitude we offer to the presence of God Almighty, for His guidance and grace, finally the author can complete the article entitled "The Values of Moral Education in the Film Air Mata di Ujung Sajadah by Key Mangunsong and Its Relevance to Islamic Religious Education" on time. In writing this work, various difficulties and obstacles could not be avoided, but thanks to the help and encouragement from all parties, especially thanks to the guidance of Mr. Sutarman as the Thesis Supervisor who from the beginning provided guidance and direction to create a thesis and journal output as additional value for the thesis course and finally this work I can complete. Therefore, I would like to take this opportunity to thank everyone who helped me prepare and support me, especially Mr. Sutarman as the thesis supervisor at Ahmad Dahlan University.

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