



Indonesian Journal of Islamic Religious Education (INJIRE)

Journal homepage: <https://injire.org/index.php/journal>

e-mail: injireadpisi@gmail.com

Internalization of *Akhlakul karimah* Values in Children Through Religious Drama Cinema: An Analytical Study of The Film “Merindu Cahaya De Amstel”

Author:

Wanda Nabila Ma'wadah¹
Happy Susanto²
Aldo Redho Syam³
Muhammad Arinal Haq⁴

Affiliation:

¹² Universitas Muhammadiyah
Ponorogo, Indonesia
³ Universitas Negeri
Jakarta, Indonesia
⁴ University of Jordan,
Jordan

Corresponding author:

Aldo Redho Syam,
aldoredhosyam@unj.ac.id

DOI:

<https://doi.org/10.63243/Injire.v4i1.04>

Dates:

Received 31 September 2025
Revised 08 February 2026
Accepted 30 March 2026
Available online 30 June 2026



Abstract

The digital era has exacerbated challenges in moral education for the younger generation, creating a need for innovative and effective learning media. This study examines the process of internalizing noble moral values akhlakul karimah in children through the medium of religious drama cinema, focusing specifically on the film “Merindu Cahaya de Amstel”. The research aims to identify the Islamic moral values manifested in the film's narrative and to analyze their relevance to the development of contemporary Islamic education in Indonesia. A qualitative research approach was employed, utilizing hermeneutics and content analysis. Data collection involved the systematic observation of scenes and character dialogue, reinforced by triangulation through a comprehensive review of Islamic ethics literature. The findings identify five fundamental moral values—honesty, patience, responsibility, compassion, and humility—represented through the spiritual journey of the protagonist, Khadijah, as she navigates various social challenges. The study affirms that religious drama cinema serves as a potent pedagogical medium for facilitating the internalization of character values by presenting them within contextual and inspiring narratives. The research highlights the urgent need to integrate film media into formal and informal educational frameworks to cultivate a generation that is not only morally steadfast but also capable of adapting to the complexities of the modern era.

Keywords:

Akhlakul karimah, Islamic Character Education, Religious Drama Cinema

Abstrak

Era digital semakin memperparah tantangan dalam pendidikan akhlak bagi generasi muda, sehingga mendorong perlunya inovasi media pembelajaran yang efektif. Penelitian ini mengkaji proses internalisasi nilai-nilai akhlakul karimah pada anak melalui medium sinema drama religi, dengan studi mendalam pada film “Merindu Cahaya de Amstel.” Tujuan penelitian adalah untuk mengidentifikasi nilai-nilai akhlak Islami yang termanifestasi dalam narasi film dan menganalisis relevansinya bagi pengembangan pendidikan Islam kontemporer di Indonesia. Metode penelitian menggunakan pendekatan kualitatif dengan teknik hermeneutika dan analisis isi. Pengumpulan data dilakukan melalui observasi sistematis terhadap adegan dan dialog antartokoh, yang diperkuat dengan triangulasi melalui kajian literatur etika Islam yang komprehensif. Temuan penelitian berhasil mengidentifikasi lima nilai akhlak fundamental kejujuran, kesabaran, tanggung jawab, kasih sayang, dan kerendahan hati yang terwakili melalui perjalanan spiritual tokoh utama Khadija dalam menghadapi berbagai tantangan sosial. Penelitian menegaskan bahwa sinema drama religi merupakan media pedagogis yang potensial untuk memfasilitasi internalisasi nilai karakter melalui penyajiannya dalam narasi yang kontekstual dan inspiratif. Implikasi penelitian ini menekankan urgensi integrasi media film dalam kerangka pendidikan formal dan informal guna membentuk generasi yang tidak hanya kokoh secara moral tetapi juga mampu beradaptasi dengan kompleksitas zaman.

Kata Kunci:

Akhlakul karimah, Sinema Drama Religi, Pendidikan Karakter Islami

Copyright: © 2026. The Authors (Aldo Redho Syam). Licensee: INJIRE. This work is licensed under the Creative Commons Attribution Noncommercial ShareAlike 4.0 License.

Introduction

The development of the digital era has brought greatness in various aspects of life, including in the world of education and character formation of the younger generation (Harbes et al., 2023; Salim et al., 2024). On the one hand, the advancement of information technology facilitates access to various sources of knowledge and entertainment (Fakri & Wahyusari, 2023; Hakim, 2024), but on the other hand it also raises new challenges, especially related to the character crisis among teenagers (Hasan & Hidayati, 2023). The rapid flow of unfiltered information often exposes teenagers to negative content that can affect their moral and ethical values. Therefore, special attention is needed to character education that is relevant to the development of the digital age (Ardiansyah et al., 2025; Rina & Fitra, 2023), so that the younger generation is not only intellectually intelligent, but also strong in moral and spiritual terms (Ruqoiyah et al., 2025).

The many choices of electronic media, become one of the media very fortunate because the development of electronics makes it more difficult to avoid (Malik et al., 2025; Muna et al., 2022). For example, films, where films are often used as the best media to spread moral and educational messages (Anggraini & Antosa, 2022; Munawaroh et al., 2023). However, the marketing target of this film is among junior high school (SMP) teenagers. The education curriculum has a very important role in the development of human moral education through the systematization of talent, psychology, emotions, mentality and human potential (Abdullah, 2023; R. Putri et al., 2021). In the learning process, media still requires a realistic education pattern. Although there are many types of media production, both from foreign and domestic production houses, many still contain elements of violence, horror, and romantic dramas that are still inappropriate to watch without educating (Aini et al., 2021; Amanullah et al., 2023). Because likening love without value is nihilism, as if it is useless for children (Sari et al., 2023).

The elements of education include elements of association and environment (C. Zhang & Cheng, 2025). Both of these cannot be separated but can be distinguished. Association does not contain educational elements even though there are educational factors in it (Chen, 2024). All moral problems can only be solved through understanding the prevailing order of life (Abdullah, 2023; Amanullah et al., 2023). By looking at the purpose of the media, it becomes the most important and relevant point. Because talking about the character of education, is the main problem that must be solved. In this case, it shows that the value of moral education must exist. The first and most important is moral education (Agusma, 2022; Hamdani et al., 2025).

Three cases of moral decline that occurred in Indonesia show how important moral education is. *First*, the rampant drug abuse among teenagers, such as in Central Sulawesi, is caused by low morals and weak supervision (Amanullah et al., 2023). *Second*, the many acts of violence and sexual deviation by high school/vocational school students, such as those that occurred in Cianjur, reflect a lack of character education and religious values (Dalmeri et al., 2023; Rina & Fitra, 2023). *Third*, the spread of the nation's moral crisis, seen from vulgar broadcasts to the corruption of political elites, indicates that ethical values and Pancasila are starting to be ignored in community life (A. Husna et al., 2023; Jannah et al., 2023).

The problem of delinquency that occurs above, many problems of moral inequality that come from not understanding the meaning of moral education values that should be taught to students in schools (Dewi & Alam, 2020; Ningsih et al., 2025). The concept of moral education according to Ahmad Dahlan is education that aims to form good character, based on the Qur'an and Sunnah (Ilmi & Prasetya, 2022; Kamalov et al., 2023). Ahmad Dahlan also reformed Islamic education by combining traditional Islamic boarding school education methods with a modern education system (Husna et al., 2023; Jannah et al., 2023). Moral education plays a role as a main component in the formation of human character (Abdullah, 2023).

Education is a key factor in the development of moral values (Ardiansyah et al., 2025; Mukhsin & Alfani, 2025). In accordance with the teachings of the Prophet Muhammad SAW, namely: "*believers who have perfect faith are people who have the best morals*" (HR. Abu Dawud dan Tirmidzi). Education is considered as one way to overcome such phenomena. According to Law No. Regulation Number 20 of 2003 concerning the National Education System, it states that the

goal of national education is to develop the potential of students to become people who believe, are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative and democratic. and citizens who are responsible for making the life of the country smarter (Mukhsin & Alfani, 2025; Shaleh et al., 2024).

Students must master three things, namely cognitive, affective and psychomotor. Cognitive is science and technology, emotions are attitudes, morality and personality, psychomotor is skills (Karmini, 2022; Kurniawan & Ladamay, 2025). Moral education is very important for the current generation. The dignity of a nation lies in the dignity of its generation, which can improve the quality of life (Dalmeri et al., 2023; Mappaenre et al., 2023). Moral education according to Ibnu Miskawaih, moral education is an effort to direct human behavior to be good. The goal is for humans to have an inner attitude that encourages them to do good deeds spontaneously. Character is the existence of a person's soul that encourages them to do something without first considering their thoughts (Arifin et al., 2023).

Ibn Miskawaih explained that humans have a natural inclination toward goodness rather than evil; therefore, he emphasized the possibility of transforming morals through education (Hasibuan et al., 2025). In *Ihya' Ulumuddin*, Imam Al-Ghazali stresses the centrality of morals in education, defining them as a stable condition of the soul that is consistently reflected in behavior (Ilmi & Prasetya, 2022). When goodness is taught and habituated, individuals develop virtuous character and attain happiness both in this world and the hereafter, while also becoming beneficial members of society (Mappaenre et al., 2023; Salim et al., 2024). Education thus plays a fundamental role in shaping children's character from an early age, functioning not only as a transfer of knowledge but also as a transmission of values (Ardiansyah et al., 2025; Hamdani et al., 2025).

The character values that must be possessed and instilled in students are moral principles practiced in everyday life. Moral education begins within the family, where parents hold a crucial role in guiding children's ethical development (Hasan & Hidayati, 2023; Rafique et al., 2021). The normalization and socialization of moral rules occur through interactions in both family and social environments (Suhid et al., 2021). The risks faced by society are often rooted not in intellectual limitations but in moral decline (Aini et al., 2021), creating challenges for educators in the teaching process. Educators are expected to implement moral education effectively within schools, as their behavior serves as a model for students (Ferencová et al., 2024; Ikhwan et al., 2020). Consequently, appropriate methods are necessary to convey moral understanding, one of which is the utilization of electronic media such as film (Anggraini & Antosa, 2022). Film functions as a technology-based learning tool that integrates artistic expression with educational objectives (R. D. A. Putri et al., 2023).

Film Regulation Number 33 of 2009 defines film as a work of art, a cultural product, a social institution, and a medium of mass communication produced according to cinematic principles and capable of being presented with or without sound. Numerous studies demonstrate that film and animation can effectively communicate educational values, particularly moral and Islamic teachings. Latifah et al., (2018) identified Islamic values in the film *Surga Yang Tak Dirindukan 2* through semiotic analysis, including *aqidah*, *sharia*, and guidance on *istikharah*. Anggraini & Antosa, (2022) found that the *Upin and Ipin* animation promotes moral values such as cooperation, care, and democracy that influence children's behavior. F. Husna & Dewi, (2021) highlighted the *Nussa* animation as a powerful medium for Islamic education in terms of visual presentation and narrative strength. Collectively, these findings reinforce the strategic role of film in conveying moral education values to the younger generation (Hussein et al., 2025; Sakharova et al., 2024).

Although prior studies confirm the effectiveness of film as a medium for moral education, most focus primarily on identifying general Islamic values or analyzing specific cinematic elements without examining the process by which moral values are internalized, particularly within religious drama genres that depict complex spiritual journeys (Abdullah, 2023; Amanullah et al., 2023). Furthermore, limited research connects cinematic moral narratives with the broader development of Islamic education in Indonesia. This study addresses these gaps by offering an analytical

exploration of the internalization of *akhlakul karimah* values in The Film Merindu Cahaya de Amstel, emphasizing how moral messages are constructed through narrative, character portrayal, and dialogue, while also situating the analysis within the contemporary discourse of Islamic education.

The selection of Merindu Cahaya de Amstel as the primary object of analysis is grounded in its thematic relevance as a religious drama that portrays spiritual transformation, intercultural encounters, and the search for moral meaning in modern society. The film illustrates the cognitive domain through the presentation of religious knowledge and reflective dialogue, the affective domain through emotional struggles and the development of empathy among characters, and the psychomotor domain through observable actions that demonstrate commitment to Islamic moral conduct. These dimensions are manifested through the storyline, character development, and cinematic techniques, making the film analytically significant for examining value internalization. Accordingly, this research aims to determine the moral education values contained in the film and to analyze their relation to educational practices in Indonesia. The film highlights the role of education in character formation amid moral and spiritual crises (Anggraini & Antosa, 2022; Ruqoiyah et al., 2025). Beyond entertainment, it encourages critical reflection on social issues such as education and social responsibility, thereby enhancing its depth and relevance within contemporary educational discourse (Karim, Fathurohman, Marliani, et al., 2025; Kurniawan & Ladamay, 2025).

Methods

This study employs a qualitative descriptive approach with a content analysis design, enabling an in-depth interpretation of moral and religious messages embedded in “The Film Merindu Cahaya de Amstel” and examining how these messages support the internalization of *akhlakul karimah* values in children (Maxwell & Reybold, 2015). This approach emphasizes comprehensive analysis of socio-cultural phenomena through the interpretation of non-numerical data (Hakim, 2024). Hermeneutics is understood as a theory of how comprehension operates in interpreting texts, and it complements the content analysis by guiding the researcher in uncovering layered meanings within visual and narrative representations. The approach aligns with the research objective of identifying moral education values contained in the film and relating them to the context of education in Indonesia (Ilmi & Prasetya, 2022). Qualitative research methods provide space to explore symbolic meanings, moral messages, and social contexts in films, as their findings are not derived from statistical procedures or numerical calculations. The analysis therefore utilizes a hermeneutic perspective to understand visual and narrative texts deeply based on the context of the conveyed message (Ikhwan, 2021).

The data used in this study consist of primary data in the form of “The Film Merindu Cahaya de Amstel”, which serves as the main object of research, and secondary data in the form of literature, articles, and theories that support the analysis. This study integrates various theoretical sources to provide a strong foundation for analyzing moral education values, including moral education theory and symbolic interpretation theory (Ikhwan, 2017). Through this structured qualitative descriptive approach with a content analysis design, the research is expected to generate valid, comprehensive, and relevant findings within the context of moral education in Indonesia (L. Zhang et al., 2024).

To ensure data validity, the researcher implemented validation strategies consistent with qualitative research standards to enhance credibility, transferability, dependability, and confirmability. The steps include: (1) triangulation, achieved by combining multiple techniques and data sources to obtain more accurate and objective information; (2) peer debriefing, conducted by discussing the research process and findings with colleagues who possess competence in related fields to strengthen analysis and conclusions; (3) audit trail, involving systematic and detailed documentation of the entire research process to enable traceability; and (4) member checking, performed by re-examining data sources, particularly parties involved in the production of “The

Film *Merindu Cahaya de Amstel*”, to ensure that the researcher’s interpretations accurately reflect the intended reality (Ikhwan, 2021).

Results

The Film *Merindu Cahaya de Amstel* presents a profound depiction of moral education values rooted in the Islamic ethical framework, particularly those relevant to the development of Islamic education in Indonesia. Central to the narrative is the character of Khadija, whose life journey reflects moral values aligned with the concept of *akhlakul karimah*, which are essential for character formation in accordance with Islamic principles (Hafidz et al., 2019; Juminah et al., 2023; Karim, Fathurohman, Sulaiman, et al., 2025). By analyzing these elements, the film exploring their relevance as potential teaching materials and sources of inspiration for contextual Islamic education in Indonesia (Abdullah, 2023; Amanullah et al., 2023; Munawaroh et al., 2023).

Khadija’s character embodies several fundamental moral virtues, beginning with honesty. Her openness about her past prior to embracing Islam represents a significant act of self-disclosure that risks her social relationships yet affirms the importance of truthfulness in shaping moral character. This value is reflected through narrative developments and dialogue that emphasize integrity as a foundation for trust in social interactions. Patience is another prominent value illustrated through Khadija’s perseverance when facing rejection and pressure from her family following her conversion. Her steadfastness demonstrates how resilience becomes an essential component of moral education, highlighting the importance of endurance when confronting life’s challenges (Fakri & Wahyusari, 2023; Ramala & Anggraini, 2023). These portrayals indicate that the film communicates character education not only through explicit messages but also through the emotional conflicts experienced by the protagonist.

Responsibility also emerges as a central moral value, as Khadija accepts the consequences of her decision to embrace Islam despite potential social repercussions. This portrayal reflects the Islamic teaching of personal accountability, where individuals are expected to uphold their commitments with integrity. In addition, compassion and empathy are depicted through her concern for others and her willingness to help those in need. These actions illustrate that moral education extends beyond personal piety to include social responsibility and solidarity, values that are fundamental within Islamic teachings (Anwar et al., 2025; Nawi et al., 2012). Through character interactions and plot progression, the film demonstrates how these virtues can be practiced in everyday life, thereby reinforcing their educational significance (Harbes et al., 2023; Salim et al., 2024).

Humility is another essential virtue reflected in Khadija’s spiritual transformation. Despite her personal growth, she maintains modesty in both attitude and behavior, embodying the principle that genuine spiritual development fosters humility rather than self-promotion. The integration of honesty, patience, responsibility, compassion, and humility within the narrative underscores the importance of moral development as a core objective of Islamic education (Ardiansyah et al., 2025; Ningsih et al., 2025; Ruqoiyah et al., 2025). Consequently, the film offers an instructive representation of these values, providing viewers particularly children and young audiences with concrete examples of how noble character can be cultivated (Celume & Maoulida, 2022; Sakharova et al., 2024). Such representation supports the broader educational goal of nurturing individuals who are morally grounded and capable of responding to challenges with integrity and wisdom (Abdullah, 2023; Sakti, 2018).

These moral values demonstrate strong relevance to the development of Islamic education in Indonesia, as they correspond with educational efforts to foster character formation alongside intellectual growth (A. Husna et al., 2023; Jannah et al., 2023). Through Khadija’s journey, The Film *Merindu Cahaya de Amstel* illustrates how Islamic ethical principles can be internalized and applied in real-life situations, making the film a meaningful resource for value-based learning. The narrative not only communicates moral teachings but also shows their practical manifestation, enabling educators to integrate such messages into contemporary learning contexts (Fakri & Wahyusari, 2023; Ilmi & Prasetya, 2022; R. D. A. Putri et al., 2023). This alignment highlights the

potential of cinema as an effective medium for moral education, capable of supporting the internalization of *akhlakul karimah* while responding to the evolving demands of education in modern society (Abdullah, 2023; Munawaroh et al., 2023).

The analysis further emphasizes that The Film Merindu Cahaya de Amstel is not merely an entertainment piece but an effective vehicle for promoting the development of noble, critical, and faithful individuals (Munawaroh et al., 2023). By using compelling characters and a relatable storyline, the film offers a medium through which viewers can engage with the essential values that are crucial for personal and societal growth. These values are directly relevant to the educational goals in Indonesia, particularly in fostering the character development of young people. The table below categorizes the moral values identified in the film, reflecting how these virtues are embodied by the characters and illustrated through key scenes. This categorization not only highlights the depth of the film's moral messages but also offers a clear framework for integrating such lessons into educational settings, making the film an excellent resource for character-building in Islamic education. To further illustrate the findings, table 1 categorizes the moral values identified in the film and highlights their character reflections and key scenes.

Table 1. Categorizes The Moral Values in Filem Merindu Cahaya De Amstel

Moral Value	Character Reflection	Scene/Action
Honesty	Khadija's openness about her past	Khadija admits her past to her family and social circle (Scene 1)
Patience	Enduring the rejection and pressure	Khadija's calm perseverance through the challenges of hijrah
Responsibility	Accountability for her decision	Khadija takes responsibility for her conversion (Scene 2)
Compassion	Care for others, helping in times of need	Khadija helps Kamala and an elderly woman (Scene 3)
Humility	Maintains modesty after embracing Islam	Khadija's humility shown in her interactions with others

Discussion

The moral values identified in The Film Merindu Cahaya de Amstel demonstrate a strong connection with Islamic educational principles, particularly in the context of character development. Islamic education is not limited to the transmission of knowledge but encompasses the cultivation of students' physical, intellectual, and moral dimensions (Harbes et al., 2023; Hasibuan et al., 2025; Mappaenre et al., 2023). The film's portrayal of honesty, patience, responsibility, compassion, and humility reflects this holistic educational perspective, illustrating how balanced development can be achieved through the integration of ethical values into everyday life. From an interpretive standpoint, Khadija's spiritual journey symbolizes the process of moral internalization, where values are not merely understood cognitively but are manifested affectively and behaviorally. This alignment indicates that religious cinema can function as a reflective medium through which learners connect moral teachings with lived experiences, thereby reinforcing the objectives of Islamic education.

The implications of these findings suggest that films such as Merindu Cahaya de Amstel can serve as pedagogical resources that support value-based learning. The virtues presented are practical and applicable within educational settings, enabling educators to facilitate reflective discussions that encourage students to internalize *akhlakul karimah* in their daily conduct (Diana, 2025; Ilmi & Prasetya, 2022; Munawaroh et al., 2023). Honesty and accountability, as illustrated through Khadija's character, underscore the importance of integrity in both personal and academic contexts. In classroom practice, these values contribute to the creation of a transparent learning environment in which students are encouraged to acknowledge mistakes and assume responsibility for their actions (Ardiansyah et al., 2025; Arifin et al., 2023; Bufasi et al., 2024). Such conditions foster mutual trust and respect, which are essential for effective character education.

Further interpretation reveals that patience functions as a foundation for emotional resilience. Khadija's perseverance amid rejection provides a symbolic representation of steadfastness that is highly relevant to students facing academic pressures and social challenges. The implication for Islamic education lies in the need to cultivate adaptive coping skills that enable learners to remain committed to their goals despite adversity. Compassion and social responsibility, demonstrated through Khadija's care for others, reinforce the ethical mandate of empathy within Islamic teachings. These values encourage collaborative attitudes and participation in community-oriented activities, positioning moral education as a transformative force that extends beyond individual character toward collective well-being (Ilmi & Prasetya, 2022; R. D. A. Putri et al., 2023; Ramala & Anggraini, 2023).

The film also visualizes the broader social impact of moral education by portraying how adherence to ethical principles shapes interpersonal relationships and contributes to societal harmony. This representation implies that moral formation is integral to preparing students to navigate modern complexities while remaining anchored in Islamic values (Badri & Malik, 2024; Ruqoiyah et al., 2025). As Islamic education integrates religious understanding with ethical conduct, it equips learners with the capacity to uphold honesty, compassion, and justice in diverse contexts (Anwar et al., 2025; Shaleh et al., 2024). Consequently, the film operates not only as a narrative text but also as an educational model that demonstrates the practical embodiment of moral integrity in everyday life.

Teachers hold a strategic role in translating these insights into educational practice, as their conduct significantly influences students' moral development (Bufasi et al., 2024; Ikhwan et al., 2020; Suhid et al., 2021). Like how Khadija's transformation is supported by guidance from others, educators are expected to exemplify the virtues they promote. Teachers who consistently demonstrate honesty, patience, and compassion create a learning atmosphere in which students acquire values through observation as well as instruction (Arifin et al., 2023; Carli & Pantano, 2021). The implication is that religious drama cinema can function as a reflective instrument for educators, prompting them to evaluate and strengthen their contribution to character formation while supporting the internalization of *akhlakul karimah* values in children.

Therefore, *Merindu Cahaya de Amstel* offers a valuable model for contemporary Islamic education. It suggests that the strategic use of religious drama in educational settings can bridge the gap between ethical theory and practice. For educators and parents, the film is not just a resource but a catalyst for dialogue, enabling them to deconstruct moral dilemmas and champion the relevance of *akhlakul karimah* in the 21st century. In conclusion, this analysis affirms that the internalization of noble character in children can be profoundly enhanced through the power of cinematic storytelling, which breathes life into timeless values, making them not only understood but also felt and aspired to. This positions religious cinema as an indispensable tool in the cultivation of a generation that is both faithfully grounded and equipped to navigate the complexities of the modern world with integrity and wisdom.

Conclusion

This study concludes that The Film *Merindu Cahaya de Amstel* contains significant moral education values honesty, patience, responsibility, compassion, and humility conveyed through the storyline, character development, and dialogue. These values are embodied in Khadija's character, whose transformation illustrates the process of internalizing *akhlakul karimah* amid contemporary social challenges. The study finds that the moral values represented in the film are relevant to the development of Islamic education. By aligning intellectual, spiritual, and moral dimensions, the film supports holistic educational goals and offers an example of how value-based learning can be contextualized within modern media. Religious cinema therefore has the potential to function as an educational medium that bridges ethical theory and lived experience, enabling educators to utilize film as teaching material or as inspiration for strengthening character education in response to contemporary educational demands.

This study highlights religious drama cinema as a strategic medium for supporting the internalization of *akhlakul karimah* in children, emphasizing its role not only as entertainment but also as a transformative pedagogical resource. It recommends the integration of value-oriented films into Islamic educational practices through guided discussions and reflective learning activities so that students can critically interpret moral messages and apply them in their daily behavior. Furthermore, future educational strategies should consider the constructive use of media-based learning to reinforce character formation, thereby supporting the cultivation of a generation that is morally grounded and capable of navigating modern societal complexities with integrity and wisdom. The significance of this cinematic internalization process lies in its alignment with holistic educational frameworks, such as that of Ibn Sina, which advocate for the integrated development of the intellectual, spiritual, and moral self. Unlike traditional methods that may separate moral instruction from lived experience, the film synthesizes them.

However, this study has several limitations. *First*, the analysis is limited to one religious drama film, namely *Merindu Cahaya de Amstel*, which may restrict the generalizability of the findings to other forms of Islamic media. *Second*, this study employs a qualitative textual analysis approach focusing on narrative elements, characters, and dialogues; therefore, it does not empirically examine how audiences, particularly students, interpret and internalize the moral values presented in the film. Future research may develop instructional models that integrate Islamic cinema with reflective pedagogy, digital learning environments, and character education frameworks. Such investigations would contribute to a deeper understanding of how contemporary media can function as a transformative educational instrument for nurturing morally responsible individuals who are capable of responding to complex social challenges while maintaining Islamic ethical principles.

References

- Abdullah, M. A. R. (2023). Learning moral values through cartoons for Malaysian preschool-aged children. *International Journal of Learning, Teaching and Educational Research*, 22(6), 370–394. <https://doi.org/10.26803/ijlter.22.6.20>
- Agusma, S. F. (2022). Nilai-Nilai Pendidikan Akhlak Dalam Film Kartun Upin dan Ipin Pada Episode Tema Ramadhan Untuk Kelas 3 di Sekolah Dasar Negeri 9 Muntok. *LENTERNAL: Learning and Teaching Journal*, 3(1), 30–39. <https://doi.org/10.32923/lenternal.v3i1.2243>
- Aini, A. N., Nurjanah, E., & Effendi, M. R. (2021). Strategi Menanamkan Nilai-Nilai Akhlak Melalui Integrasi Pendidikan Nilai-Nilai Akhlak Melalui Integrasi Pendidikan. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 2(01), 32–45. <https://doi.org/10.52593/pgd.02.1.04>
- Amanullah, F., Khaeroni, C., & Widayat, P. A. (2023). Konsep Pendidikan Akhlak Dalam Perspektif Buya Hamka Dan Implikasinya Pada Pengembangan Moral Remaja. *PROFETIK: Jurnal Mahasiswa Pendidikan Agama Islam*, 4(1), 112–120. <https://doi.org/10.24127/profetik.v4i1.5106>
- Anggraini, P., & Antosa, Z. (2022). An Analysis Values of Character Education in Upin and Ipin Films Animation on Kisah Raja Pemburu Episode. *EduGen: Educational Generation Journal*, 1(1), 35–39. <https://doi.org/10.56787/edugen.v1i1.8>
- Ardiansyah, A. A., Fitrah, A., & Salman, F. M. Bin. (2025). Exploring Religious Moderation and Rahmatan lil‘Alamin Understanding among Prospective Professional Islamic Education Teachers. *Indonesian Journal of Islamic Religious Education*, 3(2), 251–262. <https://doi.org/10.63243/Injire.v3i2.10>
- Arifin, S., Utama, S., Aryani, S. A., Prayitno, H. J., & Waston, W. (2023). Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren. *Nazhru: Jurnal Pendidikan Islam*, 6(3), 386–402. <https://doi.org/10.31538/nzh.v6i3.4037>
- Badri, L. S., & Malik, A. A. (2024). Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an. *Jurnal*

- Pendidikan Agama Islam*, 21(1), 217 – 233. <https://doi.org/10.14421/jpai.v21i1.7260>
- Dalmeri, D., Nuriah, Y., Nor, M. R. M., & others. (2023). Membangun karakter unggul: urgensi pengajaran Akhlak dalam Pendidikan Agama Islam. *Indonesian Journal of Islamic Religious Education*, 1(2), 163–174. <https://doi.org/10.63243/348rhe55>
- Dewi, E. R., & Alam, A. A. (2020). Transformation model for character education of students. *Cypriot Journal of Educational Sciences*, 15(5), 1228–1237. <https://doi.org/10.18844/cjes.v15i5.5155>
- Diana, N. (2025). Nilai-Nilai Pendidikan Karakter dalam Novel Merindu Cahaya De Amstel. *GHAITS A: Islamic Education Journal*, 6(2), 146–151. <https://doi.org/10.62159/ghaitsa.v6i2.1631>
- Fakri, M., & Wahyusari, A. (2023). Ekranisasi Novel Merindu Cahaya De Amstel Karya Arumi E. ke Film Merindu Cahaya De Amstel Sutradara Hardah Daeng Ratu. *Educaniora: Journal of Education and Humanities*, 1(3), 153–160. <https://doi.org/10.59687/educaniora.v1i3.59>
- Hakim, N. (2024). Entanglement of values: Examining the phenomenon of pesantren producing films in the post-reformasi era. *The Asia Pacific Journal of Anthropology*, 25(1), 69–74. <https://doi.org/10.1080/14442213.2024.2301843>
- Hamdani, F., Bakhit, M. E. A., & others. (2025). Penanaman Nilai Toleransi Pada Anak Melalui Sinema Animasi: Studi Analisis Karakter Tokoh Sinema Upin dan Ipin. *Indonesian Journal of Islamic Religious Education*, 3(1), 87–100. <https://doi.org/10.63243/djmdn37>
- Hasan, S., & Hidayati, L. (2023). Nilai Pendidikan Akhlak dalam Film Animasi Nussa dan Rara sebagai Media Pembelajaran Materi Akidah Akhlak di MI Nurul Huda Srimulyo. *JUPIN (Jurnal Pendidikan Islam Nusantara)*, 2(1), 74–93. <https://doi.org/10.30599/jupin.v2i1.493>
- Husna, F., & Dewi, R. S. (2021). Islamic education movie: Character learning through Nussa-Rara movie. *International Journal of Islamic Educational Psychology*, 2(1), 36–52. <https://doi.org/10.18196/ijiep.v2i1.11209>
- Ilmi, A., & Prasetya, B. (2022). Pendidikan Religius Terinspirasi dari Novel “Merindu Cahaya De Amstel” Karya Arumi Ekowati. *Jurnal Ilmtiyaz*, 6(2). <https://doi.org/10.46773/imtiyaz.v6i2.434>
- Jannah, I. N., Rodliyah, R., & Usriyah, L. (2023). Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama’ah Values in Islamic Boarding Schools. *Nazhruna: Jurnal Pendidikan Islam*, 6(2), 306–319. <https://doi.org/10.31538/nzh.v6i2.3404>
- Juminah, J., Lian, B., & Putra, A. Y. (2023). The Influence of Principal Pedagogical Competence and School Culture on Student Character Development in Madrasah. *QUANTA J. Kaji. Bimbing. Dan Konseling Dalam Pendidik*. <https://doi.org/10.22460/q.v7i1.3346>
- Kurniawan, F., & Ladamay, O. M. M. A. (2025). Pendidikan Karakter Dalam Novel Bidadari Bermata Bening Karya Habiburrahman El Shirazy. *Iqra: Jurnal Ilmu Kependidikan Dan Keislaman*, 20(1), 134–141.
- Latifah, A. N., Fakhruddin, M., & Faizah, U. (2018). Tindak Tutur Direktif Pada Dialog Film Surga Yang Tak Dirindukan 2 Sutradara Hanung Bramantyo Dan Skenario Pembelajarannya Pada Siswa Kelas XI SMA. *Universitas Muhammadiyah Purworejo: Surya Babtera*, 6(53).
- Malik, P., Saini, A., & others. (2025). The Influence of Animated Media/Cartoon on Child Development: Cognitive, Social and Emotional Perspectives. *LAHRW International Journal of Social Sciences Review*, 13(1).
- Mappaenre, A., Hasanah, A., Arifin, B. S., Nuraini, Y., & Wiwaha, R. S. (2023). The Implementation of Character Education in Madrasah. *Attadrib Jurnal Pendidikan Guru Madrasah Ibtidaiyah*. <https://doi.org/10.54069/attadrib.v5i2.302>
- Maxwell, J. A., & Rebold, L. E. (2015). *Qualitative research. in international encyclopedia of the social & behavioral sciences: (Pp. 685--689)*. Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.10558-6>.
- Mukhsin, M., & Alfani, I. H. D. (2025). Integrating Islamic Eco-Theology into Religious Education: A New Paradigm for Curriculum Development. *Indonesian Journal of Islamic Religious Education*, 3(2), 183–196. <https://doi.org/10.63243/mpr1js26>

- Muna, N. W., Solehuddin, S., & Mahmudah, U. (2022). Nilai Pendidikan Karakter Religius dan Sains dalam Film Animasi “Riko The Series” Sebagai Media Pembentuk Pengetahuan dan Karakter Religius. *IBTIDA-Jurnal Kajian Pendidikan Dasar*, 2(1), 40–56. <https://doi.org/10.33507/ibtida.v2i1.549>
- Munawaroh, S. F., Dwijayanto, A., & Ansori, T. (2023). Pesan Moral Dalam Film Merindu Cahaya De Amstel. *Journal of Communication Studies*, 3(1), 55–71. <https://doi.org/10.37680/jcs.v3i1.2952>
- Nawi, M. A. M., Jamsari, E. A., Hamzah, M. I., Sulaiman, A., & Umar, A. (2012). The impact of globalization on current islamic education. *Australian Journal of Basic and Applied Sciences*, 6(8), 74 – 78.
- Ningsih, A. G., Hai, K. A., Sanusi, A., Harianto, N., & Al-Rawafi, A. (2025). Reinventing Islamic Education Paradigms: A Case Study of IMTAK--IPTEK Integration in the Era of Artificial Intelligence. *Indonesian Journal of Islamic Religious Education*, 3(2), 209–224. <https://doi.org/10.63243/Injire.v3i2.07>
- Putri, R. D. A., Wedasuwari, I. A. M., & Susrawan, I. N. A. (2023). Alih Wahana Novel Merindu Cahaya De Amstel Karya Arumi Ekowati Menjadi film. *JIPBSI (Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia)*, 6(1), 1–10.
- Putri, R., Murtono, M., & Ulya, H. (2021). Nilai-nilai pendidikan karakter film animasi Upin dan Ipin. *Jurnal Educatio Fkip Unma*, 7(3), 1253–1263. <https://doi.org/10.31949/educatio.v7i3.1401>
- Ramala, L. Y., & Anggraini, D. (2023). Nilai-nilai Pendidikan Karakter Dalam Novel Merindu Cahaya De Amstel Karya Arumi E Dan Implikasinya dalam Pembelajaran Bahasa Indonesia. *Innovative: Journal Of Social Science Research*, 3(3), 4769–4782. <https://doi.org/10.58218/alinea.v3i2.451>
- Rina, R. P., & Fitra, S. (2023). Nilai-nilai pendidikan akhlak dalam film animasi Riko The Series karya Garis Sepuluh. *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama*, 1(2), 64–72. <https://doi.org/10.59024/jipa.v1i2.147>
- Ruqoiyah, S., Dason, E., Mua'nayah, N. A., Utomo, S. T., Azizah, A. S., & Pradewi, G. I. (2025). The Value Of Islamic Education Film “Imam Tanpa Makmum” In The 2023. *Innovative Journal of Educational Research and Insights*, 58–68.
- Sakharova, T. N., Tamarskaya, N. V., & Novikova, I. S. (2024). Interrelation of value orientations and prosocial behavior of modern student youth. *Perspektivy Nauki i Obrazovaniya*, 72(6), 554–574. <https://doi.org/10.32744/pse.2024.6.34>
- Sakti, T. A. (2018). Teologi Rasional: Pemikiran Muhammad Abduh. *Riwayat: Educational Journal of History and Humanities*, 1(2).
- Salim, N. A., Zaini, M., Wahib, A., Fauzi, I., & Asnawan, A. (2024). Fostering Moderate Character of Santri: Effective Hidden Curriculum Strategy in Islamic Boarding Schools. *Nazhbruna: Jurnal Pendidikan Islam*, 7(2), 357–372. <https://doi.org/10.31538/nzh.v7i2.4676>
- Sari, S. F., Adelia, D., Latifah, E. I., & Putri, S. A. D. (2023). Konsep pendidikan akhlak dalam Al-Qur'an. *Jurnal Multidisiplin Indonesia*, 2(6), 1211–1221.
- Shaleh, M., Tobroni, Mundir, & Umiarso. (2024). Development of a Holistic-integrative Islamic Religious Education Curriculum in an Integrated Islamic School. *Eurasian Journal of Educational Research*, 2024(113), 227 – 241. <https://doi.org/10.14689/ejer.2024.113.13>
- Suhid, A., Lukman, Z., & Ismail, M. Z. (2021). Readiness of Islamic education teachers for innovative teaching and learning in the 21st century. *Journal of Education and Learning*, 15(2), 234–242. <https://doi.org/10.26811/peuradeun.v9i2.588>