ISLAMIC EDUCATION VALUES
IN THE UMMI AMINAH MOVIE

Al Fajri Kamal Ayu[1]*

[1]Universitas Bina Bangsa Getsempena, Indonesia

*kamal.instituteaceh@gmail.com

ABSTRACT

Since the movie industry found its stable system in the movie law of the Republic of Indonesia, most movies that have been produced are entertainment movies, which are lack of moral and educational messages. However, a movie emerged that attempted to present an entertainment movie containing Islamic education. The movie was titled "Ummi Aminah." Therefore, it is necessary to study this movie comprehensively to find out what Islamic education values this movie offered.

This study used a qualitative descriptive approach to clearly and systematically describe what is contained in the Ummi Aminah movie. The data were collected from observation and documentation and then analyzed using content analysis.

Based on the analysis of the study results, the researcher found that Islamic education values in the Ummi Aminah movie can be categorized into three categories: 1) *aqidah* or faith values, 2) *shari ah* values (worship and *mu'amalah*), and 3) *Akhlaq* (morality) values.
The results of this research are useful for the world of education and the world of cinema in general. It can be used as a reference for teachers, parents, preachers, movie producers, directors, movie enthusiasts and further researchers.

Keyword: *Islamic Education Values and The Ummi Aminah Movie*

1.   INTRODUCTION

The development of the movie business in Indonesia, both movies are done by production houses and indie movies by those who study movies (studying at universities or movie schools) as well as by those who happen to master movie technology by themselves, is the reason behind the formulation of the movie law of the Republic of Indonesia.

Movie Law No. 8 of 1992, which was later revised into Law No. 33 of 2009, mandates that movie activities and movie businesses must uphold the values of religion, ethics, morals, decency, and national culture. It also states that movie activities and movie businesses are prohibited from containing content that encourages the general public to commit violence, emphasizes pornography, and defames, harasses, and/or tarnishes religious values. This means that an Indonesian movie, apart from containing entertainment and economic aspects, must also include aspects of education, lighting, and shaping the character of the nation, as well as inviting the truth.

The reality of the movies produced and presented in Indonesian society so far is not in line with the mandate of the movie law. Some of the existing movies clearly show stories that can stimulate animalistic lust and lead to immoral behavior. Served in the form of bed scenes leading to porn. While on the other hand, the audience is also presented with movies with scenes that use verbal abuse, and fight scenes that lead to gratuitous violence and brutality.

Movies with social themes, nationalism, education, truth values, and religious teachings can be counted on the fingers of one hand. These include: Ayat-Ayat Cinta, Laskar Pelangi, Ketika Cinta Bertasbih 1 and 2, *Kun Fa Yakun*, Emak Ingin Naik Haji, and Sang Pencerah. However, there is one movie that is different in terms of theme and genre when compared to most existing movies. This movie is family-themed, with the title, "Ummi Aminah." This movie straightforwardly states its presence as a movie that will provide enlightenment to the community, a movie that does not only contain entertainment aspects.

Usmar (1993) gives an understanding of "Islamic religious drama" movies as, "movies that are made must be in harmony with Islamic teachings. Movies that are made by distorting true circumstances are against the teachings of religion." Furthermore, the author also said, "the law is *fardu kifayah* for every Muslim to make movies as a medium of da'wah and a medium of struggle that serves in the way of Allah."

Therefore, it is interesting to study further regarding what Islamic educational values are socialized in the movie "Ummi Aminah" to the community or audience. It is necessary to conduct academic evidence regarding the efforts of the "Ummi Aminah" movie to present an educational movie for the community.

2.   LITERATURE REVIEW

2.1   Islamic Education Values

The Qur'an has emphasized that Islam was revealed on earth as *rahmatan lil alamin*. Therefore, philosophically, Islamic education is expected to be able to instill basic values in every human being so that it can be used as a foundation or reference in living life in the world well. The aspects that benefit human beings are included in the scope of Islamic education values.

The values of Islamic education regulate all aspects of life. Concretely, it regulates the pattern of three-way human relationships (Arifin, 1996), namely:

a. Man's relationship with God is due to his creation;

b. Human relationships with others, caused as members of society;

c. The relationship between humans and the surrounding nature is caused by being creatures of God who must

manage, organize, and utilize the wealth of the surrounding nature.

Based on this relationship pattern, quoting Feisal (1995) who said that Islam as a supra system includes three main value system components (norms), namely as follows:

a. Faith or *aqidah*, which is believing in Allah, angels, books of Allah, messengers, the Day of Judgment, qada and qadar.

b. *Shari ah* which includes norms of worship in a specific sense as well as in a broad sense that includes social aspects such as: 1) the formulation of a system of societal norms; 2) a system of economic organization, and 3) a system of power organization.

c. Akhlaq, both vertical, which relates humans to Allah, and horizontal, which is social manners.

Looking at this classification, it is found that the values of Islamic education that regulate the relationship between humans and God, Islam has taken care of it in the fields of *aqidah*, worship and also akhlaq. As for the problem of social relations between humans and others and also with the surrounding natural environment, Islam has perfectly elaborated it in the fields of *shari ah*, *mu amalat* and akhlaq.

According to Saleh (2007), 'aqidah is a collection of various matters of definite truth to which the intellect, hearing and heart adhere. Islamic *aqidah* is elaborated through the pillars of faith. The pillars of faith consist of two expressions; pillar and faith. Rukun means the main part or principle and basis (Bahri, 2011). While faith, linguistically means justification of the heart; and according to the term means "justifying with the heart, pledging with the tongue and practicing with the limbs." Faith is not just believing in the existence of something, but believing in its existence and truth. From this understanding, it can be understood that what is meant by the pillars of faith are the main, basic and fundamental parts of faith in Islam.

The parts of the pillars of faith in total amount to six parts, namely believing in Allah, angels, books of Allah, messengers, doomsday, qada and qadar (Feisal, 1995) and its various branches such as tawheed uluhiyyah or abstinence from shirk and is also associated with faith in the ghaib (Nahlawi, 2004).

According to Jasafat (2011:36), the term *shari ah* can be returned to two main bases, namely those related to the notions of worship (in a specific sense as well as in a broad sense) and *mu amalah*. In the Qur'an, it is mentioned that the main and first purpose of the creation of jinn and humans on earth is for jinn and humans to worship Allah, as stated in the verse: "I did not create the jinn and mankind but that they may worship Me." (Az-Zariyat: 56).

In accordance with the above verse, every believer and believer must worship or express their servitude to Allah. In other words, worship is the obligation of every religious person. The implementation of worship has one goal, namely servitude to Allah alone and accepting Allah's teachings for both worldly and ukhrawi affairs.

Etymologically, the definition of worship means to humble oneself and submit (Nahlawi, 2004). While the definition of worship

according to shara terms is a term that gathers all things that Allah likes and is pleased with; words and deeds, invisible and visible. In which there are two elements: the totality of submission to Allah and the totality of love for Him (Qardawy, 2005).

From the above understanding, it is understood that the scope of worship that is guided in Islamic teachings is very broad and comprehensive. Worship includes all forms of obedience to Allah that appear on the tongue, limbs and those born from the heart. Such as *dhikr*, *tasbih*, *tahlil* and reciting the Qur'an; prayer, zakat, fasting, hajj, *jihad*, *amar ma ruf nahi mungkar*, doing good to relatives, orphans, the poor and *ibnu sabil*, and so on which are contained in Islamic *shari at*.

Worship also includes all the behavior of a believer if it is intended to draw closer to Allah, such as eating, drinking or sleeping. Habits in daily life can be called acts of worship and will be rewarded by Allah if they are accompanied by good intentions.

Furthermore, the discussion of *shari ah* values, as mentioned above, also includes the issue of *mu amalah*. *Mu amalah* is the laws (rules) that regulate finance and all matters that constitute human relations with each other, both individually and in society. The aim is to achieve a peaceful, happy and prosperous life (Mujieb et.al., 1995).

The *mu amalah* aspect includes matters relating to: *ahwalu shakhsiyah* or *munakahat* (kinship, marriage, inheritance and wills); *tijarah* (renting, debt and credit, waqf, etc.); *hudud* and *jinayah*, *khilafat* (Islamic government/politics); *jihad* (war, *ghanimah* and captive); and so on (Jasafat, 2010).

The term akhlaq is an Arabic term. The word akhlaq is the plural word of the singular form *khuluq*, whose general meaning is behavior, both praiseworthy and despicable behavior. In terms of terms, akhlaq is defined by Imam al-Ghazali, as quoted by Ahmadi (2004), namely the condition of the soul that has been firmly embedded, from which charitable attitudes are born easily without requiring thought and consideration. According to Nurlela (1999), akhlaq is a person's attitude that is manifested in words, actions and behavior. So, akhlaq is the character of a person who can influence all his words and actions in living life. If a person's akhlaq is good then his movements are also good, and vice versa, if someone has bad akhlaq then the state of his behavior is also bad.

According to Al-Munawar (2005), akhlaq is a psychological and social control tool for individuals and society. Without akhlaq, humans will be with a collection of animals and animals that have no value system in their lives. Therefore, Islam highly upholds the values of akhlaq. This is indeed very reasonable, because if you look back at the history before Islam came to the Arabian Peninsula, it is understood that the morals of the Arabs at that time were so damaged. So the effort to improve the condition of mankind's morals is included in the prophetic mission of the Prophet Muhammad.

Abu Hurairah narrated a hadith from the Messenger of Allah, that he said: "Verily, I was sent only to perfect the noble character" (H.R. Malik).

The form of akhlaq values contained in Islamic teachings covers all forms of human relations. Both akhlaq related to *khaliq*, with fellow

creatures (humans), the values of akhlaq towards oneself and with the surrounding natural environment (Gunawan, 2012). With a different editorial, Feisal stated, the form of akhlaq values "some are vertical, namely those that relate between humans and Allah, and some are horizontal, namely social manners" (Feisal, 2010). Meanwhile, Abdullah Darraz as quoted by Langgulung (2008:360), shares the values of akhlaq in general to five types of akhlaq values, namely: (1) individual moral values; (2) moral values in the family; (3) social moral values; (4) moral values in the state; and (5) religious moral values. In this case, the researcher classifies the values of akhlaq as follows: (1) The values of manners to Allah; (2) The values of manners to self or individual; (3) The values of manners to family; (4) The values of manners to fellow human beings; and (5) The values of manners to the natural environment.

Based on the above description, it is known that the scope of Islamic education values consists of three value components, namely *aqidah*, *shari ah* and akhlaq. These three value components support each other and have a close relationship between one value and another. The value of *aqidah* is a servant's belief in the unseen, as summarized in the six articles of faith. Then the value of *shari ah* (which consists of the value of worship and *mu amalah*) is the way or procedure that every Muslim must do in an effort to get closer to Allah, such as establishing prayer, giving zakat and others as stated in the pillars of Islam. Meanwhile, the value of akhlaq is an attitude that must be carried out by every human being in order to achieve the perfection of *aqidah* and *shari ah* or worship.

2.2 The use of movies to socialize Islamic education values

Movies as part of the mass communication media have a huge role in shaping a good society, and contribute to the creation of an educated and characterized society when directed towards that goal. Therefore, the three functions of the media as stated by Harold D. Laswell, (2010), namely to inform, to educate, and to entertain, should not just stop at one point. A movie should not only contain entertainment, but also serve as a medium of information and education in a broad sense. To achieve this goal, educational materials are a necessity to be presented.

Educational story themes in a movie can be built from various sources, so that educational movies can be realized. Among the inspirational sources in taking themes or story ideas for an educational movie, can be raised for example by story writers from Islamic religious values such as: stories in the Qur'an, the history of the prophets, and wisdom stories in other Islamic treasures. Or from folk tales and cultural values of the Indonesian nation, such as stories of love for the country, about the greatness of the kingdoms of the archipelago, about cultural buildings, about national heroes, and so on.

It should be noted that although a movie is used to present educational messages in it; both in the form of Islamic educational values and national character education values, interesting elements or entertaining elements in the movie must still be fulfilled, before the messages are delivered or carried out simultaneously with the delivery of certain messages. In this case Effendy (2014) reminds us that "movies with good educational content are not always boring or patronizing. Basically no one wants to be patronized. Instead, a subtle invitation or suggestion with entertainment can have a big impact."

Conceptually in communication science, movies that are used as educational media; either to socialize Islamic educational values or character education values, are shows that aim to change a person's behavior whether it is cognitive, affective, or psychomotor, and are not profit oriented. Furthermore, a movie that is used for education is a story packaging that has a clear purpose; to provide a spectacle based on the reality of people's lives, is more concerned with taste than price, to educate the nation's life, presents messages that are appropriate or enviable, does not conflict with customs, norms, manners, is able to shape the character of society, and prioritizes knowledge (knowledge transfer).

So far, the use of movies to convey Islamic education values and national character education values has indeed been done. In the future, it is appropriate for moviemakers to expand the horizons of the community with a much more varied and fresh presentation, such as presenting movies that contain Islamic educational values or movies that contain national character education values more massively because they are no less interesting to the community. So hopefully, the educational messages in the movie will be easily accepted by the community and have a good impact on life attitudes. Finally, the character and character of the character in the movie can be an inspiration and role model for the audience or the community.

3. METHODS

This research uses a qualitative descriptive approach. With the main purpose of making a depiction of a situation objectively in a description of the situation (Ali, 2013). Data collection techniques are systematic and standardized to obtain the necessary data (Nazir, 2009:211; Arikunto, 2016: 134). In accordance with the direction and considered to be able to solve research problems, the data collection technique uses observation techniques (Suharsaputra, 2014:209) and document review or commonly referred to as documentation studies (Arikunto, 2011:231). In carrying out the documentation review, the DVD of the Ummi Aminah movie became the material in data collection.

In this research, the data obtained is presented in the form of verbal data, not in the form of numbers (Muhadjir, 1996:29). The acquisition of diverse verbal data in this study requires it to be processed so that it becomes concise and systematic, then edit, classify, reduce, and present verbal data according to the direction of the research for data analysis.

The method of analysis used is "content analysis." Content analysis adapts to the problem in this study, so the activity carried out is giving meaning to the data exposure that carries the idea of Islamic educational values.

4. RESULTS & DISCUSSION

Islamic education values in the Ummi Aminah movie are derived values of the mission both explicitly and implicitly born from the story idea in the movie as a whole. The movie Ummi Aminah conveys Islamic educational values that can be concluded from the

visualization of images that show attitudes and behaviors with the dialogues displayed. The Ummi Aminah movie is not just entertaining, but has a thick educational element. The values of Islamic education are presented in a real way to the audience.

Islamic education values in the Ummi Aminah movie can be broadly classified into three forms of values, namely: (1) *aqidah* or faith values; (2) *shari'ah* values (worship and *mu'amalah*); and (3) akhlaq values. In general, the Islamic education values found which are described as follows.

4.1 *'Aqidah* or faith values

Snippets of dialogue, attitudes and behaviors that show the delivery of *aqidah* or faith values in the Ummi Aminah movie can be examined in the review below:

| Rini | : | Allah does not sleep brother. There must be wisdom in all of this. |
| Zainal | : | ... |

In the dialog above, Rini tells Zainal that "Allah does not sleep, this must all have a wisdom." The belief that Allah does not sleep is a basic principle that every Muslim must believe in. Allah has the nature of life, which means living forever, so it is impossible for Allah to be sleepy, sleep, let alone die. Allah says in the Qur'an: "Allah, there is no god but He. The Living One, who continuously takes care of (His creatures), neither slumbers nor sleeps..." (Al-Baqarah: 255).

Allah always takes care of and supervises all His creatures. So all humans should always be careful in all their words, attitudes and behavior because all human movements will be watched and recorded by Allah.

In another dialog in the Ummi Aminah movie there is a message to believe in the perfection of Allah's creation. This message is conveyed in the movie through the following dialog:

Rangga	:	Wow, why can't a horse walk straight? Not normal, like Om Zidan.
Mia	:	Ssst, his mouth.
Mang Ujang	:	Rangga, you can't say that. Zidan is Rangga's uncle. And Allah's creation is nothing abnormal. Everything is perfect.

In the dialog, it is clear that a character named Mang Ujang conveyed a message to Rangga not to insult God's creation (namely Zidan) with any words. Furthermore, Mang Ujang stated that "there is nothing abnormal in Allah's creation, everything is perfect." This statement shows that Mang Ujang firmly believes in the perfection of God's creation and no one should insult all of God's creations in any form, because God has created everything with His perfect knowledge.

Allah has created humans as perfect creatures. This is confirmed by Allah in the Qur'an with His words: "Indeed, We have created man in the best possible form." (At-Tin: 4). The perfection of human creation is then further "perfected" by Allah by appointing humans as caliphs on earth who organize nature and divine ecosystems that

are *rahmatan lil alamin*, sowing the potential for harmony, usefulness, and compassion throughout nature and empowering all of His creations to be meaningful.

4.2 *Shari'ah* values (worship and *mu'amalah*)

Dialogues, attitudes and behaviors in the Ummi Aminah movie that show the delivery of *shari'ah* values (worship and *mu'amalah*) can be observed in the following review:

Ummi	:	*Astaghfirullahal'azim...*
Abah	:	Go, go!
Zainal	:	One moment, Sis…
Ummi	:	*Astaghfirullahal 'azim...* O Allah...
Abah	:	*Istighfar... istighfar...*

In the dialog above, there is the value of worship to always read *istighfar*. Abah's character clearly mentions the words, *"istighfar... istighfar..."* which gives understanding to Ummi Aminah (who is furious with Zarika) to continue reading *istighfar* so that her heart becomes calm.

In terms of reciting *istighfar*, the Prophet Muhammad was the one who made the most *istighfar* and repented throughout time until the end of his life. In a hadith the Prophet said: "By Allah, I used to make *istighfar* and repent to Allah more than 70 times a day." (H.R. al-Bukhary).

The number of Prophet Muhammad in reading *istighfar* as mentioned in the hadith above is indicative of the purity of worship and the perfection of submission and the feeling of great need of Prophet Muhammad to Allah's forgiveness. This confirms that, if the Prophet Muhammad alone who has been guaranteed to be forgiven his sins by Allah still reads so much istighfar in a day, of course other than the Prophet Muhammad must say more istighfar at all times, because humans other than the Prophet Muhammad always fall into mistakes and sins.

Of the many recitations of *istighfar* that have been exemplified by the Prophet in various hadiths, in the movie only the words: *"astaghfirullahal'azim"* which means: "I seek forgiveness from Allah, the Most Great."

Furthermore, in the Ummi Aminah movie, there is also a message to establish the *fardu* prayer. This is conveyed in several places.

Ummi	:	*Assalamu'alaikum...*
Umar	:	Where is Ummi? I saw Zainal's news on TV Mi...
Ummi	:	Ummi at Aisyah's house. I'm staying here for a few days.
Umar	:	Ummi is staying at Umar's house, right? Just leave Ummi here.
Ummi	:	Umar is following you there now?
Umar	:	

| Ummi | : | No, it's late. Ummi wants to pray first. *Assalamu'alaikum.* |
| Umar | : | *Wa'alaikum salam.* |

In the dialogue above, it can be observed that Ummi Aminah was about to establish the *fardu* prayer of *isha*, and Ummi Aminah -who was talking on the phone with Umar- did not want to linger on the phone, because Ummi Aminah wanted to fulfill her *fardu* prayer obligations as soon as possible.

Ziah	:	Sis, don't be too dramatic. Yes, I'll lend it to you later.
Zubaidah	:	Huh... Right? Now! Let's go to the ATM!
Ziah	:	Do you want to register for the course now?
		It's about Maghrib, tomorrow.
Zubaidah	:	.....

In the dialog above, the character Ziah seems unwilling to obey Zubaidah's invitation to take her to the ATM because the time for the *fardu maghrib* prayer will soon arrive. This shows that Ziah is right in prioritizing her time. Establishing the fard maghrib prayer cannot be postponed until tomorrow, but other activities can be done at any time. Establishing the *fardu maghrib* prayer is an obligation that is determined by the time, while the activities of registering for courses and going to the ATM are choices that can be determined by themselves when the time will be carried out.

With regard to the obligatory prayers, Allah says: "...Indeed, the prayer is a prescribed duty upon those who believe." (An-Nisa': 103). Then in another dialog, Ziah said that she wanted to pray the *'asr* prayer.

Establishing prayer in Islam is an obligation for every Muslim and is a pillar of religion. There are five obligatory prayers a day and night: *Dhuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr*. Prayer has special virtues and functions compared to other acts of worship, among which is that it can erase mistakes and crimes. This is as stated in a hadith: "The five prayers and the prayer from Jum at to Jum at again will expiate sins among them as long as major sins are not committed..." (H.R. Muslim).

Then, if the prayer is performed properly, it can have a good effect on the person who performs it, namely it can prevent from evil and disobedient deeds. Allah says: "... Indeed prayer prevents from evil and forbidden..." (Al- Ankabut: 45). Therefore, the goodness of all deeds depends on the goodness of prayer. Indeed, a good and correct prayer will be realized if it is based on the correct belief (*'aqidah*) in Allah and follows all the instructions of the Messenger of Allah.

4.3   *Akhlaq* values

Dialogue, attitudes and behaviors that show the delivery of akhlaq values in the Ummi Aminah movie can be observed in the following description:

In Minute to: 07:40-08:15, Aisyah's dialogue, attitude and behavior can be found which shows the value of akhlaq to glorify or respect guests. This can be observed, when Ummi Aminah, Ziah and Zainal came to visit Aisyah's house (Ummi Aminah's second child). Aisyah was seen lifting the clothesline. Aisyah, who saw the arrival of Ummi Aminah, Ziah and Zainal, immediately left her clothesline and immediately approached Ummi Aminah and her entourage in the front yard of her house. Then this is reinforced by the following dialog:

Ummi	:	*Assalamu'alaikum...*
Aisyah	:	*Wa'alaikum salam.* Where's Mi from?
Ummi	:	I just finished a lecture in Cisalak. I wanted to stop by.
Aisyah	:	Go in... go in...
Mak Inah	:	Eh...
Aisyah	:	Mia...
Ummi	:	*Assalamu'alaikum...*
Aisyah	:	*Wa'alaikum salam.* Mia pick up the clothesline, okay? Come on in…

In the dialog above, we find Aisha inviting Ummi Aminah to enter her house with the words, "come in... come in..." This shows Aisha's high respect for her guests. In addition, Aisha placed her guests in the living room of her house, which was simple but comfortable.

Islam strongly recommends the attitude and behavior of honoring or respecting guests. The Prophet said: "Whoever believes in Allah and the Last Day, let him honor his guest..." (H.R. al-Bukhary and Muslim). From this hadith, the meaning is obtained that honoring guests is a form of obligation and as a perfection of one's faith. In the movie, there are forms of honoring guests that are recommended in Islam, such as serving or serving drinks and cakes to guests who come to be served drinks and cakes, as well as welcoming/inviting to speak with polite and good language, as shown in attitudes and behaviors no. 24 and 27.

In other places in the movie there are recommendations to shake hands and smile at others. Among them can be observed in the attitude and behavior shown by Ummi Aminah. After giving lectures and recitations in a mosque, Ummi Aminah said goodbye to her jama ah by shaking hands with each other.

Shaking hands is a sunnah prescribed by the Messenger of Allah and a noble custom practiced by his companions. In a hadith the Prophet said: "No two Muslims meet and shake hands, but their sins will be forgiven before they part from each other." (H.R. Ibn Majah).

When shaking hands, it is also recommended to have a radiant face or smile at others. As the Prophet said: "Do not underestimate any act of kindness, even if it is just greeting your brother with a sweet face." (H.R. Muslim).

In this case, there is also an attitude and behavior of smiling to others in the movie, as shown by Ummi Aminah who releases a smile to her jama ah, or as shown by Zainal when serving the buyers of his merchandise. At min: 25:16-25:30, Zainal is seen with a sweet face and a smile, serving his buyers very well and

occasionally Zainal appears to be joking so that more and more mothers come and buy his merchandise.

5. CONCLUSION

From the above explanation, it can be concluded that the movie Ummi Aminah deserves to be called an Islamic religious drama genre movie because there are quite a lot of Islamic educational values in it consisting of three main Islamic educational value categories that are very close to the daily life of the community, namely:

5.1 *'Aqidah* or faith values

Aqidah or faith values found in the Ummi Aminah movie are as follows: a) faith in Allah (believing in the glory of Allah; believing that Allah never sleeps; and believing in the perfection of Allah's creation); b) faith in the book (believing in the truth of the Qur'an); c) faith in the Day of Judgment (believing in the truth of heaven); and d) faith in *qada* and *qadar* (believing that sustenance has been arranged by Allah; and believing that the soul mate has been determined by Allah).

5.2 *Shari'ah* values (worship and *mu'amalah*)

The shari ah values (worship and mu amalah) contained in the Ummi Aminah movie are: a) the value of worship (reciting *istighfar*; establishing fard prayers and night prayers (*tahajjud*); reading and venerating the Qur'an; praying for help to Allah; and *dhikr* and chanting Allah's asma'); and b) the value of *mu amalah* (keeping one's gaze away from what Allah has forbidden; avoiding talking about divorce when angry; mourning a newborn child; and covering the aurat completely).

5.3 *Akhlaq* values

The values of akhlaq in the Ummi Aminah movie in full, namely: a) akhlaq to Allah (being grateful for all the *ni mat* given by Allah); b) akhlaq to oneself (having a sense of shame to depend on others; being patient in all circumstances; and holding back anger); c) akhlaq to parents (being respectful and polite to parents; and being filial to parents); d) akhlaq to wife (testifying about patience to wife); e) akhlaq to children (educating children to speak politely; giving attention and devoting affection to children; holding children; and kissing children); f) akhlaq to fellow humans (saying greetings; not gossiping to others; giving gifts; honoring or respecting guests; not insulting, making fun of or demeaning others; repaying the kindness of others; helping (*ta awun*) in kindness; forgiving and apologizing; being kind (*husn al-zan*) to others; greeting well; shaking hands and being sweet-faced or smiling to others; and doing *silaturrahim*); and g) akhlaq to the natural environment (feeding pets; and watering plants or flowers).

6. ACKNOWLEDGMENTS

7. REFERENCES

Ahmadi, Wahid. (2004). *Risalah Akhlaq: A Guide to Modern Muslim Behavior.* Solo: Era Intermedia.

Ali, Mohammad. (2013). *Education Research Procedures and Strategies.* Bandung: Angkasa.

Al-Munawar, Said Agil Husin. (2005). *Actualization of Qur anic Values in Islamic Education System.* Ciputat: Ciputat Press.

Arifin, M. (1996). *Islamic Education Science: A Theoretical and Practical Review Based on an Interdisciplinary Approach.* Jakarta: Bumi Aksara.

Arikunto, Suharsimi. (2011). *Research Procedures: A Practical Approach.* Jakarta: Rineka Cipta.

Arikunto, Suharsimi. (2016). *Research Management.* Jakarta: Rineka Cipta.

Bahri, Samsul., et.al. (2011). *Aqidah Guidance for Students.* Banda Aceh: Dinas Syari at Islam Aceh.

Effendy, Heru. (2014). *Guarding Indonesia's Movie Industry.* Jakarta: Kepustakaan Populer Gramedia.

Feisal, Jusuf Amir. (1995). *Reorientation of Islamic Education.* Jakarta: Gema Insani Press.

Gunawan, Heri. (2012). *Character Education: Concept and Implementation.* Bandung: Alfabeta.

Ismail, Usmar. (1993). *Peeling the Movie.* Jakarta: Sinar Harapan.

Jasafat. et.al. (2011). *Da'wah: A Medium for the Actualization of Islamic Shari at,* Banda Aceh: Dinas Syari at Islam Aceh.

Law of the Republic of Indonesia Number 8 Year 1992 on Film.

Law of the Republic of Indonesia Number 33 Year 2009 on Film.

Langgulung, Hasan. (2008). *The Principles of Islamic Education.* Jakarta: Pustaka Al-Husna Baru.

Muhadjir, Noeng. (1996). *Qualitative Research Methodology*. Yogyakarta: Rake Sarasin.

Mujieb, M. Abdul., et.al. (1995). *Dictionary of Fiqh Terminology*. Jakarta: Pustaka Firdaus.

Nahlawi, Abdurrahman. (2004). *Islamic Education at Home, School and Society.* Jakarta: Gema Insani Press.

Nazir, Moh. (2009). *Research Methods*. Jakarta: Ghalia Indonesia.

Nurlela. (1999). *Islamic Religious Education.* Padang: Universitas Negeri Padang.

Qardawy, Yusuf. (2005). *Worship in Islam*. Jakarta: Akbar Media Eka Sarana.

Saleh, Fauzi. (2007). *Upholding the Pillars of Tawheed.* Banda Aceh: Ar-Raniry Press.

Suharsaputra, Uhar. (2014). *Quantitative, Qualitative, and Action Research Methods.* Bandung: Refika Aditama.