

Analysis Of Educational Values In The Film "*Children Of The Heaven*"

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ABSTRACT

The formulation of the problem in this research is how to briefly describe the film "*Children of the Heaven*"; what educational values are contained in the film "*Children of the Heaven*". What educational values are present in the film "*Children of the Heaven*? The goal of this research is to discover what educational values are contained in the film "*Children of the Heaven*". The approach used in this research is a qualitative approach with a descriptive analysis method. It was then subjected to content analysis. The findings in this study; 1) The Film was written and designed by Majid Majidi with editor H. Hasandoust and has been translated by Mas Manado in Sanana at the beginning of Ramadan in 2016/1437 H. 2) The educational values contained in the film, the first is physical education in the form of sports to make the body healthy and strong. The second is character education includes discipline, hard work, responsibility, independence. The following value is spiritual education (*aqidah* and morals). It is hoped that the film will help researchers understand the meaning of life and *ibroh*, or wisdom, so that it will serve as a valuable lesson in living life. This film also teaches the value of patience, gratitude, and sincerity.

Key word: Analysis, Educational Values, Film.

INTRODUCTION

Education is a process of teaching, guiding, directing, leading, protecting students to achieve the expected goals. The expected outcome is the formation of well-mannered, intellectual, and independent behaviour. Education is also a process of guiding people to become whole people. The whole human being is meant to be a human whose entire activity reflects the values of goodness. According to A. Zamroni, education is a conscious guidance given to students by educators/teachers in the form of physical and spiritual guidance toward the formation of the main personality in the form of plenary mankind or *insan kamil* (Zamroni, 2017). Zamroni's point of view demonstrates the efforts of guiding students in all aspects of human life, including physical, *nafsiyah*, and spiritual. That is, all of these aspects must be taught, guided, directed, and maintained in accordance with their nature in order for them to be achieved and not deviate from their nature.

In terms of the definition of education, it can be defined as a business or process of teaching, guiding, directing, and developing human potential in physical, *nafsiyah*, and spiritual aspects in accordance with Islamic values (Qur'an and Hadith). Education, in this sense, is also a way of guiding humans to perfection. This is consistent with Nur Hanim's belief that human perfection is seen in the functioning of someone's potential, and vice versa, if his/her potential does not work it will be a bad thing for humans themselves (Hamim, 2017).

According to the perspective, education is a process of introducing, developing, directing, and maintaining the potential of students to remain faithful to their nature. As a result, the process of guiding people toward their goals necessitates the use of appropriate methods and media in order to achieve the desired results. Media is used to convey messages/information subject matter to students. The use of media is also expected as part of an effort to realize education's purpose, which is to form intellectual and well-mannered humans.

In accordance with these educational objectives, film media can be used as one of the strategies for achieving these objectives. Film is an audio-visual communication that seeks to convey a message or meaning through an act that

serves as both entertainment for the viewer and a means of conveying a moral message. According to M. Budiati, films have certain values that are conveyed to viewers by the director not only as a spectacle, but also as a motivation to be better and capable of taking wisdom and moral messages through the film (Budiarti & Aziz, 2021).

Educators can use film shows as a strategy to achieve learning objectives. The films shown are relevant to the topics studied in the field of study, increasing students' interest and enthusiasm for learning. Educational films with a moral message and a message about the meaning of life must be conveyed and shown to students. As a lecturer in *Akhlak Tasawuf* and *Aqidah Akhlak* learning, I use film as one of my strategies for helping students internalize educational values.

Furthermore, after viewing the film, students can take the educational values in it with full awareness and gain wisdom from every scene, word, and setting. As a result, it is expected that students, particularly researchers and lecturers who teach *Akhlak Tasawuf* and *Aqidah Akhlak* learning, will change their behaviour for the better.

A. Aminullah stated that the storyline in a film can inspire the audience, increasing enthusiasm and giving influence to be able to follow what is in the film (AMINULLAH & ROSALINDA, 2017). Majid Majidi's film *Children of the Heaven* is used as learning materials and for further analysis by researchers. Researchers attempt to observe and analyse the educational values that researchers subsequently apply in learning. This is what stimulated the author's interest in reviewing and analysing the film, which resulted in the research title "analysis of educational values in the film *Children of the Heaven*." This study's problems are as follows: 1) What educational values does the film "*Children of the Heaven*" contain? 2) How relevant are the educational values in the film "*Children of the Heaven*" with the concept of Islamic education?

The purpose of this research is to learn what information is contained in the film, *Children of the Heaven*. The following step is to determine how the relevance of educational values in the film *Children of the Heaven* relates to the

concept of Islamic education.

A study on the analysis of the value of education in the film, *Children of the Heaven* was previously studied by Wiwiek Afifah. This study has two research findings. First, Islamic values include character education in the family, as demonstrated by patient behaviour, mutual help, humility, simplicity, sincerity, spirit or enthusiasm, and unyielding devotion to both parents. Second, the film's character education is appropriate or relevant to Islamic education. Afifah (2018)

The difference between this study and previous research is in the aspects to be analysed. If the previous study focused on one aspect of character education, the researchers in this study concentrated on three: physical education, character education, and emotional and spiritual education.

RESEARCH METHODOLOGY

This research provided use of descriptive analysis research. Descriptive analysis research aims to analyse and describe a reality or event. In this case, the researcher intends to describe the film *Children of the Heaven* before analysing its educational values. This study focused on the Aqidah Akhlak PAI 3 Semester 4 Islamic Education Study Program. Students who took the Aqidah Akhlak Learning Course in the researcher's class served as informants in this study.

In this study, instrument techniques such as interviews, observation, documentation, and human instruments were used. The researcher is meant here as a direct instrument in analysing the educational values in the film *Children of the Heaven*, and reinforced with other audiences in this case are students. Furthermore, the instrument is subjected to the following examinations: Data reduction or data collection. The data here is in the form of content or the content of the film *Children of the Heaven*, which depicts educational values. Film materials are classified based on their educational value (physical, character and spiritual education). The information gathered is then analysed in order to determine the meaning of each film's educational value content. After the data and information have been analysed, data validity techniques are used to ensure the

accuracy of the data. The triangulation technique is used to validate data. The triangulation technique is a research technique that compares data obtained from various research informants, such as interviews, with observations and documentation.

RESEARCH RESULTS AND DISCUSSION

1. Educational values in the Film "*Children of Heaven*"

Value consists of benefits, utility, and meaning. In Mukhtar Latif, Erliana Hasan defines value as "something of quality that benefits human life not only physically but also mentally and becomes the basis for consideration in doing deeds or behaviour" (Mukhtar Latif, 2014). Thus, by screening the film *Children of the Heaven*, researchers attempt to analyse the educational values present in the film, which depicts actions or behaviours that are beneficial to human life. In this study, researchers categorize the educational values in the film into three categories: physical education, *nafsiyah* education (intellectual education and emotional/character education), and spiritual education (*aqidah* education).

a. Physical Education

Physical education provides guidance and direction in order to be physically healthy and fit. Human activities will be influenced by physical health. A healthy body leads to sane thinking activities, whereas a sick and weak body interferes with both activities and thinking. A sick body will influence a person's thinking and behaviour, making him less wise. In the film *Children of the Heaven*, Ali's habit of walking and running to school every day helps him maintain a strong and healthy physique. A fit body will provide motivation or encouragement to think clearly. This is evident in Ali's enthusiasm for learning in class; in fact, Ali has one of the top three grades in his class. Hence the exactly right motto is "*men sano in convorsano*," which means "a strong soul in a healthy body."

It is described in the film how Ali is so eager to go to school, despite the fact that he has to run every day to avoid being late. The film also teaches physical hygiene skills such as nail cutting. Dirty nails will be a source of

infection. As a result, it is critical to live a healthy lifestyle so that the body can study well and comfortably. This is in line with the teachings of Islam, as stated in QS. Al-Baqarah verses 222, "Indeed, Allah loves those who repent and purify themselves." According to the Hadith, "cleanliness is part of faith."

Based on the sound of the verses and hadiths, it is clear that Islam encourages its followers to be clean not only physically but also psychologically and spiritually, because Allah Swt loves such actions. As a result, in addition to the benefits for the individual, Allah Swt will reward the individual and demonstrate the quality of one's faith. Because Allah Swt is Beautiful and Loves beauty, when the body and environment are clean, the mind is healthy and peaceful.

Quraish Shihab explained in his dissertation *Perisi Nopel* that the word healthy is taken by the word '*afiat*'. '*Afiat*' means that Allah SWT protects each of His servants from various kinds of dangers and manipulation (Nopel, 2020). It also reveals that being healthy as the proper functioning of the body's limbs and vital organs corresponds to the purpose of creation. The purpose of creation here is devotion to The Mighty Creator (*Khalik*). That is, when a human takes care of his/her physical health, because he/she realizes this is a command from Allah SWT. As His servants, we therefore obey and submit to the Mighty Creator. The submission is made in a grateful manner. Actualization of gratitude is through physical cleanliness.

b. Character Education

Character is the character or attitude of a person who is attached to him, and has formed his personality. Character can be formed as a result of the influences of the family environment, society, and school. In the film *Children of the Heaven*, a patient and obedient family environment creates a positive character in Ali and Zahra. Among the characteristics discovered by researchers were discipline, independence, honesty and trustworthiness, spirit enthusiasm, hard work, and responsibility.

1) Discipline

In this film, it is shown how the teacher checks the kids' nails for cleanliness on a regular basis. Ali and Zahra studied discipline as well, reviewing the material they had learned in school. Ali and Zahra were viewed as disciplined in how they divided their time between doing their schoolwork, self-studying at home, and taking care of their younger siblings. They manage the activity well, and Ali even includes students who perform well in school. Ali achieved the highest third-grade point total in his class. Discipline teaches a person how to manage all of his activities, such as managing his time between schools, studying, playing, and helping his parents. How to ensure that all of these activities works properly. This is clearly apparent from Ali and Zahra's actions. When it comes to time management, discipline is absolutely necessary. Many verses in Islam describe the importance of time, including QS. Al-Asr verses 1-3.

The verse highlights the importance of time. A person who is disorganized and unfocused on time will be among the losers. So, believers and righteous deeds can be realized through discipline and time appreciation. As a result, discipline is demonstrated by the ability to manage time effectively so that what is planned or desired is achieved.

2) Responsibility

Responsibility means doing something seriously and ready to accept the risk of actions or attitudes that do. Ali accidentally removes the shoes of his sister Zahra. When Ali was shopping at the market, he put his sister's newly sewn shoes near the wooden box. However, the janitor who picked up the trash unknowingly put his sister Zahra's shoes in the bin. The janitor assumed it was garbage, because the shoes were wrapped in black crackle plastic.

When he finished shopping and was about to go home, Ali wanted to take his sister's shoes that he had placed near the wooden box. However, Ali was shocked to find that his sister's shoes were no longer in place. Ali kept

looking until he realized he had spilled the seller's tomatoes. This infuriated the seller. Ali wanted to explain that he wanted to find his sister's shoes which had been left in that location. However, the merchant became upset. He was then expelled and told to leave. Ali was sad and felt guilty about the incident.

When Ali returns home, Zahra asks Ali about her shoes; feeling guilty, Ali admits that her shoes are missing and promises to locate them. Ali attempted to search in various locations, but not all of them were successful, so Ali will try again. This clearly demonstrates responsibility for actions. As an alternative, Ali gave Zahra a pen as a gift to make her happy and not sad about the loss of her shoes.

The sports teacher announced that the Governor will organize a marathon race. The governor will award a prize to the race winner. Third place will receive money as well as sports shoes.

Hearing the announcement, Ali was excited and wanted to follow the race. Ali wanted to give the shoes to his sister Zahra. Therefore, Ali really wanted to win the race. Ali's sincerity shows an attitude of responsibility.

According to Islam, man's responsibility is to serve and maintain. Ali's and Pak Karim's responsibility in carrying out the mandate is a form of devotion to Allah SWT. Allah Swt will hold him accountable because he is aware of what he is doing. Man's responsibility in carrying out his duties as a caliph can also be seen in terms of how a person enjoys life and carries out every activity of life in terms of virtue (Khairullah, 2011).

3) Independent

This Film teaches the value of independence. Ali and Zahra used to do their own work and assist their parents at home. Their mother's illness did not prevent them from carrying out their daily housework. This actually strengthens their independence. Ali is used to going to the market to get his kitchen supplies. Zahra washed the dishes, then peeled the potatoes for Cook, took care of her sister, hung the laundry, and mopped the floor.

It is also shown in this film how Zahra skilfully holds her sister so that she does not cry. Ali and Zahra are self-sufficient enough to meet their basic needs. When Zahra discovered Ali's dirty shoes, they washed them together. Consider their cheerfulness while playing with soap bubbles when washing shoes. Happiness, it turns out, is quite simple. Happiness does not have to be associated with material.

Subhaanallaah, we can learn from this film that economic hardship does not make people lazy. Economic difficulties forge them into self-sufficient individuals. The film demonstrates how children are devoted to their parents, allowing parents to work with pleasure. The parents then express gratitude or appreciation for their hard work in assisting with housework during their mother's illness. Ali's father also promised to give them a gift on payday.

This is consistent with the purpose of education, which is not only to educate intellectual (cognitive) learners, but also to guide the attitude (affective) to be in accordance with Islamic values and applied (psychomotor) in daily life. Independence is one of the attitudes that want to be formed. It is also compatible with the purpose of national education, which is to produce individuals who are intellectually intelligent, independent, creative, innovative, and virtuous.

4) Honest and trustworthy

The scene in which his father was smoothing sugar cubes for religious celebrations in the mosque demonstrates his father's honest and trustworthy attitude. Then Zahra instructed her mother to prepare tea for her father. Then his father expressed gratitude and praised Zahra's creation. His father then asked him why he didn't make sugar cubes for the tea. Zahra stated that a large number of sugar cubes were placed in front of his father. Then his father said, "This is not ours." This is a trust given to us, so we have to keep that trust. The actions shown by Pak Karim or Ali's father are of a trustful or trustworthy nature. The trust given to him is carried out well, because he

realizes that the mandate given is not only accountable to the management of the mosque, but also to Allah Swt.

5) Spirit (enthusiasm) and hard work

Allah SWT says that Allah will not change the fate of a people, unless he changes himself. This shows that man must strive in seeking sustenance, and not laze or stand idly by. The verse can be understood that when man seeks earnestly the pleasure of Allah, then Allah will open the sustenance of the unexpected path. As it is mentioned in *QS At-Thalaq* verses 2.

In this film, we see Ali and his father working hard for a living. Furthermore, their house rent was three months late, and her mother was ill. During the mosque celebration, Ali's father was given a used watering can by a friend. Ali's father smiled and expressed gratitude. When Ali's father returned home, he cleaned and repaired the sprinklers. Then tell Ali that they're going to the city tomorrow to look for work as gardeners.

Ali and his father rode their bikes into town. They inquired if the luxury house dwellers needed the services of a gardener. Despite the fact that Ali and his father had asked for several houses but had received no response, they were not discouraged. They keep trying and showing spirit (enthusiasm), and even Ali's father appears pleased and proud to see Ali brave and convey firmly what they mean to the owner of the house. They finally got a job watering plants and mowing grass. This matches the sound of the Hadith, "*Man jadda wajada,*" which means "whoever means it will definitely get it," as well as the sound of the previous verse.

Spirit (enthusiasm) and not despair is an attitude that should be instilled in our personalities. Because we believe in Allah, *Ar-Razaq*, The Giver of Sustenance. Allah will open the door of sustenance to those who ask Him and are committed to accomplishing it in a good way.

6) Patience

Patience means holding back, accepting the conditions that apply to him/her. This film portrays Pak Karim's family's perseverance in the face of

adversity. Ali and Zahra never complained to their parents about the state of their missing and broken shoes. Even though they change shoes, Ali and Zahra are still excited to go to school; in fact, Ali once has been scolded by the school guard for arriving late.

Patience is taught in Islam, and Allah says that He is with those who are patient (*Innallaha ma`as shaairiin*).

c. Spiritual Education

1) *Aqeedah* (strong belief)

Aqeedah means faith, our faith in The Creator and His creation. Faith in Allah SWT by believing everything that happens to us on *qadha*¹ and *qadar*² Allah SWT (Shofiyah et al., 2017). Ali's father's attitude of enthusiasm and hard work in life shows an attitude of pleasure (willing) with the provisions of Allah or Destiny. This illustrates that he believed in *qadha* and *qadar*. In this film the actions of Ali's father or Mr. Karim who refused to use sugar cubes belonging to the mosque. Mr. Karim was only entrusted to refine it. This shows Ali's father's confidence and belief that Allah sees what we do, even though people don't know if he took a little sugar cube for tea. However, Ali's father did not do so because he was aware that he had been given the responsibility and would be held responsible not only in this world but also in the hereafter. This shows his faith that there will come a time when man will be held responsible for his actions during his earthly life. It is also used to apply the *Tauhid asma wa sifat*. Ali's father's actions also exemplify faith in the Day of Judgment. This is reliable with the hadith, "*kullukum ra'in wakullukum mas'uulin 'an ro'yatihi*," which states that each of you is a leader, and every leader is accountable to those he leads.

¹ The decree of Allah SWT in accordance with His will regard everything related to His creatures since ancient times (times before the creation of the universe).

² The representation of *qadha* or Allah SWT's provisions in certain degrees according to His will.

Thus, we must always feel the supervision of Allah SWT. Allah *As-Sami`*, Allah *Al-Bashar*, Allah is *All-Hearing* and *All-Seeing* of what we do. Mahmud Al-Mishri said that humans should always feel the supervision of Allah SWT in every silence and movement both in words and actions (Al-Mishri, 2019).

2) The relevance of educational values in the film *Children of the Heaven* with the concept of Islamic education.

Based on the findings of research on the educational values contained in the film *Children of the Heaven*, which include physical education, *nafsiyah* education, and spiritual education, it is possible to conclude that Islamic education is a process of guiding humans to perfection in terms of both physical and *nafsiyah* education. Perfection is meant here human development physically, *nafsiyah*, and spiritual in accordance with the Al-Qur'an and Hadith. The guidance of all these aspects is also in order to achieve the goal of Islamic education, namely human beings who are moral and have an understanding of Islam and how to actualize it as a whole (Masrofah et al., 2020).

The film also demonstrates its relevance to the goal of Islamic education, properly called *Abd Allah and Khalifah fil ardh*. The purpose of Islamic education is, in fact, in agreement with the objective for which man was created. That is, when humans do well as honest, trustworthy, patient, grateful, and sincere, it is because Allah SWT told them to. As servants of Allah, we must therefore submit to and follow out the commands. Submission and obedience is the realization of the concept of *aqidah* or faith. Faith in Allah, not only faith in the existence of Allah, but also all of His creation, including faith in The Angels, faith in His Prophets and *Rasul*, faith in Al-Qur'an, faith in the Day of Judgment, faith in *qadha* and *qadar*.

The actualization of faith is the implementation of the entire Shari'a as prescribed by Allah SWT through prayer, and the result of worship is

a good deed or good character. The film, *Children of the Heaven*, shows that Ali's father's *aqeedah* was unwilling to accept even a few sugar cubes at a time when they were out of sugar cubes. But he was reluctant to accept it. This demonstrates his belief in Allah is The All-Seeing nature (*Aqeedah*), which is manifest in his sincere and reliable deeds. Father of Ali didn't want to take something that wasn't his. Thus, it is clear that *aqeedah* has something to do with a person's moral integrity.

Muhammad Ash-Shalabi mentioned that *Aqeedah* and morals have a very clear relevance in the Qur'an, as mentioned in QS. Al-Furqan verses 63-67. The verse explains the meaning of faith, worship and morals (Ash-Shalabi, 2020). That is, between faith, Islam and ihsan there is a relationship. If a person has faith which it is *Hanif*, then he will carry out the principles and *Syariah* that Allah SWT has commanded and stay away from the prohibitions.

It will then be implemented in his daily behaviour. People who are persevering in prayer will abstain from prohibited actions that are forbidden by Allah SWT. Allah SWT said in Al-Qur'an, "Establish prayer! Indeed, prayer prohibits immorality and wrongdoing".

CONCLUSION

Based on the film *Children of the Heaven*, researchers analysed the educational values contained in the film and its relevance to the purpose of Islamic education. The educational values contained in the film, researchers classify into three aspects, namely physical education, spiritual education and character education.

Physical education is the formation, development, and maintenance of physical or mental health. Because a healthy physique affects the condition of the soul and mind; on the other hand, if the body is sick or weak, the soul is unstable, and the mind is disrupted. Maintaining in a good physical condition in order to stay healthy, including obedience to the Creator as a form of gratitude.

Spiritual education is guidance, spiritual coaching to know God. Spiritual education in this study is *aqeedah* education. Aqidah education is education about belief; trust in Allah as the Creator of all things. In the film *Children of the Heaven*, how Ali's father is honest and trustworthy about what has been entrusted to him.

Moral education is the development of attitudes, characteristics that lead to success and perfection, such as discipline, honesty, independence, responsibility, hard work, and spirit or enthusiasm. These characteristics can be seen in the actions of Ali, Zahra, and his father.

Based on the description and analysis of researchers about the educational values stored in the film *Children of the Heaven* are very valuable. Hence, this film will be useful and outstanding for parents, educators and children to watch. It is hoped that through the film, we can take the valuable lessons that we can apply in our daily lives.

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