

Religious Values in The Film Cinta Subuh

Tyas Wulandari Putri Widyanto^{1*}, Sujarwoko², Sardjono³

Program Studi Pendidikan Bahasa dan Sastra Indonesia, Fakultas Keguruan dan Ilmu
Pendidikan, Universitas Nusantara PGRI Kediri, Kediri, Indonesia^{1,2,3}

Corresponding email: tyaswpw@gmail.com

Article history	ABSTRACT
Upload : May 19, 2024 Revised : June 2, 2024 Accepted : June 3, 2024 Publish : June 5, 2024	Humans, as creatures of God, have various potentials that God has given them. All human potential, especially religious potential, must constantly be developed. One way is through education. A factor that can influence education is the media. Educational media can be audiovisual media such as films. Because the messages in the film can be seen and heard simultaneously, it is easier to learn, which requires real examples. Literary works function as a channel for the author's emotions and empathy when observing an event. Belief, morals, and worship are among the religious principles depicted in Cinta Subuh. In this research, literature research uses qualitative methodology. This research uses the content analysis technique as its data analysis method. Indra Gunawan's film Cinta Subuh is the primary data source for this research. Supporting literature related to the object of this research comes in the form of secondary data sources. The research results show that Akhlak includes being patient in facing challenges, fearing Allah SWT, and treating others well to cause peace of mind. The meaning of worship includes prayer in fostering faith, getting protection from Allah SWT, and finding proper solutions to all life problems, both in the world and the hereafter.
Keywords: film, literature, religious value	

INTRODUCTION

The emergence of a literary work is closely related to the problems that are currently rife because literature is an expression of society ([Sukirman, 2021](#)). In other words, literary works represent the interaction of individuals with other people or the community in which they live ([Alfiyah et al., 2023](#)). Literature is an original written work or sign language that expresses emotions without the help of outside influences ([Azhari et al., 2022](#)). Consequently, literature is the result of a person's thoughts that contain feelings and are intended to be expressed through gestures or written words ([Rahmawati, 2021](#); [Rethorst, 2023](#)).

A person's attempt to convey a message through writing or signs is known as a literary work ([Agustina, 2015](#)). Reading literary works can help a person gain self-control and a deeper awareness of both the spiritual and material worlds ([Afriliana et al., 2023](#)). Literary works can be dramas, novels, poems, or other types of writing. The development of the times and the evolution of humans as social beings are also reflected in literary works ([Dewi et al., 2021](#)). When social media exposes life, which is mainly related to social reality, literary works also play an essential role in society ([Nugroho, 2016](#)). Literary works such as films can provide meaningful entertainment to their audiences in this day and age, as well as convey religious ideals to them ([Fakhrurozi & Adrian, 2020](#)).

What a person thinks and feels about something he values is his value. A person's beliefs and actions towards those beliefs, as well as human behaviour that reflects faith in God Almighty, are all related to religion ([Irodati & Alfi, 2023](#)). The term 'religion' has

connotations of religious meaning, especially kindness, politeness, and obedience to God ([Winda, 2021](#)).

A person's attitude in anticipating and solving problems faced is also influenced by these values, which function as controllers and supervisors of activities, both individually and collectively ([Pasaribu, 2023](#)). Therefore, instilling religious values in students is very important, especially as a foundation and guideline for morality development. Since literature is created based on spiritual principles, its religious content and ideals are an integral part of its existence ([Simbolon et al., 2022](#)).

Religious teachings that can be an example for readers are contained in spiritual values. Religion and student characteristics must be combined when conveying religious ideals to students ([Hari, 2022](#)). Actions that can be taken include providing practice (experience), giving examples, and providing an understanding of religious beliefs ([Aulia, 2022](#)). Religious values can be taught to students in various fields, not only Islamic Religious Education (PAI) courses. Examples include Pancasila Education, Indonesian Language and Literature (considering its literary values), and soon.

The moral principles that govern humans and their God in the form of relationships are known as religious principles ([Ngimadudin et al., 2021](#)). Apart from being closely related to the afterlife, religious values are also directly related to secular life and are not much different from other values, such as cultural and social components ([Anwar, 2020](#)) humans consider them mysterious. What distinguishes it from other values is the afterlife. In addition, religious values are values found in works of fiction that direct any meaning that is morally straight, noble, or pious (Gifelem & Yaftoran, 2023). The source of life, infinite fertility, power, and domination have many forms. Endless power, the origin of fertility and life ([Finanti et al., 2021](#)).

The term religious comes from the word religion ([Yono & Mulyono, 2020](#)). Humans have spiritual tendencies connected to the cosmos and all values, good and bad, while religion itself is religious or bound to religion. Noun classes, such as religiosity, can be derived from religious phrases that belong to the adverbial class ([Fiyani, 2022](#)). The religious idea called 'religiosity' leads humans to act religiously. Humans don't need to be strict or standard-orientated to be religious. You can follow beauty, as in art, and still be religious ([Hsb, 2021](#)). In general, Islamic law considers art to be halal or jaiz. Art itself serves as a vehicle to express gratitude to God for His favours and appreciation of His creation ([Ayu et al., 2021](#)).

Based on the results of the literature search conducted by researchers, several research findings and previous writings discuss and have a topic connection with this research. First, the research entitled 'Islamic Education Values in Hanung Bramantyo's *Heaven That Isn't Missed 2*' was written by Fitria Latifah, 2020 (IAIN Purwokerto student). The research conducted by Fitria Latifah used descriptive qualitative research methods. The type of research is library research, which analyses and examines literature sources in research journals, theses, dissertations, theses, research reports, textbooks, and other literature sources.

This research includes library research because it sorts out data from the film 'Heaven Tak Dirindukan 2 by Hanung Bramantyo' as literature related to Islamic

education. The research data in this film, which is qualitative, is descriptive. The data collected is more in words or pictures than numbers. For data collection techniques, researchers use literary or documentary data collection techniques with content analysis techniques, namely a systematic review of the records used as data sources for this study.

The results showed that the values of Islamic education in the film *Heaven Yang Tak Dirindukan 2* include The Value of Gratitude, Death is a Certain Thing, Accepting Allah's Destiny, Avoiding Sinful Acts (Zalim), Tawheed, Advising Istikharah Prayer, Tawakal, Sincerity and, Responsibility, Good Prejudice, and Establishing Tali Silaturahmi. This research has similarities with the research conducted by researchers, namely, both using library research methods. The difference lies in the title of the film studied. Fitriani Latifah's research only examines the values of Islamic education in Hanung Bramantyo's *Heaven Yang Tak Dirindukan 2*. In contrast, this research only examines the religious values contained in the film *Cinta Subuh*.

Second, the research entitled 'The Values of Worship and Muamalah in the Film *Ajari Aku Islam*' written by Fitrianti in 2021, Islamic Religious Education Study Programme, Faculty of Tarbiyah and Keguruan Sciences, Palangkaraya State Islamic Institute. The research conducted by Fitrianti used descriptive qualitative research methods. The type of research is library research, which analyses and examines literature sources in research journals, theses, dissertations, theses, research reports, textbooks, and other literature sources.

The difference between Fitrianti's research and this research lies in the film's title studied. Fitrianti's research examines the values of worship and *mualah* in *Ajari Aku Islam*, while this research examines religious values in *Cinta Subuh*. While the similarities in this study are that both use library research and data collection techniques, researchers use literary or documentary data collection techniques with content analysis techniques, namely systematic review of the records used as data sources for this study.

The results of this study indicate that in the film *Ajari Aku Islam*, there are values of worship consisting of *mahdah* worship in the form of saying two sentences of shahada and prayer, as well as *ghairu mahdah* worship in the form of helping, learning and teaching about religious knowledge, not physically touching the opposite sex, and avoiding adultery. At the same time, the *muamalah* values are directed at the character of the player in the form of *mahmudah* morals, namely friendly, honest, and sincere attitudes, while the *mazmumah* morals contained are in the form of collecting debts with violence and forcing arranged marriages or marriages.

The year 2022 features the Indonesian religious-themed literary work 'Cinta Subuh' in the film. Screenwriter Ali Farigi, who also serves as the film's director Indra Gunawan, wrote the novel with the same title as the film adaptation of 'Cinta Subuh'. Starring under the Falcon Pictures banner, the film features Rey M. Shadow as Angga, a student who rarely prays on time. A devout and perceptive student named Ratih, played by Dinda Hauw, captivates his heart. Before meeting Angga, Ratih hopes to find a mate who is faithful, morally upright, wise, and able to fulfil religious obligations.

The film *Cinta Subuh* was chosen as research material because it offers a wealth of practical moral, religious, social, and educational lessons, as well as several exciting

adventures and life experiences. It is a teenage fairy tale depicting the many facets of life and their problems. As a result, readers will more easily find relevant moral, ethical and societal ideals. By blending everything into a fluid, light, inspiring, and humorous narrative, the famous love story Cinta Subuh presents an alternative flavour.

The film Cinta Subuh was chosen for research because it offers a wealth of exciting stories, life experiences, and moral, religious, and educational lessons that will benefit readers in various fields. The story is about teenagers who portray multiple aspects of life and their problems. As a result, readers will find relevant moral, ethical, and social values more easily. Famous for its romantic stories, Cinta Subuh presents an alternative flavour by blending various elements into a seamless, calm, cheerful, and funny narrative. The research data for this film is descriptive, emphasising words and images over numbers. By methodically tracing the records that form the basis of the research data, literature or documentary data collection methodology combined with content analysis was used. The research findings show that the depiction of Islamic education in this film emphasises several concepts, including gratitude, accepting fate, facing death, abstaining from sin, tawhid, istikharah prayer, tawakal, ikhlas, responsibility, positive thinking, and establishing friendship. Although this research and Fitria Latifah's research are similar, Fitria Latifah's research concentrates more on the religious principles shown in the film 'Cinta Subuh' rather than the film's name.

Departing from the above context, the author uses the method of religious values to analyse the film Cinta Subuh from an extrinsic point of view in an effort to understand literary works. In addition, Cinta Subuh has never been analysed before.

METHOD

Cinta Subuh, a film directed by Indra Gunawan, forms the basis of a qualitative study of literature and activity. Research data were collected and examined. The one-hour and forty-nine-minute film Cinta Subuh Film, aired on May 19, 2022, became the research literature document.

A problem that is the subject of study can be revealed or researched using research methodology. The writer needs a strategy to achieve the specified goals. The working procedures required in scientific studies are known as methods. The textual study model with a religious values approach and qualitative descriptive method are the methodologies used in this research ([Moleong, 2014](#)). Research that aims to describe and analyse natural things, events, and social activities is known as descriptive qualitative research ([Sugiyono, 2016](#)). This research aims to explain the religious principles depicted in Indra Gunawan's Cinta Subuh film concerning faith, morals, and worship ideals. Data tabulation and documentation studies were used to implement the research instrument.

Religious values were analysed to complement the documentation study. Listening and taking notes are the methods used in this research to obtain data. The researcher will conduct activities using the source film Cinta Subuh by Indra Gunawan. The researcher observes the language sequences in the film, examines the extrinsic elements-religion, morals, and worship-then documents the results. The search for moral, worship, and faith values are three research instruments. Because data analysis

gives meaning and significance to data useful in solving research problems, it is an essential component of the scientific method.

Data determination is the method used in this research. The author watched or observed Indra Gunawan's *Cinta Subuh* to conduct her research. The observation process was repeated many times to obtain the required data. Next, the author determined and categorised which information best reflected the religious principles depicted in Indra Gunawan's *Cinta Subuh*. Analysing and characterising the data based on the data obtained was the final step.

RESULTS AND DISCUSSION

The researcher collected information through the documentation method, utilising tabular data that has a religious value from *Cinta Subuh* by Indra Gunawan. Indra Gunawan studied the discourse of *Cinta Subuh* characters to examine religious principles.

Aqidah Value



Picture 1. *Cinta Subuh* film minute 05.26

Angga says he has just broken up with his girlfriend in this scene ([Figure 1](#)). Regarding Angga's break-up with his girlfriend, Ghani gives some advice. Ghani calls Angga to join him in praying at the mosque as soon as he hears the call to prayer. Angga initially objects, but he goes to the mosque with Ghani. This information shows that Ghani and Angga uphold their beliefs and pray as soon as they hear the call to prayer. In addition, Ghani invited Angga to lead the congregational prayer at the mosque. This shows that Ghani and Angga genuinely love their respective religions. However, Angga, going through a breakup, does not forget God.



Figure 2. *Cinta Subuh* film minute 28.28

Angga and Ratih, who are eating together in a restaurant, are the subjects of the above film (Figure 2). In addition, when it is time to pray, this speech gives a clue. Ratih first prayed with Angga and told him to do it immediately. He should have prayed at home, but Angga refused. Ratih insisted that Angga go straight to the restaurant's *musala* and pray. As the film's lines above command, we must never forget to pray. We can become more serene and find our way more simply through prayer. We indirectly serve our creator, Allah, by offering prayers. Prayer is a set of movements designed to honour and glorify Allah SWT by the teachings of the Prophet SAW. In Islam, praying according to the teachings of the Prophet Muhammad SAW is the highest way a servant can communicate with Allah SWT.

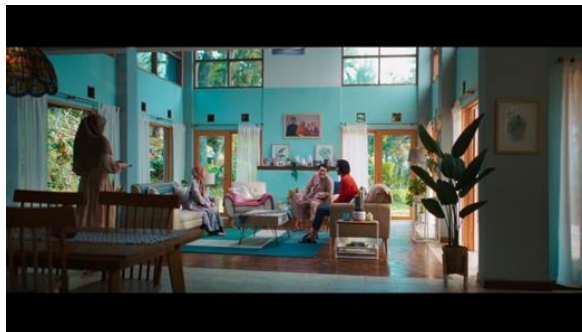
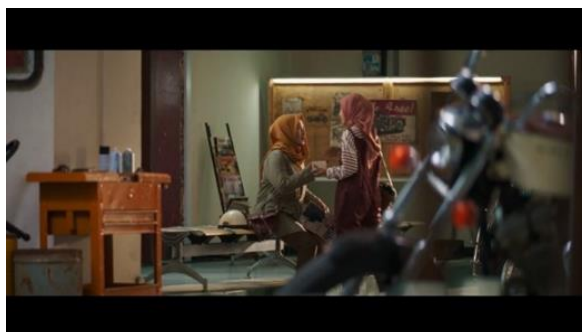


Figure 3. Cinta Subuh film minute 01.11.18

Figure 3 it can be seen from the sentence that Arya wants to ask Ratih to be his wife. Ustadz and his wife were happy to see Arya. Ratih was still confused by what she heard. Moreover, this scenario shows Ratih's musings and reflections on Angga. Finally, Ratih asks for time to respond to Arya's suggestion. Here, we can see that Arya takes Ratih seriously. Arya is willing to travel long distances to ask Ratih to marry him. In addition, he returns home early every morning. This shows Arya's disinterest in playing around with Ratih. In addition, the fact that Arya refuses to commit adultery and asks Ratih out on a date indicates that he is getting closer to God.

Moral Value



Picture 4. Cinta Subuh film minute 34.35

Based on the quotation above, Aqnia helped the women push the motorbike from the terminal to the workshop quite far away (Figure 4). Dodi fell in love with Aqnia and

wanted to propose to her because of one of these things. This is thanks to Aqnia's sincere generosity. Based on the quote above, Aqnia helped a mother push a motorbike to Dodi's workshop. How kind Aqnia was in assisting a mother struggling to push a motorbike. Aqnia's beauty fascinates someone with this beautiful heart.



Figure 5. Cinta Subuh film minute 10.37

Based on the quote above, Arya tried to find Ustadz's contact information ([Figure 5](#)). If Ustadz could not be contacted, she also asked for Ratih's phone number. Ratih treated Arya politely with these few words, and Arya reciprocated. Ratih still wants to give Mr Ustadz's number if he is difficult to contact and Ratih's phone number when meeting Arya. As an obedient woman, Ratih still upholds her dignity by speaking only when necessary and upholding the ethics instilled by her parents since childhood.



Figure 6. Cinta Subuh film minute 14.20

This verse shows that Ratih asked her sister to join her in prayer ([Figure 6](#)). But it turned out that her sister could not pray because she was menstruating. They were depressed because the family had been waiting for the birth of the child for a long time. What's more, it seems that God has not given them hope. The quote above teaches us to be kind and patient with each other. God's plans will always be fulfilled with patience so we can live more peacefully and free from heart-wrenching suffering. Acts of kindness are one way of expressing love. God bestows excellent patience and compassion, and sharing good news is one way to show love.

Value of Worship



Figure 7. Cinta Subuh film minute 01.28.06

In [Figure 7](#), there is no dialogue whatsoever in this scene. Simply put, Angga is used to praying in the morning at the mosque. Dodi's persistence in waking Angga up in the morning is the cause of that. But this time, Angga had already woken up and prepared to go to the mosque to perform the morning prayer in the congregation before Dodi woke him up. We can also see mutual respect and high manners in this moment. Angga is used to waking up early to do his duties, apart from the morning prayer in the congregation at the mosque. Angga now does it regularly. Insha Allah, if we pray on time, He will immediately solve our problems and make our lives easier.



Figure 8. Cinta Subuh film minute 01.43.27

Angga and Ratih are now legally married ([Figure 8](#)). They never neglect the importance of prayer as part of their duties. Today, they pray together at all times. The film ends with this sequence. And Ratih and Angga live a contented life. Praying in congregation is Angga and Ratih's habit. Prayers are obligatory for all Muslims. Our hearts become calmer through worship and being facilitated by God.

CONCLUSION

The researcher attempts to clarify how to address the issue in a way that aligns with its purpose based on the study's findings and analysis of the film Cinta Subuh. The following are the findings obtained from these problems:

The value of *aqidah*, the value of morals, and the value of worship are the three religious values found through the study of the Cinta Subuh novel. The critical topic of *aqidah* is the love of Allah SWT and getting closer to Him to feel His infinite goodness and

mercy. Moral principles include faith in Allah SWT, treating others well to realise peace of mind, and developing the ability to be patient in the face of difficulties. The importance of prayer is covered in the value of worship, along with how prayer can be used to foster faith, get protection from Allah SWT, and find real answers to all life problems, both on earth and in the world.

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