

Movie Media with Islamic Character Values to shaping "Ahlaqul Karimah" in Early Childhood

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**Movie Media with Islamic Character Values to shaping
"Ahlaql Karimah" in Early Childhood**

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ABSTRACT: Character education in Islam has its own style, as well as the character values contained in various learning media for early childhood. This study is a follow-up study to find the effect of Movie Media with Islamic Character Values (M-ICV) in shaping "Ahlaql Karimah" in early childhood. Using an experimental method with a control class, which involved 19 respondents of early childhood. Data shows that the $t_{test} < t_{table}$ ($0.75 < 2.110$), meaning that there is a significant difference in effect between the experimental class and the control class. The results conclude that M-ICV is able to form a child's "Ahlakul Karimah" slowly, because the child likes various movies with content interesting and easy to imitate. The implications of further research on movie content development for children are able to develop other aspects of children's development.

Keywords: Early Childhood, Ahlakul karimah, Islamic Character Values Movie Media

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1 INTRODUCTION

Children must choose the behavior and characteristics of people who are complicated when they enter the social world. Children can rely on intuitive theories of psychology and sociology (Rhodes, 2012) to understand the thoughts and actions of others (Gopnik & Wellman, 2012). To identify causal mechanisms that produce people's behavior and morals, children can use theories that allow them to judge and predict other people's behavior including how others will react and act in response to something. It was mentioned in Chalik and Dunham (2020) research that early childhood views social behavior as a moral obligation towards each other and expects this obligation to shape people's social behavior. Thus, morality notions are embedded in children's social behavior implementation, so that when learning about new moral norms, children immediately expect those obligations uniquely held in social groups.

Moral values development in Islam has its own name, namely the teaching of Ahlaqul Karimah (AK). AK in Islamic Education is the life goal of the followers of Islam, namely these values improvement through planting, modeling and application in social life that instilled since humans are in the womb. Tamuri's (2007) research aims to develop individual potential in a holistic, balanced and integrated way, covering intellectual, spiritual, emotional and physical aspects to create a balanced and harmonious human being with high moral standards. The findings believe that school activities, religious activities, and school regulations in schools make a positive and significant contribution to a child's AK development. It was also found that peers, negative attitudes among some teachers, parents and the local community, media, entertainment centers and job demand had a negative influence on AK students.

Embong, Bioumy, Abdullah, and Naw'i's (2017) research discusses values and ethics in Islam about their forms and sources. The research highlights Islamic values and ethics integration in the school curriculum, the role of the teacher, the challenges faced in instilling Islamic values in the school curriculum. His findings recommend that the school system interested in developing ethical and moral skills. Consideration must give to the delivery of a fundamental understanding of ethics and moral values that enables teachers to prove their own behavior rationally in the context of the school and critically look at it.

Islamic education is very important for Muslim children even though it is treated only as one of many subjects in the Integrated Curriculum. The main goal for the subject of moral values development, teachers at school or parents at home must give at least basic knowledge or basic teachings of Islam (fard al-'ain), such as 'worship (worship),' aqidah (belief) and morality q (ethics), as well as the ability to read the Qur'an to students. There are many ways the results of research to educate children's morals, adults can model various virtues and encourage children to imitate their behavior. teachers and parents must issue a series of imperatives and offer consequences for failure to comply. By telling children's stories to grow good behavior and prevent bad behavior. Stories like that often hold to the ideals that children are white papers where the environment implements certain moral values. They are intended to 'outperform the reader, cleanse him of original sin and foster passive obedience' (McGavock, 2007). In Islamic religion, character education has the essence and meaning of the same moral education and "Ahlaqul Karimah or ethical Islamic education" (Ramli, 2003). The aim is to shape the personality of children, to be good human beings and good citizens.

In today's fast-paced technology, movies have many roles in learning. Educators can take advantage of the various advantages of film to help children understand moral themes. Another advantage of film media is that it incorporates technical effects, photography, graphic animation, and music into its narrative presentation. Wonderly (2009) explores children's moral abilities and pedagogical excellence in film. The findings show, children are able to think critically about ethical issues, when stimulation is done appropriately; The goals of moral cultivation include developing their capacity

and educating emotions; and with this aim, the genre of children's film is to be an appropriate and effective tool to help children's moral teaching.

Rossiter (1996) examines the effect of science, film and television on the morale and spirituality of children and adolescents who emerge by looking at problems through the lens of 'stories'. Research suggests an approach for students to influence the story in a film on moral and spiritual. The proposed approach concentrates on studying the form and function of movie media, which can tell moral messages based on theories that have a potential personal effect on the audience. This theory itself is a strong part of the educational process because it is proven to encourage students to think critically about the formation cultural elements influence film on attitudes, moral values, and behavior.

Based on several studies on the moral and effectiveness of movies to stimulate moral values, this study aims to test movie products development that contain moral values through experiments in early childhood classes, to see how much influence the effectiveness of movie media in enhancing the understanding and practice of *ahlakul karimah* of young children early.

2 THEORITICAL STUDY

2.1 *Early Childhood Moral and Character Education*

Lovat's (2016) research proposes that teaching Islamic morality exists as an urgent matter for moral education. This article seeks to find a meaningful role for moral education in dealing with various issues about Islamic morality. The teaching of Islamic morality to restoring tradition, which has proven to be can be done, is as important as the problem of moral education. Ebrahimi and Yusoff's (2017) article suggests that Islamic ethics has been studied as a matter of concern since the Prophet Adam received respect from angels in the form of their prostrations and then descended from al-Jannah (heaven) to earth. Islamic ethics discusses how humanity accommodates divine guidance as good human behavior and personal morality. This comprehensive study uses a qualitative approach and cites various verses of the Koran and parts of the Sunnah of the Prophet to support an analysis that emphasizes ethical principles and values of Islamic humanity. The findings highlight Islamic ethics and principles of life which have a significant effect on civilization as valuable teachings for all aspects of daily life.

Moral education in Malaysia 2013-2025 (Pre-school to Secondary Education) launches Islamic education for Muslim students and Moral Education (ME) for non-Muslims, strengthening students in understanding the values that encourage unity and fostering good relations among students. Both subjects, to help the progress of the nation, complete the school curriculum aimed at making students holistic individuals. Through an analysis of the historical and political dynamics of education, it was revealed that ME in Malaysia had been formed in an Islamic environment and permeated by fundamental Islamic values. ME in multicultural societies must go beyond indoctrination of prescribed values. Several alternative strategies are offered to bridge the ME and Islamic Education in the challenging situation of an Islamic country with a multicultural population (Balakrishnan, 2017).

Moral values in Islam aim to find the activities of human behavior in social life, control their behavior for the benefit of the society and people, bring a good end as a provision in other lives, integrate human traits, behavior, activities for prepare true followers of God, and explain the path of goodness to them. Moral values in Islam appear on, sincerity, patience, charity love, fighting the soul, or the public such as one's own feelings, obligations, and calls for Islam, intended to bring benefits to people and society and protect human benefits (Halstead, 2007). According to Halstead (2007), there is no separate ethical discipline in Islam for most Muslims, what is considered *halal* (permitted) and *haram* (forbidden) in Islam are understood in the sense of what Allah determines as true and

good. Moral learning in Islam refers to three main values: Ahlaq, which refers to the duties and responsibilities stipulated in sharia and in Islamic teachings in general; adab, which refers to behavior related to good breeding; and character quality possessed by a good Muslim, after the example of the Prophet Muhammad. Then the study findings mention two main aspects of moral education in Islam: spreading knowledge about what people should and shouldn't do and motivating them to act in accordance with that knowledge. In the end, moral education is about inner change, which is a spiritual problem and occurs through the internalization of universal Islamic values. Therefore, it becomes very important to instill Islamic moral values from an early age, starting from home and school has a role to strengthen moral education at an early childhood.

The relationship between moral and character education in Islam is very important. Internalization of good character is the competence to realize noble character importance into real behavior that actually applies honesty, trustworthiness, responsibility, and so on in daily life. In moral education theory this is called moral action which needs to be facilitated so that it emerges and develops in daily life. In order for moral action to be realized, it is necessary to create a conducive social environment for moral education. Knowledge competence about what and why the need to have noble character and affective competence (appreciation for the urgency of character and noble attitude) must be facilitated by providing social space for students as well as effective learning media to bring both of them. A conducive social environment to collect moral actions is very necessary for moral education (Budiningsih, 2004, p. 7).

The term "character education" is quite commonly found in several verses of the Koran and Hadith, namely: *rushd* and *halah* (Shihab, 2001, p. 714;719). "*rushd*" is a logical combination, moral awareness and sanctity of life. Praiseworthy character is the result of internalization of religious and moral values in a person which is characterized by positive attitudes and behaviors. The term "*halah*" is interpreted as internalized knowledge. The term "*rushd*" is important, because without this, character education is meaningless, because real humans have intelligence and a soul. Therefore, character education must succeed in touching these two important dimensions if it is to succeed.

In addition to the above terms, there are three other concepts that become pillars of "character education" in Islam, namely: morals, manners, and modeling. The term morality refers to duties and responsibilities other than Sharia and Islam in general; *adab* refers to attitudes related to good behavior and refers to the exemplary traits of the character shown by a Muslim who follows the example of the Prophet Muhammad (Sukardi, 2016). The term character is actually similar to the term morality in Islam. Morals (from the word *al-khuluq*) are embedded in the nature of the soul, which arises actions without being preceded by thought and reflection (Mahmud, 2004, p. 28). Behaviors and actions that arise appear automatically, directly, without thought and contemplation. If the behavior / action is good, it reflects the character / character of a good person, and vice versa appearances / bad behavior that appears, in fact it is a reflection of a bad character. The behavior / actions that arise are sometimes called moral.

Behavior is an example or a result of character in the soul, so what must be well educated is, of course, aspects of character. This is the origin of the term "character education" which in Islam is worth "noble moral education". Source Platform The concept of character education in Islam certainly comes from the main sources of Islam itself, namely the Qur'an and Hadith. There are some verses that talk about the values of the formation of the noble character (moral) of humans through exposure to the stories of earlier people (Sukardi, 2016). Likewise, in the thousands of hadith collections there are also many hadith which describe how excellent character should be built. Efforts to understand Islamic teachings on the formation of the noble character of Islamic teaching sources on further development have led to religious works of Islamic morality (Miskawayh, 1938). Furthermore, what is the important basis of character education in Islam? None other than the main mission of Islam or the main mission of the arrival of the Prophet Muhammad saw namely morality improvement (noble morals). Obviously,

we can see from the words of the Prophet saw which means: "I am sent for perfect moral glory" historical hadith of Ahmad (An-Nawawi, 2000). Character education in Islam is in line with the mission of Islam. Because the mission of Islam is to improve character, it is not surprising that the main principles of the three pillars of Islam (besides Aqeedah and Sharia), the pillars of equal importance and organically linked to the other two pillars are Moral (Islamic Ethics). From the two main sources of Islamic teachings, the concept of morality was formulated. Hundreds of scholarly works have emerged which describe these moral concepts.

Herwina and Ismah's (2018) research attempts to give and socialize thematic teaching models based on Asmaul Husna to improve the values of early childhood religion. The results obtained from the spread of thematic teaching models based on Asmaul Husna are effective in improving the moral values of early childhood religion. This model has been developed to offer a pleasant atmosphere for young children, because using real media in the school environment, the media used are very easy to get so that it does not complicate teachers. The learning model applied motivates teachers to be more creative in choosing themes and integrating in Asmaul Husna. The impact of applying the model will show good behavioral habits by children in accordance with 19 indicators of successful achievement models. Based on studies that have been carried out in improving character education for early childhood, this research tries to develop religious moral values through Islamic character values contained in movie media content to shape the Ahlakul Karimah of early childhood.

2.2 Ahlakul Karimah

An outline of the concepts, strategies, aims of the subject of Islamic Education, current moral teaching can be seen as a positive effort to educate children from an early age at school. Children's personality development is considered more serious in the syllabus with a section introduction on Islamic Characteristics and Way of Life, Islamic Moral Codes based on Islamic Ethics. The syllabus in terms of morality is in line with the Islamic concept of morality. They discussed the integrative aspects of morality in Islam, namely morality to God, His Prophet, parents, teachers, society, and the universe, as discussed by Islamic scholars (Al-Qardawi, 1981). Problems found in moral lessons are the lack of educational resources and the latest learning media and insufficient time (once a week or fortnight when interspersed with other topics in Islamic Education), time allocation and activities planned by teachers for students is much reduced (Tamuri, 2007).

According to Hamdani (2014), student morals development or character through a number of subjects in formal educational institutions is less effective because of the character of the cost of redundancy / morality in several subjects as separate subjects. As a result of the terminologies problem the character / morality in curriculum subjects separately and keeps it away from the moral problems of society. The low effectiveness of character education in formal educational institutions is increasingly serious problems of national morality, including the younger generation, as well as the indoctrinate approach. This requires a process of habituation and example which is also not integrated into the school system. The pattern of integration will offer flexible choices when dealing with certain moral problems; can cut the burden of a curriculum that is already solid; and avoid moral teachings and character as mere cognitive knowledge.

The practice of developing moral values in Islamic societies is a complex problem related to habits, family traditions, community leadership, literature, and each judgment, many Muslims find it difficult to talk about morality outside the religious context. Morality in Islam is generally understood as a list of rules, duties and responsibilities whose authority comes directly from the Qur'an and hadith (sayings and traditions of the Prophet Muhammad and his companions) (Halstead, 2007). Rahman (1985, p. 18) points out ethical behavior in Islam 'not stated in propositions, but in terms of divine commands and actions' and the Koran is a 'moral memorial work'. Two main reasons why all Muslims

must accept the Qur'an as an ethical basis: first, they believe it is the word of God, and second, they believe that it has, ultimate truth and answers to all questions of daily life.

Among the virtues taught in the Qur'an are justice, virtue, piety, honesty, integrity, gratitude and holiness. All people are required to comply with ritual and moral and legal obligations set out in the Qur'an (except in cases of particular difficulties). The Prophet Muhammad is considered a perfect moral example, as explained by the Qur'an itself: "You do have a beautiful pattern of behavior in the Apostle" (Sura 33, verse 21) (Departemen Agama RI, 2007). The Prophet Muhammad 'was sent to perfect good character' (Ibn Anas, 1989, p. 382) by practicing and exemplifying all the ethical values of Islam itself. Thus, the notes of his words and actions contained in the hadith have become an important complement to the command of the Koran in providing guidance and moral regulation.

Morality in Islam is contained in several ways; The first is akhlaq, which translates as 'ethics' or 'moral values. Ahlaq has been defined by Ibn Sadr al-Din al-Shirwani (d. 1036 H, 1626/7 AD) as 'traits which contain virtue and how to get it, bad traits and ways of distancing themselves from that reprehensible nature (Walzer & Gibb, 1960). Al-Qardawi (1981, p. 106) classifies morality in six categories, showing the range of moral values expected in Muslim life: morality on self, morality on family, morality on society, morality relating to society, morality relating to society the animal kingdom, Ahlaq relating to the physical environment and ahlaq relating to the Creator. Akhlaq is a plural word, but is sometimes used in the singular (khuluq) to mean character, innate character, or 'mental state which causes it to carry out its action without thought or consideration' (Miskawayh, 1938, p. 30). 'Ilm al-akhlaq (knowledge of moral values) is a major part of Islamic Studies at all levels of education in Islam.

Ahlaq can be categorized into four things, human morality towards him, where everyone is obliged to support themselves in nature, fulfill their rights, in Islam those who let themselves suffer let alone to kill are categorized as sinful and even apostate. Man's morality towards Allah, where he as a creature created only to worship him (worship) so that he does not worship, his morality with God is bad. Man's morality towards fellow human beings, where each other is interdependent, therefore humans and their fellow humans are obliged to help each other / help in virtue, as well as look after each other's soul, honor, and property. Man's morality towards other creatures, whether with jinn, angels, animals, plants, etc., there are limits to regulating the relationship between each other (Al-Qardawi, 1981).

The category of ahlaq in oneself is; Looking at the Future means that once we have finished dealing with the world and with all our responsibilities in it, we should get ready to seek direct knowledge of divine reality (Surah Al-Hasyr (59) verse 18) (Surah Al-Insyiroh (94) verse 7) (Surah Al-Kahfi (18) verse 110) (Surah An-Nahl (16) verse 97); Have a positive thinking (Surah Al-Isra (17) verse 36) (Al-Insyiroh (94) verses 5 and 6) (Surah Al-Baqarah (2) verse 269); Humble and not arrogant (Surah Al-Isra (17) verse 37) (Surah Luqman (31) verse 18) (Surah Al-Hadid (57) verse 23) (Surah Al-araf (7) verses 40-42); Maintaining mental health means always realizing that everything that happens is provisions of Allah Swt. (Surah Al-Imran (3) verse 112) (Surah Al-Imran (3) verse 145) (Surah Al-Imran (3) verse 173) (Surah Al-Ro'ad (13) verse 28) (Surah Al-Ma'rij (70) verses 19-24); Maintaining cleanliness (Surah Muddatsir (74) verses 4-5) (Surah Al-Baqarah (2) verse 125) (Surah Al-Imran (3) verse 141) (Surah Al-Lail (92) verse 18) (Surah Thaahaa (20) verse 76) (Surah Al-A-laa (87) verse 14); Loving knowledge and learning spirit (Surah Al-Alaq (96) verses 1-5) (Surah Mujadilah (58) verse 11) (Surah At-Taubah (9) verse 122) (Surah Az-zumar (39) verse 9); have proper shame (Surah Al-Qashash (28) verse 25) (Surah Al-Imran (3) verse 139) (Surah Fushilat (41) verses 30-32); As-Syajaah or Courage (QS. Al-Imran (3) verse 139).

Ahlaqul Karimah on the environment; Praised Attitude Toward Natural Environment (Q.S. Al-Jaatsiyah, 45-12-13) (Q.S. Ar-Ruh, 30:41); Praised Attitude towards Animals

(Animals): Rasulullah SAW said Which Meaning: "Those who are merciful, Allah the Most Merciful will love them. Allah SWT said: Then love the creatures on earth, surely the creatures in the sky (angels) love you." (Imam Ahmad's History Hadith). Praiseworthy Towards Plants: Meaning: "And Allah has arranged the earth for His creatures. On the earth there are fruits and date palms, which have scalloped petals and skinned seeds and fragrant flowers. Then what favor of your Lord do you lie about?" (Surah Ar-rahman, verses 10-13) (Surah Al-Baqarah, verse 22) (Surah Huud, verse 61) (Surah Ar-Ruh, verse 41).

Theorem about Ahlaqul Karimah, Allah Almighty says: "Be forgiving and ask people to do what is sorry and turn away from fools." (Surah Al-A'raf: verse 199). This verse is concise but concise and has a broad meaning, with its short sentence covering all aspects of akhlaqul karimah. This verse instructs us on three things: The word *خذ العفو* (forgive) instructs us to forgive the guilty person, connect the cord of friendship to the brother who broke it, improve relations with others, forgive those who hurt us and so forth. This sentence contains all forms of forgiveness and patience with others. The word *وأمر بالعرف* (have people do what is good (good)) contains instructions to call on things that are considered good in the Shari'a, both in the form of words and deeds. The word *وأعرض عن الجاهلین* (turn away from fools) contains the command to be patient and turn away from fools and glorify yourself by not arguing with them.

Rasulullah SAW said: "Best of all you are the most noble character" (Hadith History. Bukhari and Muslim). In another hadith he said: "Indeed, the most I love among you and the closest to where he lives with me on the Day of Judgment is the most noble character" (Hadith History. Tirmidhi)

The virtue of noble morality is increasingly evident in his saying which reads: "There is nothing heavier in the scales of a believer on the Day of Resurrection than a noble character" (Hadith History. Tirmidhi). The Word of Allah Azza wa Jalla when praising His Prophet sallallaahu 'alayhi wa sallam:

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ Verily, you (O Muhammad) are truly virtuous in character (Surah al-Qalam, verse 4). Also, the words of the Prophet Muhammad sallallaahu 'alayhi wa sallam:

وَأَخْلِقَ النَّاسَ بِخُلُقِ حَسَنٍ Associate people with noble morals (Hadith History. at-Tirmidzi no. 1987 from Abu Dhar, and he considers this hadith hasan saheeh).

The practice of learning in the classroom in teaching the values of ahlakul karimah involves two tasks of the teacher: first, giving children knowledge of what they should and shouldn't do; second, giving them motivation or wish to behave morally. With regard to the transfer of moral knowledge, knowledge itself ('ilm al-akhlaq and' ilm al-adab) will be varied in methods, media and learning strategies but must stay based on the main sources of Islam in the Koran and hadith had (Halstead, 2007).

2.3 Islamic Character Values in Movie Media

Narvaez, Gleason, Mitchell, and Bentley (1999) imply that when educators try to educate children morally through the use of narration or textbooks, the results are less effective. The proper instructional role of narration is not to overwhelm children with moral principles, but to advance the goals identified in the previous section: educating empathy and developing moral reasoning skills. Children's films can fulfil both of these goals.

Many educators can appreciate the beauty and literary value of children, but film is often considered a destructive media. Educators generally want children to read, train their brains, not stare at film screens for two hours. Some films can involve children,

emotionally and cognitively, presenting it with ethical problems that stimulate critical thinking and mature thinking. The film itself has many values, is a useful tool for moral education. To get the best from them, children must approach the film from an educational point of view. Teachers and / or parents must prioritize children for the problems they will face in the film and discussion or guidance must accompany the watching activity. The fact that children's film genre is an effective moral education instrument and moreover, which has several advantages compared to children's text literature (Wonderly, 2009).

38

The advantage of movie media in character planting is the incorporation of technical effects, photography, graphic animation, and music into its narrative presentation. Narratives are generally more emotionally attractive to children and these creative elements can also serve to increase aesthetic appreciation for various forms of art. Children's film media, designed to involve moral sensitivity and imagination, can be valuable tools for character development, morals, and aesthetic arts education. Movie must be developed so that it has the same ability to educate empathy or to promote moral reasoning. For example, films in which the main characters are pre-teens who face a moral dilemma symbolizing the lives of school-age children are actually preferred to those consisting of non-human entities interacting in strange and chimerical environments. The last type of film is able to capture the audience's imagination and emotions; However, related characters function in realistic situations more likely to get genuine empathy responses and wise reflection. Not that it removes children from the beautiful cinematic fantasy world, but the best films are those that are creative and interesting, but still relevant to life, everyday morality (Wonderly, 2009).

Wonderly (2009) also suggests that morally good and instructive children's films easily conquer their early audience with severe ethical problems. While directors and storytellers need not describe cruel or tragic events graphically, they may intelligently and honestly describe issues such as death, addiction or harassment in ways that respect the intellects of their audience. For the same reason, this view rejects the position that movie characters and children's story books must be entirely good or completely evil to avoid causing confusion. Most would agree that the real world consists of multi-layered individuals whose nature and actions vary ethically. There seems to be no valid reason to protect or educate children by suggesting otherwise.

Research by designing film media to shape the morals of early childhood children trying to compile and design films that are proper to the characteristics and needs of early childhood. Film media with Islamic character values are partly adopted from existing films and some are made with a simple animation system. Film media products with Islamic character values have been examined by media experts and early childhood education experts. This product is continuously being improved through various field tests. Starting from the expert validation test, one to one test and small group test. After going through various stages of product development, researchers intend to test the effectiveness of film media with Islamic character values through product effectiveness testing in small group experimental tests with control class classes.

3 METHODS

This study uses an experimental method with a control class. The Experiment class with nine respondents received treatment of watching movies with Islamic character values in them, the film as a result of product development in earlier studies. While the control class numbered 10 respondents, using textbooks and other media besides films to improve understanding of good character (Ahlakul Karimah). Data analysis using SPSS 20 to see the results of the effectiveness of treatment in the experimental class and the control class through comparison of the results of the t test.

3.1 Instrument

The word *akhlaq* is rooted from the word *khalafa* or *khalqun* which means event, form, creation, appearance, behavior, which only connotes outwardly. The morality includes the inner (in addition to the outer) because the inner attitude is included in the study of morality, so that someone who is said polite, behaves politely, but he is not noble because he wants to get praise or even in the context of deception. Therefore, morality cannot be identified with, morality, ethics, manners because all of that is limited to only out things, besides only on the relationship between people. In this study the instrument to measure the *Ahlakul Karimah* of early childhood, is an adjustment indicator of aspects of the child's moral development. Collecting data use instruments, see table 1, which is the research instrument of *Ahlakul Karimah* in early childhood.

Table 1. *Ahlakul Karimah* in Early Childhood Moral Education

No	<i>Ahlakul Karimah</i>	Description
1	Child's morals towards him	Looking forward Be Positive or Think Humble Yourself and Not Arrogant Maintaining mental health Maintaining Cleanliness Loves Science and Enthusiasm for Learning Embarrassed at its place As-Syajaah or Courage
2	Child morals towards Allah (God)	Happy Worship Love to pray Patient with certain circumstances
3	Child morals towards fellow human beings	Happy to Help Friends Able to work together Have Empathy Happy to Share with friends Like Peace and Peace Able to forgive friends mistakes
4	<i>Akhlaq</i> child of other creatures, such as animals, plants, and so forth	Love animals and avoid torturing them Loving and able to care for plants and trees

39

4 RESULT AND DISCUSSION

4.1 Result

The results of this study are the joint results of observations made in both early childhood classes, the experimental class and the control class, in testing the effectiveness of forming *ahlakul karimah* through film learning media with Islamic character values listed in the assessment indicators. Ideally, *ahlakul karimah* formation is carried out with a longitudinal study, to strengthen film media influence opinion on early childhood learning. Facts on the ground when collecting data, is quite easy because the film media is very popular with early childhood.

4.1.1 Respondent Profile

Respondents came from early age students who were divided into two classes. A class of 9 respondents is an experimental class with activities treatments stimulating *ahlakul karimah* shaping by using movie media for about 8 weeks, while a class with a total of 10 respondents is a control class by stimulating *ahlakul karimah* shaping by using print media, such as books, and the story method telling or other methods, such as read aloud. Table 2 shows the output view one-sample statistics.

Table 2. Output View One-Sample Statistics with SPSS 20

	N	mean	Std. deviation	Std. error Mean
Experiment Class	9	19.5556	1.66667	.55556
Control Class	10	18.4000	1.95505	.61824

Table 3 shows the results of the SPSS output for data on mean differences, t values, and the significance values of the experimental class and the control class. The SPSS 20 calculation results in table 3 results in the need to find the standard deviation of a control class and experimental class data, so that the researcher can find the average value and find the homogeneity between groups by determining the calculated F value.

Table 3. Output View One-Sample Test with SPSS 20

	Test Value = 9			(2- Mean ence	Differ-	95% Confidence Inter-	
	t	df	Sig. tailed)			val of the Difference Lower	Upper
Experiment Class	9,000	8	.000	10.55556		9.2744	11.8367
Control Class	5 204	9	.000	9.40000		8.0014	10.7986

Table 4 is made to help the reader in seeing the data needed to calculate the value of F, determine homogeneity and give results to find the value of the t test pooled variance, due to the different amount of N in each group.

Table 4. Average and standard deviation of a control class and experimental class

Data	Class	
	Experiment	Control
N (Total students)	9	10
Average	19:55	18:40
The standard deviation (SD)	1.66	1.95
SD squares	2.75	3.80

4.1.2 Homogeneity Test Between Groups

Homogeneity between groups is done by calculating F_{value} with F_{table} . The F_{value} test results show that the variance homogeneity is 1.38. by the numerator dk (Class Experiment) = (9-1) and the denominator df (Class Control) = (10-1). Then the numerator dk and the denominator dk = 8 = 9. With the standard error specified = 5%, then $F_{table} = 3.23$. From the results above it shows that $F_{value} (1:38) < F_{table} (3.23)$, this shows that both groups are homogeneous.

Since the variance is homogeneous ($\alpha 12 = \alpha 22$) and the number of samples in the experimental and control groups is not the same ($n1 \neq n2$), a pooled variance t-test is needed.

$$t = \frac{19.55 - 18.40}{\sqrt{\frac{(9-1)2.75^2 + (10-1)3.80^2}{9 + 10 - 2} \left(\frac{1}{9} + \frac{1}{10} \right)}} = 0,75$$

$$df = n1 + n2 - 2.$$

$$\text{Means } df = 9 + 10 - 2 = 17.$$

Based on these calculations, it turns out $t_{value} 0.75$ and $t_{table} 17$ is 2110.

In testing hypotheses using a two-party test to apply the provisions, that when the t_{value} , which is in the area of acceptance (H_1) or is located between the t_{value} and t_{table} , then the results of the study stated that the hypothesis H_0 was rejected, and H_1 was accepted. The calculation results are seen in Figure 1 which shows that the t_{value} is smaller than the t_{table} ($0.75 > 2.110$). So, the conclusion is that there is a significant difference in the results of the treatment between the experimental class and the control class which by using audio visual learning media (movie media) can improve children's ability to understand moral values through film media Islamic character values according to ahlakul karimah instrument.

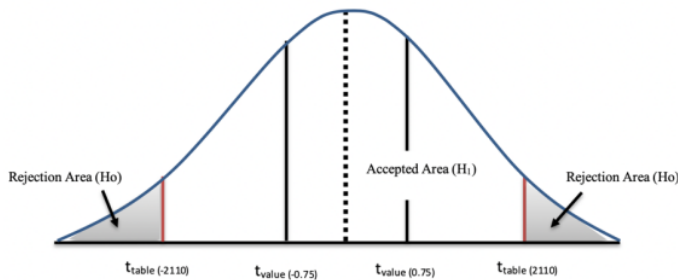


Figure 1. t-test Polled Variance Graphic Results

4.2 Discussion

In this study the focus is on pedagogical strategies used by some teachers in two classes when they offer children in technology-mediated activities. First by presenting the process and context, and then describing and discussing the results of character formation in children after doing some activities that use film media with Islamic character values.

4.2.1 The Activity Process

In the experimental class, one teacher and nine children prepared several movie titles to be watched together, films with content of Islamic character values that had been specifically designed by researchers. Children were allowed to choose the films they liked and the children were divided into teams on every activity watching film media. In the control class, another teacher along with ten other children did the activity of reading books together, with books that contained moral values in Islam.

Table 5. Presentation of Class Activity Process

Class	Activity	Content of Media	Learning Media Type
Experiment	Watching movies	Islamic character values	Movie Media
Control	Read aloud story Story telling	Islamic character values	Text books

During the activity process, the teachers prepare various activities, for example, Narration (for example compiling and discussing narration), Animation (moving scenes), Sound (e.g. recording pieces of sound - to voice and discuss recording), Activities are the most time-consuming activities. Teaching aids and narratives are examples of non-digital activities, without using digital technology that can be used to measure children's understanding after stimulating activities, while animation, sound and products are examples of activities where digital technology is central. Child-centred pedagogy is very important in all activities, which will be described later to provide insight into the context.

4.2.2 *Context: Child-Centred Pedagogy*

Teachers from both classes mention the number of children's participation during pre-treatment, using a plan that refers to the Framework Plan (udir.no/rammeplan, 2017) activities carried out with the same technicality in both classes. The teacher states that they always try to involve as many children as possible in ongoing learning activities. Initially the teacher makes a plan of activities resembling ordinary daily activities for learning activities; but before this activity takes place the teacher listens to the children and incorporates the children's ideas into the process.

The teacher emphasizes the process and participation of children as the two most important factors so that the activities take place are fun for children, because this has been agreed as the key in instilling many things related to knowledge. The important thing that was found was, the statement of the teacher in the experimental class in the activities in the class that is about the results of the behavior after the children watched the film was, some good words in the film in the example of the children when they were working on a joint project, the results of the cooperative attitude assessment results the process of measuring the child's behavior by the teacher. In addition, the meaningful values of the film bring an air of excitement in the classroom atmosphere, it seems that the moral values of the film imprint in the hearts of children. This activity is designed in about eight weeks so that the results of observations show progress that can be measured and give participants enough time to enjoy the process. Children mostly want to take part, but some children choose not to take part on several days; they prefer to play or do other activities and exercise their right to say no (Danby, Susan, & Farrell, 2005).

4.2.3 *Inviting to Dialogue*

Research activities find important parts of the observation process in the stimulation of the formation of ahlakul karimah in children. Researchers witness the activities of teachers who teach with an open mind and are centred on children, encourage children to actively participate and give children the freedom in time and space to actively contribute verbally and non-verbally. This is interpreted as an activity inviting interactive dialogue between children and children, between teachers and children. Content analysis of character values in film media shows that the inviting dialogue is used as a pedagogical strategy by the two teachers in all various activities during the process. These words are used by the characters both in the movie, non-verbal communication, and the tone of their voices all play a role in the analysis. The following examples of empirical material illustrate how to invite teachers to dialogue with children.

As in one film that suggests the value of ahlakul karimah "Daring to be honest", one of the main characters of brave children who live in the village. When working in groups after watching the film, the teacher discovers a situation that requires children's honesty, (in the case of colour ink spilling during the painting activity). The teacher explains the situation to the children and invites them to dialogue about what to do by giving them some solutions. The teacher shows again the image of the brave child in the movie and asks the children if one of them can be the main character. The teacher appreciates the child's ability to solve problems boldly, the teacher invites children to dialogue about ahlakul karimah honesty and courage. The limitation of movie media today is that it still needs the help of people to be the most effective tool in instilling the value of knowledge in children. The results of research data show the role of adults around children remains an important key accompanying the effectiveness of this learning media.

There are many choices for teachers to make during the activities of forming ahlakul karimah children. Sometimes the teacher invites children to dialogue when they animate by encouraging them to make choices about where to portray a character in daily life. Children often animate the roles they do, they are inspired by the characters in the film, children respond verbally and non-verbally to the teacher's questions, this opens the teacher's opportunity to see how deep the child's understanding of character values Islam

that appears in the media of film learning. When watching a movie takes place, unexpected things happen, such as, when one child clicks on a tablet and starts the film, funny things may arise immediately, maybe the children will start laughing, when the opportunity for the teacher to ask questions, 'I want to know what's happening now'. In this example, the child responds to the teacher's comments non-verbally or with direct verbal. Dialogue like this is important to mark important moments in the film, which can be evaluated to be better developed in terms of content.

The process of observation in forming *ahlaqul karimah* children, is by listening to children, listening carefully, observing children's body language, asking open questions, asking questions, and asking questions to clarify ideas and understand. In line with the ways of inviting children to dialogue can be under the understanding. The process of evaluating the content of *ahlaqul karimah* values can develop during the process of interaction between children, to create stories that are more interesting and more meaningful for children, which are mediated by technology together. The teacher states that sometimes teachers do not have answers, help from ideas, responses and desires of children, creating meaning in the results of interaction and discussion between teacher and child, as highlighted by (Letnes, 2019).

With a broad interaction pattern, every child feels valued and respected, sometimes public opinion portrays digital activities as lacking dialogue, with no talks between the teacher and children when children use computers and other digital devices to watch media films content of character values of Islam. Therefore the analysis in this study shows that teachers have an important role in inviting children to have rich dialogues in understanding all the meanings of Islamic character values contained in film learning media.

4.2.4 *Explaining the practical*

During the watching movie activity, when the children comment on something, sometimes the teacher explains to the children what the film character is going to do and why, what is the meaning of something, and answers the children's questions. Analysis of film content by experts in the expert testing process, explains the practice of film learning media can be used as a pedagogical strategy by teachers in instilling the values of Islamic character early on, through various digital technologies. When children are enthusiastic and fascinated by the good and sincere characters of some film characters, the teacher invites children to dialogue and explain their impressions to the characters who make them happy with the character's behavior.

The teacher asks questions about what children do if children are in a complicated situation that they need to choose such as the difficult circumstances faced by the characters in the film. Whether the child can follow the good behavior that the characters do or the children have their own answers, all of which are set forth in the teacher's observation notes. The teacher also asks the children to highlight certain things in the film as an invitation for children to find their own solutions. At other times, children need help to see whether a character is actually displayed in a film image or not or need a reminder that one of the good characters the child sees in the film is still visible in his behavior and words.

When the language in film in Indonesian is different from the mother tongue of children in the area, there are several languages that need to be explained by the teacher, or there are words that do need to be explained in more detail in children to implement behaviours or topics that contain the expected *ahlakul karimah*. Researchers see this as a valuable opportunity to highlight the differences between languages and explain what they mean. Explaining various understandings of *ahlaqul karimah* with the direct practice of film characters can be understood as a narrow pattern of interaction, a study shows that very often teachers use explaining in combination with invitations such as small dialogues with children into broad patterns of interaction (Bae, 2012).

The teacher's role in explaining the meaning of Islamic character values contained in the film is very important, because it is proven when there is a moment where the teacher lets the children watch until the film is finished and asks the children's impression about the character's characters and what values are contained in the film , some children sometimes look confused and argue with each other's perceptions. This experience shows that movie content must be continuously improved, and analyzed to produce value content that does not make a child confused when he watches alone without adult guidance. It also shows that the various shows in which show new things for children, require the assistance of adults in interpreting many things that are presented by the film.

Interaction with dialogue is the key to measuring children's understanding of the meaning of Islamic character values in film media. Then followed by various activities that can measure whether the results of the treatment led to the formation of *ahlaql karimah* in children. The teacher engages the children in activities, explains and shows the process that must be passed, then lets the child do it himself, as in proximal-guided interactions; the teacher supports children by just being there, as in distal-guided interactions (Plowman & Stephen, 2007). The teachers can interpret their observations about the situation and the children and act in response to the results of the treatment, the teacher can set when needed an explanation.

4.2.5 *Instructing for results*

Instructions in learning in kindergarten are very important, even this can be used as a teacher as a tool to instil other good character. Like *adab* when watching a movie, it includes *ahlakul karimah* which needs to be developed early on, so that children can bring good habits as spectators until they grow up. In the instructional learning activities the teacher explains something to the children, tells the child what to do and why. Teachers Sometimes teach children by telling them what to do without explanation, namely by being a good model in the implementation of watching movies.

The general way of giving instructions is watching this example; when the film begins the children are asked to sit quietly and try not to disturb the people sitting on the right and left; children are asked to sit in a good position, so that the focus and concentration of listening to the movie is not disturbed; children are asked to raise their hands when they want to talk to comment on films; children are asked not to interfere with the screening of film activities; children are given the freedom to make an agreement to determine and choose the title of the film to be watched together.

The teacher also explains where to sit and stand and why, but the children still need reminders during the activity to be able to complete this activity. In this activity, Children do what the teacher says to them and seem to receive instructions; they seem to recognize teacher instruction as meaningful and relevant. Instruction is a central part of proximal guided interaction (Plowman & Stephen, 2007).

The teacher takes responsibility and controls the situation. Teaching strategies are an important part of the process. Instruction is not a general term used in child-centered pedagogy, but the use of teacher's instructions is an important key to completing activities with children so that learning objectives are achieved well (Bae, 2012). Findings when the teacher shows, instructs, and organizes activities; and participate in pleasant interactions with children and provide positive feedback and support for the formation of *ahlaql karimah* in early childhood classes.

5 CONCLUSION

Findings show significant influence data through t test results. The statistical data from quantitative calculations are in the place that in watching movies with content of Islamic character values shows the point of forming *ahlaql karimah* in the experimental class. This shows developing film media importance as a learning medium in instilling character

values at an early age. Utilizing a child's liking for films, film media are expected to develop more appealing to children, it is recommended that children's filmmaking be made and designed so that it can impress the child's soul, to inspire children's daily behavior. The role of teachers and parents in assisting learning media is an important finding in this study that needs attention.

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PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15

PAGE 16
