

Character Education Values of Boarding School in the Short Film *Inthiq Rasmiyyatan!*

Wanda Choirunisa ✉, Rifa Mazin Aqillah, Najwa Rifaron, Rohanda Rohanda

State Islamic University Sunan Gunung Djati Bandung

Article Info

History Articles

Received:

Februari 2024

Accepted:

Mrach 2024

Published:

30 April 2025

Keywords:

education value,
Islamic boarding
school, structuralism,
short film *Inthiq
Rasmiyyatan!*

Abstract

Character Education values are positive values that are instilled in society, one of which is in the film *Inthiq Rasmiyyatan!* The purpose of this research is to find character education values in the boarding school in the film *Inthiq Rasmiyyatan!* because many educational values are instilled in this film. The researcher implements structuralism theory that looks at the intrinsic elements in literary works with educational values. The type of research used is qualitative research with data collection techniques using free listening techniques. The data analysis used hermeneutic technique. The results of the research found that there are educational values in the form of hard work, curiosity, discipline, honesty, environmental care, social care, friendship, and respect for achievement. From this research, readers can find out the character education value of boarding school in the short film *Inthiq Rasmiyyatan!*

✉ Correspondence address:

Kampus Sekaran FBS UNNES

E-mail: Choirunisa.Wanda21@gmail.com

p-ISSN 2301-6744

e-ISSN 2502-4493

INTRODUCTION

In the film, there are exemplary values that can be implemented in everyday life. In addition, there are dialogs that contain messages so that they can become guidelines in everyday life (Choirunisa & Rohanda, 2024). Literary works can also influence the perspective of their readers with the many values contained in them (Choirunisa et al., 2024). The educational values contained in literary works are very influential in the lives of readers of literary works. Educational values are influenced by the culture instilled by the surrounding community. This value is abstract because it comes from human intellect (Nurrachman et al., 2019).

In education, there are still many problems because of the lack of character education instilled by children during their school days. There are many children who experience a moral crisis in educational dynamics in Indonesia (Ellawati et al., 2023). Therefore, it is necessary to invest education value that is wrapped in literature so that can be reflection of life for the society. Value is the quality that makes the object exemplified by society. There is a relationship between value and the essence of goodness so becomes valuable and there is satisfaction in right human being (Elneri et al., 2018). Values that develop in society will be used as example from previous generation for next generation. According to Amran and friends (2019) education has important role in creating a golden generation in the 21st century era. The reason for the poor character of children is because of still many media that give negative role models to the nation's generation.

But in the film *Inthiq Rasmiyyatan* which aired in Gontor TV channel there are many educational values in enviroment of Darussalam Gontor Islamic Boarding School. Students in boarding school is educated to become a better character with the rules in Darussalam Gontor Islamic Boarding School. The rules in Darussalam Gontor Islamic Boarding School provide many benefits to its students to make better personality. In the film *Inthiq Rasmiyyatan!* which aired on Gontor TV

channel, students must obey the rules of the boarding school and if the students violate the rules of boarding school, they will get punished. However, the punishment is education that useful for building a better and useful student personality for society.

In boarding school, students are obliged to speak Arabic and English according of weekly schedule in boarding school. In addition, there are activities that can build character of students such as cleaning area in front of the room in order to make boarding school area is clean. The friendship that exists in the boarding school environment is very strong because in boarding school socializing with friends twenty-four hours. So, help each other friends when experiencing difficulties. In the dormitory, students are required to stay in boarding school environment for 24 hours so that students have a disciplined personality and obey the rules of the boarding school (Hadisi et al., 2022). Because boarding school is place for native people in struggle spirit during colonial period (Syafe'i, 2017).

There are many of education values that can be taken from the short film *Inthiq Rasmiyyatan!* because it describes the life of students at Darussalam Gontor Islamic Boarding School which is full of various useful activities. In a broader sense, education is the effort with awareness in school environment and outside the school in order to have a role in the environment appropriately by the family, school, and society (Triwiyanto, 2021). Character education is an activity that contains ethical and cultural social values in order to form good personality and have positive value for society (Latifah & Permatasari, 2019). According to Syamsul Kurniawan (2016) there are various kinds of character education values which are divided into eighteen parts, such as religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly and communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

Film is not free from literature which has intrinsic elements that come from structure of

literary work. Structuralism is an approach in literary research that examines the relationship between intrinsic elements in literature. In the intrinsic elements there are characters and characterizations, plot, point of view, setting, and others which are elements in the story. The connection between these elements has its relevance in the running of story. Therefore, the function of structural analysis is to describe the connection between elements so as to produce whole in the story (Nurgiyantoro, 2018).

In this study, author has references in previous research, the article written by Nuroini Najmiya Nafisa, M. Kanzunnudin, and Mila Roysa by the title Educational Values in the Novel Cinta Suci Zahrana by Habiburrahman El Shirazy in 2021. The results of this study are religious values, moral values, social values, and cultural values that are implemented with structuralism theory (Nafisa et al., 2021). Contribution of this research is to make it easier to describe education values implemented with structuralism theory in literature, because literature doesn't escape from intrinsic elements.

Next, researchers from Nindy Elneri, Harris Effendi Thahar, and Abdurrahman by the title Education Values in Mamak Novel by Nelson Alwi in 2018. The results of the study are education values that were religious, strong, and caring. The difference with this research is in object of research (Elneri et al., 2018). Contribution in this research is on the educational values applied to literary works so that it can facilitate researchers in implementing between educational values and literary works. Therefore, in this study by combining education values contained in short film *Inthiq Rasmiyyatan!*.

METHODOLOGY

This research is using qualitative descriptive method. Qualitative research is research that main focus doesn't require various kinds of numbers, but using appreciation in concepts in empirical way (Rohanda, 2016). The data source in this research is short film *Inthiq Rasmiyyatan!* which airs on Gontor TV youtube

channel with duration of 29 minutes 47 seconds. This film was released on December 18, 2021. Meanwhile, the data in this study is a variety of dialogs or images contained in short film *Inthiq Rasmiyyatan!* which contains education values.

In data collection technique, the researcher using the technique of free listening, which is by observing a phenomenon in the study without involvement of researcher in the phenomenon (Mahsun, 2014). After collecting the data, it was filtered to find data of systematic value (Ramadhan & Rohanda, 2024). As for data analysis, this research is using hermeneutic method. Hermeneutic method is a method of understanding phenomena through interpretation (Ratna, 2021). By using hermeneutic method of analysis, results are obtained that can be interpreted from a phenomenon from implied and explicit meanings. Then, the data is applied using the 18 character education values and structuralism theory that views the intrinsic elements of literary works as important elements in story. Data validity and reliability by connecting the content of dialog or content of speech and images with the social and cultural context (Rohanda, 2005). After that, make a conclusion in the research.

METHODOLOGY

This research is using qualitative descriptive method. Qualitative research is research that main focus doesn't require various kinds of numbers, but using appreciation in concepts in empirical way (Rohanda, 2016). The data source in this research is short film *Inthiq Rasmiyyatan!* which airs on Gontor TV youtube channel with duration of 29 minutes 47 seconds. This film was released on December 18, 2021. Meanwhile, the data in this study is a variety of dialogs or images contained in short film *Inthiq Rasmiyyatan!* which contains education values.

In data collection technique, the researcher using the technique of free listening, which is by observing a phenomenon in the study without involvement of researcher in the phenomenon (Mahsun, 2014). After collecting the data, it was filtered to find data of systematic value

(Ramadhan & Rohanda, 2024). As for data analysis, this research is using hermeneutic method. Hermeneutic method is a method of understanding phenomena through interpretation (Ratna, 2021). By using hermeneutic method of analysis, results are obtained that can be interpreted from a phenomenon from implied and explicit meanings. Then, the data is applied using the 18 character education values and structuralism theory that views the intrinsic elements of literary works as important elements in story. Data validity and reliability by connecting the content of dialog or content of speech and images with the social and cultural context (Rohanda, 2005). After that, make a conclusion in the research.

RESULTS AND DISCUSSION

Sinopsis of the film *Inthiq Rasmiyyatan!*

This film tells the story of students' life at Darussalam Gontor Islamic Boarding School, which is full of discipline in boarding school area. One of the students at boarding school called Ihya, class 2C, who has just become an old student. At that time he felt freedom from new student regulations, especially in using language he used. When he had just entered the second grade, he presumptuously spoke Indonesian in boarding school environment until he was heard by his responsible and got punished. His friend called Fadil didn't forget to remind him for speaking Arabic in boarding school area. However, he still didn't want to obey the rules because he felt that no one was paying attention to him. But at that time his mistake of speaking Indonesian was noticed by his responsible and he was punished.

In addition, he didn't want to bring a notebook to write the new language because he thought the language department wouldn't notice. However, his mistake was noticed by language section and he was punished. Finally, he didn't want to repeat the same mistake by speaking formal language in boarding school area. He also likes to memorize new vocabulary at boarding school.

Education Values of Boarding School in the Short Film *Inthiq Rasmiyyatan!*

Table 1 Education Values of Boarding

No	Form of Educational Value	Description
1	hard work	diligently memorize new vocabulary
2	curiosity	ask the meaning of Arabic vocabulary
3	discipline	obey the rules of the boarding school
4	honesty	admitting mistakes
5	environmental care	cleaning the environment of boarding school
6	social care	helping friends carry things helping friends in trouble
7	friendly and communicative	inviting friends to eat together
8	appreciating achievement	appreciate friends who are diligent

Education value of character is found in many literary works including in film genre. Rohanda in his research based on drama literature found 36 types of characters. His findings exceeded half of the 18 types of characters set by the Ministry of National Education (Rohanda, 2022).

The results of this study found eight aspects that contain character education values. In the film *Inthiq Rasmiyyatan!* They are hard work, curiosity, discipline, honesty, environmental care, social care, friendship, and respect for achievement. These aspects are described in the explanation below.

1) Hard work

According to Totok in Ismail Marzuki and Lukmanul Hakim (2019) hard work is an activity caused by having dreams that want to be realized so there is sense of responsibility in him self. In addition, hard work means doing something

seriously in achieving a goal. In the boarding school carried out by students, one form of hard work is learning, which is found at the beginning of the film at the 18th second, as shown below



Picture 1. 00:18 the students who are memorizing vocabulary.

Picture above shows Darussalam Gontor students who are learning to memorize vocabulary. They memorize Arabic vocabulary in order to be able to speak Arabic fluently in their daily activities because in the boarding school environment the students cannot communicate by speaking local languages or Indonesian. Learning to memorize Arabic and English vocabulary is an effort to improve the language skills of students.

Education value instilled by boarding school in the film *Inthiq Rasmiyyatan!* in hard work, that is study hard to achieve what he wants. Learning activities are also one of the positive activities to provide various kinds of knowledge so that students can know many things from learning.

2) Curiosity

In education scope, children who have high curiosity, the education provided feels more useful because of their thirst for knowledge and will start to find out (Fauzi et al., 2017). In character building, curiosity builds children's character who are competent in learning. The value of curiosity in the film *Inthiq Rasmiyyatan!* is found in three parts, such as minute 00:27, 10:25, dan 17:50.



Picture 2. 00:27 Ihya's friend wants to know the meaning of one of the Arabic vocabulary words and asks his friend.

"ما معني مغرفة؟" (Haq, 2021)

"what the meaning of مغرفة?"

Conversation above shows a question meaning "what the meaning of مغرفة?" uttered by a friend of Ihya while studying together. At that time he asked about the meaning of vocabulary what he read. Because he wanted to know more vocabulary. Ihya also answered his friend's question which means sharpener in Indonesian.

Scene above shows the students' curiosity in the film *Inthiq Rasmiyyatan!*. The curiosity aims to increase knowledge about vocabulary that previously he didn't know what the meaning of the vocabulary means. The curiosity he asks is positive thing because sometimes there are still many children who are reluctant to ask questions because they are lazy or afraid of being considered stupid. Ihya's friend set example that knowledge should be sought and never get tired of seeking knowledge that has positive value.

In addition, the value that contains curiosity element is found at minute 10:25, as in picture below.



Picture 3. 10:25 Ihya asks the laundry guard for the meaning of Arabic.

"ما المعني، الأخ؟"

(Haq, 2021)

"What does it mean, Al-Akh?"

At that time, he wanted to put his clothes in laundry. Then, the laundry staff, who is student administrator, asked "أين لفتك؟" (where's your bundle?). However, Ihya didn't know the meaning of لفة. Finally, he asked laundry staff and laundry staff explained the meaning of لفة. Eventually, Ihya figured out what the laundry staff meant by question, which was that meaning of the phrase was bundle.

The passage above is sign of curiosity in boarding school area. Because in boarding school area it's obliged to speak Arabic or English, so every student is obliged to know the meaning of every speech in official language. The action taken by Ihya who previously didn't know the question spoken by laundry staff then became aware after he asked what he didn't know. From this, it makes him better understand the vocabulary he uses in boarding school.

Curiosity value is also found at 17:50.



Picture 4. 17:50 Ihya asks about the correct writing of the word ثريد.

"ثريد، بالثناء؟ مالمعني؟" (Haq, 2021)

"Tsarid (porridge), by ث? What the meaning?"

Conversation spoken by Ihya above, who was eating porridge with his friend. At that time, the word ثريد which means porridge was being spoken. However, Ihya didn't know the meaning and writing of the word. At first, he thought the word used by letter س which was pronounced with the word سرید but his friend confirmed that his speech was wrong and told him that the word used by letter ث which has the sound ثريد. From there, Ihya knew how to write the word.

However, he didn't know the meaning of the word and he asked his friend. His friend explained the meaning of the word porridge, by showing Ihya porridge.

Curiosity value in this scene shows Ihya's curiosity about what he doesn't know by asking his friend. At first, he didn't know the pronunciation of the word ثريد and didn't know meaning of the word. But after that he found out what he didn't know before. Ihya's curiosity towards Arabic vocabulary is one of character education values found in the film Inthiq Rasmiyyatan!.

3) Discipline

One of education values is discipline. Discipline is character related to obedience, obedience, order, and discipline based on moral values found in children (Lase, 2016). Discipline value found in boarding school is sign of obedience and compliance with the rules in boarding school. So, student who have this value of discipline have a tidier and more organized soul. There is education value in sign of discipline in film Inthiq Rasmiyyatan! at the minutes 02:40, 04:10, and 17:50.



Picture 5. 02:40 Ihya's friend reminds him to speak in official language.

"انطق رسمية، إحياء!" Haq, 2021

"Speak official language, Ihya!"

Conversation spoken by Ihya's friend means "Speak official language, Ihya!". At that time, Ihya invited his friend to eat by Indonesian language. But his friend warned him to use the official language in boarding school, which is Arabic. Finally, Ihya was punished by responsible for speaking Indonesian language.

Discipline education value above is practiced by Ihya's friends by obeying the

boarding school regulations, which is using official language and not speaking regional and Indonesian languages in boarding school area. This is embedded in Ihya's friend that rules in boarding school environment must be obeyed and cannot be broken. Because if he violates these rules, he will get sanctions.

Discipline value in this film is also found at minute 04:10



Picture 6. 04:10 Ihya's friend reminds him that discipline is not necessary when there are administrators.

(Haq, 2021("هل تنتظم عند حضور مسؤول قسم إحياء اللغة؟")

2021(*"Are you just disciplined when there is language section only?"*.

At that time, Ihya spoke to his friend that he felt hungry by Indonesian language. However, the friend who heard him speaking Indonesian reminded him to use official language in boarding school area. But Ihya felt that it was only done when there is language section. Finally, his friend also reminded him that speaking official language doesn't need to be done only when there is language section.

What Ihya's friend did was sign of discipline in boarding school area. Even though there is no language section, his friend still uses official language in boarding school area. In difference with Ihya who uses official language only when there is language section. Discipline value contained in Ihya's friend is sign of education in boarding school to obey the rules in boarding school area.

The form of discipline in boarding school is also found at minute 14:09



Picture 7. 14:09 Ihya's friend always carries a pocket book.

(Haq, 2021("أؤكد، الانتظام في كل وقت يا إحياء") *"Of course, be disciplined every time Ihya". "*

At that time Ihya and his friend wanted to go to mosque, but Ihya saw his friend carrying pocket book to write vocabulary. Ihya saw that his friend always brought pocket book wherever he went. His friend explained that he should be disciplined at all times, not just to be free from punishment. However, Ihya felt that he only brought the book when there were specific times when language section checked the vocabulary pocket book.

Attitude of Ihya's friend is sign of discipline in boarding school area. He carries pocket book wherever he goes, not just when there is a check by language section. Discipline instilled by him was instilled for himself and not to be free from punishment of language section. From this discipline, it is a sign of education in boarding school so that he becomes better person.

4) Honesty

The word honest has definition of telling the truth, not lying, being upright, and far from cheating (Savitri, 2019). Honesty is sign of education because it's positive thing. Honesty form in boarding school is important because it educates its students to have character far from cheating. The value of honesty in this film is found at the minute 02:59



Picture 8. 02:59 Ihya admits that he speaks Indonesian.

"أنا أيها الأخ" (Haq, 2021) *"I'm, Al-Akh"*

The sentence spoken by Ihya means "I, Al-Akh" which at that time his responsible knew that one of his members was speaking Indonesian. Finally, the responsible asked for honesty to speak Indonesian. Finally, Ihya confessed his actions to his responsible that he used Indonesian and broke rules at boarding school.

Action taken by Ihya is form of honesty. He was brave enough to be honest and responsible for the mistakes he made and didn't want to harm his friends. The honesty embedded in Ihya is one form of education value in boarding school. The students are educated to be honest and responsible in all the behaviors they do.

5) Environmental care

Environmental care aims to familiarize children with caring for environment, keep environment from damage, foster sensitivity to environment, and have responsibility for surrounding environment (Purwanti, 2017). Environmental care value in boarding school is an example of education to keep environment around boarding school clean and tidy. The value of caring for the environment is found at minute 11:19



Picture 9. 11:19 the students clean the courtyard in the boarding school environment.

In picture above, there are activities of students who are sweeping the yard around boarding school. The activities he does have positive impact on environment so it is protected from damage. Education value in the form of environmental care is embedded of student in Darussalam Gontor Islamic Boarding School. The students are required to maintain surrounding environment by holding environmental clean-ups. This is also embedded in the soul of the student to grow love for the surrounding environment.

Sometimes there are still many children who don't pay attention to surrounding environment. In fact, protecting environment is form of shared responsibility to preserve environment. This love for environment also has positive value in society.

6) Social care

One of values contained in character education is social care. According to Mulyasa in Masduqi (Masduqi, 2020) social care is responsibility to others who are facing difficulties and have motivation to help them, which has good value. Social care value in context of boarding school is related to helping each other between friends who are experiencing difficulties and have the initiative to make it easier for their friends. In the film Inthiq Rasmiyyatan! social care character is found at minutes 11:25, 12:59, 22:39.



Picture 10. 11:25 Ihya helps his friend who needs his help.

الأخ: "يا أخي، هل لك أن تساعدني؟"

"إحيا: "حاضر يا الأخ" (Haq, 2021)

Al-Akh: "My brother, can you help me?"

Ihya: "Ok Al-Akh"

Ihya who is sweeping the courtyard in the boarding school environment and helping people who need his help to tidy up the bundles in front of the middle office. He receives requests for help from people who need his help.

Scene above is one form of social care embedded in student in the film *Inthiq Rasmiyyatan!* because it has high social spirit that helps people who need their help. In addition, this social spirit has impact on people who need it so that their work becomes easier. In this film, the boarding school is taught to help each other and have helping spirit.

In addition, social care value is also found at minute 12:59.



Picture 11. 12:59 Ihya's friend corrected Ihya's wrong speech.

إحيا: "أخي، لك مغرفة زيادة لا؟"

صاحب إحيا: "أخي، لا تقل مغرفة زيادة."

"بل قل مغرفة زائدة!" (Haq, 2021)

Ihya: "Do you have more water scoop?"

Teman Ihya: "Brother, don't say مغرفة زيادة but say مغرفة زائدة"

The words spoken by Ihya's friend contain social care value. At that time, Ihya was queuing in front of bathroom and asked his friend for a water scoop by speaking wrong Arabic rules, such as "أخي، لك مغرفة زيادة لا؟" (Do you have more water scoop?). But his friend in bathroom didn't respond to Ihya's request because he used the wrong sentence in his pronunciation. Seeing this right, his friend who beside Ihya and both were queuing to take a bath helped Ihya to get a water scoop by telling him that the sentence he used was wrong. Finally, he told him by saying "أخي، لا تقل مغرفة زيادة" (brother, don't say مغرفة زيادة but say مغرفة زائدة). From there Ihya said مغرفة زائدة

زائدة when he wanted asking water scoop. Finally, friend in bathroom gave water scoop to Ihya.

Spirit of social care contained in Ihya's friend helped Ihya to get water scoop by correcting Ihya's wrong language. His friend took initiative to help Ihya and had positive impact because it made it easier for Ihya. Social care value contained in boarding school education in this film is trying to take initiative to help his friend get what he wants. This is implied in boarding school to help people.

7) Friendly and communicative

Friendly and communicative is character that grows in children who show feelings of pleasure in getting along, talking and cooperating with others (Kurniawan, 2016). Di dalam film ini terdapat nilai pendidikan yang mencakup ke dalam aspek bersahabat dan komunikatif yang terdapat pada menit ke 17:04



Picture 12. 17:04 Ihya's friend invites Ihya to eat together.

"تعال، نأكل في غامبيا!" (Haq, 2021) "Lets eat in

Gambia!"

Scene above is one form of friendship value. At that time, Ihya's friend met him and asked how he was doing. Then he said "تعال، نأكل في غامبيا" (Lets eat in Gambia!) to invite Ihya eat in Gambia. Ihya agreed to his friend's invitation because he was hungry and wanted to eat.

Instilled value in above scene is one of education values included in being friendly and communicative. Ihya's friend has sociable spirit by inviting Ihya to eat together at Gambia. The character instilled in boarding school is a positive thing because in boarding school living with friends so it must have friendly personality. Communicative personality tends to have more

friends because he likes socializing and likes to talk to his friends.

8) Appreciating achievement

Appreciating achievement is a personality in self to be useful for society and appreciate success of others (Kurniawan, 2016). In boarding school, respecting achievement is commendable attitude because it makes others feel valued in their achievements. In this film there is appreciating value of achievement, at minute 21:38



Picture 13. 21:38 Ihya admires Fadil for being a good example for him.

"والله لقد كنت قدوة لي يا فاضل" (Haq, 2021)

"By Allah, you've set good example for me, Fadhil!"

The sentence spoken by Ihya to his friend named Fadhil for teaching virtue to Ihya because Fadhil diligently wrote vocabulary in his pocket book. Ihya who is lazy to write vocabulary in his pocket book and sees his diligent friend certainly appreciates his friend because these traits are far from the traits possessed by Ihya and become a good example for Ihya.

The character possessed by Ihya towards his friend named Fadhil is one of education values that appreciates achievement. Fadhil who often writes vocabulary until his pocket book is full is appreciated by Ihya because he has diligent character. This makes Fadhil and Ihya become enthusiastic in writing vocabulary in their pocketbooks. By appreciating the success of his friend, Ihya instilled good character in him because it has positive value. Because no matter how small the advantages should be appreciated.

CONCLUSION

Education value is aspects that must be preserved in society, especially among students. By instilling education values, it can be good example for society and surrounding environment. The film *Inthiq Rasmiyyatan!* which airs on Gontor TV YouTube channel, implements education values embedded in its characters so that they can be emulated by society. In addition, literary works that are imitations of society indirectly describe the activities of student in Darussalam Gontor Islamic Boarding School which are full of education values.

Education value contained in the film *Inthiq Rasmiyyatan!* is hard work value that shows the students love to learn for memorize vocabulary. Curiosity value exists in this film in the form of curiosity of one students named Ihya to know meaning of Arabic vocabulary. In addition, discipline value instilled in this film is obeying the rules to use Arabic in boarding school environment. Honesty is also embedded in Ihya who admits mistakes and takes responsibility for his mistakes. Environmental care character is also found in his students who diligently clean the environment around boarding school to keep environment clean. Social care value possessed by characters in this film is helping each other when they see other people in trouble and need help. Then, educational value of friendly aspect is the initiative to invite friends to activities together. Then finally, Appreciation achievement value in this film is appreciating friends when they are diligent in writing vocabulary.

REFERENCES

- Amran, Jasin, I., Perkasa, M., Satriawan, M., & Irwansyah, M. (2019). Model Pembelajaran Berbasis Nilai Pendidikan Karakter untuk Generasi Indonesia Abad 21. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 22(2), 233–242. <https://doi.org/10.24252/lp.2019v22n2i5>
- Choirunisa, W., Ainusyamsi, F. Y., & Rohanda, R. (2024). Figures and Jakarta's Image

- Deconstruction in Novel Jakarta Rock 'n Roll by Sekar Ayu Asmara. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 13, 294–303. <https://journal.unnes.ac.id/journals/seloka/article/view/17732>
- Choirunisa, W., & Rohanda. (2024). The Meaning of One-Way Communication in Mudabbir Film by Director Arfeddin Hamas: Semiotic of Roman Jakobson. *Philosophica*, 7, 102–113. <https://doi.org/10.35473/pho.v7i2.3540>
- Ellawati, Darihastining, S., & Sulistyowati, H. (2023). Nilai Pendidikan Karakter dalam Novel Ayah Karya Andrea Hirata: Nilai Religius dan Nilai Kerja Keras. *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 3(2), 193–200. <https://doi.org/10.37304/enggang.v3i2.9134>
- Elneri, N., Thahar, H. E., & Abdurahman. (2018). Nilai-Nilai Pendidikan dalam Novel Mamak Karya Nelsoon Alwi. *Jurnal Puitika*, 14(1).
- Fauzi, A. R., Zainuddin, & Atok, R. Al. (2017). Penguatan Karakter Rasa Ingin Tahu dan Peduli Sosial Melalui Discovery Learning. *Jurnal Teori Dan Praksis Pembelajaran IPS*, 27–36. <http://dx.doi.org/10.17977/um022v2i22017p079>
- Hadisi, L., Musthan, Z., Gazali, R., Herman, & Nur, S. (2022). Peran Pesantren dalam Pembentukan Karakter Kedisiplinan Santri di Pondok Pesantren Modern Gontor 7 Riyadhatul Mujahidin Kabupaten Konawe Selatan. *Edukasi Islam: Jurnal Pendidikan Islam*, 11, 1213–1228. <https://doi.org/10.30868/ei.v11i01.2955>
- Haq, I. H. D. (2021, December 18). Inthiq Rasmiyyatan! [Video recording]. Gontor TV. https://youtu.be/edbh1_EaNac?si=umOAaYmNouIO--nd
- Kurniawan, S. (2016). Pendidikan Karakter Konsepsi & Implementasinya Secara Terpadu di Lingkungan Keluarga, Sekolah, Perguruan Tinggi, & Masyarakat. Ar-Ruzz Media.
- Lase, A. (2016). Hubungan antara Motivasi Belajar dengan Disiplin Belajar. *Jurnal Warta*, 48. <https://doi.org/10.46576/wdw.v0i48.190>
- Latifah, N., & Permatasari, R. (2019). Nilai-Nilai Pendidikan Karakter pada Buku Tematik Siswa SD Kelas IV Kurikulum 2013. *Indonesian Journal of Elementary Education*, 1(1), 23–31. DOI: <http://dx.doi.org/10.31000/ijoe.v1i1.2565>
- Mahsun. (2014). Metode Penelitian Bahasa (Revisi). Rajawali Pers.
- Marzuki, I., & Hakim, L. (2019). Strategi Pembelajaran Karakter Kerja Keras. *Rausyan Fikri*, 15(1), 79–96. <http://dx.doi.org/10.31000/rf.v15i1.1370>
- Masduqi, M. (2020). Menumbuhkan Karakter Peduli Sosial Melalui Kegiatan Ekstra-Kurikuler. *MIYAH: Jurnal Studi Islam*, 16(1), 94–117. <https://doi.org/10.33754/miyah.v16i1.245>
- Nafisa, N. N., Kanzunnudin, M., & Roysa, M. (2021). Nilai-Nilai Pendidikan dalam Novel Cinta Suci Zahrana Karya Habiburrahman El Shirazy. *Ghancaran: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 2(2), 111–124. <https://doi.org/10.19105/ghancaran.v2i2.3705>
- Nurgiyantoro, B. (2018). Teori Pengkajian Fiksi. Gadjah Mada Univeristy Press.
- Nurrachman, D., Assiddiqi, H., Rohanda, & Priyawan, P. (2019). Ideologi Orang Biasa: Nilai-Nilai Kultural Masyarakat Pantura Jawa Barat dalam Seni dan Lagu Tarling. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 16(2), 199–209.
- Purwanti, D. (2017). Pendidikan Karakter Peduli Lingkungan dan Implementasinya. *Dwijacendekia*, 1(2), 14–20. <https://doi.org/10.20961/jdc.v1i2.17622>
- Ramadhan, G., & Rohanda, R. (2024). Perubahan Nasib Tokoh Utama Dalam

- Cerpen Nikosia Karya Saadi Youssef (Analisis Semiotika Naratif A.J Greimas). *JILSA: Jurnal Ilmu Linguistik & Sastra Arab*, 8, 53–66. <https://doi.org/10.15642/jilsa.2024.8.1.53-66>
- Ratna, N. K. (2021). *Teori, Metode, dan Teknik Penelitian Sastra*. Pustaka Belajar.
- Rohanda. (2016). *Metode Penelitian Sastra: Teori, Metode, Pendekatan, dan Praktik*. LP2M UIN Sunan Gunung Djati Bandung. <https://digilib.uinsgd.ac.id/89761/>
- Rohanda, R. (2005). *Model Penelitian Sastra Interdisipliner*. Adabi Press. <https://digilib.uinsgd.ac.id/id/eprint/90718>
- Rohanda, R. (2022). *Nilai-Nilai Pendidikan Karakter Islami Berbasis Naskah Drama Am Ar-Rimadah Karya Ali Ahmad Bakatsir dan Implementasinya pada Pembelajaran Mata Kuliah Pengantar Ilmu Sastra [UIN Sunan Gunung Djati Bandung]*. <https://digilib.uinsgd.ac.id/id/eprint/55102>
- Savitri, I. (2019). *Belajar Jujur*. JP Books.
- Syafe'i, I. (2017). *Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter*. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61–82. <http://dx.doi.org/10.24042/atjpi.v8i1.2097>
- Triwiyanto, T. (2021). *Pengantar Pendidikan*. Bumi Aksara.