

## VARIOUS MORAL VALUES IN THE FILM ‘CINTA SUBUH’

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### **Abstracts**

This study aims to describe the moral values in the film *Cinta Subuh* by Ali Farighi. As for specifically covering (1) What are the moral values towards God used by the author in the film *Cinta Subuh* (2) What are the moral values towards humans used by the author in the film *Cinta Subuh* and (3) What are the moral values towards oneself used by the author in the film *Cinta Subuh*. This type of research is library research. The primary data taken from this study is the film *Cinta Subuh*. While secondary data, researchers took from various sources, ranging from books, journals, articles. The data collection technique in this research is a documentary study by collecting documents and data needed in the research. Data analysis used by researchers in this study, researchers used content analysis methods. Where content analysis is a technique used to draw conclusions. The results of the study show that the film *Cinta Subuh* contains several moral values. The moral values contained therein contain many positive moral values. This can be indicated by the results of this study that: (1) there are several forms of moral values towards God which the author includes in the characters in the film *Cinta Subuh* including prayer and tawakal. (2) there are also moral values for fellow human beings in the film's actors, namely helping and compassion as well. (3) moral values towards oneself in the form of moral courage and never giving up.

#### **Keyword:**

Values, Morals, Film

## Introduction

Education aims to form character, morals, faith and piety to God Almighty. In forming the individual Indonesian people who have morals, morals, faith, and piety to God Almighty, it is contained in the principles of the Indonesian nation and state. The foundation of the Indonesian state, the first Pancasila precept, "Belief in the One and Only God," shows the importance of religion in shaping the character and personality of every human being, as well as in shaping the life of a society and a nation that believes in the existence of God Almighty (Academic Text of the Draft Law on the National Education System, 2022).

Moral values in general can be interpreted as good or bad actions that become the basis of all people during their lifetime. Moral values can also be interpreted as a driving force for all activities that will be carried out as a reference for carrying out any action. So that what can limit what is good to do or what should not be done is moral values in oneself. With many very real examples, one of which is responsibility can easily be found in the current situation of the decline in the nation's moral values (A. Sudiarji, 2006).

Talking about moral values, it can be seen that currently there are many declines in moral values that can be found. Where the decline in moral values in the nation is due to each individual. An example of a decline in moral values that is often found in this modern era and often appears on social media is the loss of respect for elders. Respect or manners are no longer seen as the highest norm in social life which causes a decline in one's moral values in living life (Divine, 2021). Moral values are also moral values or can also be called ethics and morals which contain good or bad actions that exist in individuals (A. Sudiarji S., 2006).

The decline in moral values is caused by several things including the environment and technological advances in today's increasingly sophisticated era. The word moral always refers to the good and bad of human actions (morals) (Rohani, 2019). So, morals can be interpreted as a person's actions to judge right in one's way of life about what is good and what is bad. Namely the understanding and views concerning human behavior that is civilized and has morality.

What worries him even more is that there has been a lot of news about the damage to moral values in the world of education. This worrying phenomenon is often published in various media, including student fights, promiscuity, students and students involved in drug cases, to students playing in shopping centers during class hours.

The importance of moral values for the creation of harmonious environmental conditions requires serious efforts to instill these values intensively. Moral values function as a guide for humans to be able to choose and determine an action and then determine which is good and which is bad. It is very important to instill moral values in children from a young age, because children at an early age are still easy to guide (Faridah, 2022). Moral values that have been taught to children since childhood will be easily remembered by them until the child grows up. Teaching children about moral values requires patience and care.

So far, the film industry, both in Indonesia and abroad, has only been oriented towards the success of selling products without paying attention to the effects caused by the film. There are several films that have been shown in Indonesia but are not very educational, showing inappropriate scenes such as kissing, making out with the opposite sex, even obscene scenes that are not suitable for viewing. Even though the party who published the film had warned that the film was specifically watched only for those aged 18 and over, there were still many children under that age watching it. However, in the midst of the hectic film industry in Indonesia which had a negative impact on these teenagers, in 2022 the film *Cinta Subuh* appeared in Indonesia which was quite popular.

The film *Cinta Subuh* is played by a married couple who are married in a ta'aruf way, which is quite well-known among the public. *Cinta Subuh* is a 2022 Indonesian drama film directed by Indra Gunawan. This film, adapted from the novel of the same name by Ali Farighi, stars Dinda Hauw, Roger Danuarta and Rey Mbayang. The film *Cinta Subuh* will be shown in Indonesian cinemas on May 19, 2022.

Angga (Rey Mbayang) is a student who rarely prays on time. He falls in love with Ratih (Dinda Hauw) who is smart and religious. Angga's uniqueness, sincerity, cheerfulness, and personality make Ratih want to open her heart. Before meeting Angga, Ratih hoped to have a partner who would be able to guard her views, have high moral character, be smart, and carry out her obligations as a religious person. All of Ratih's hopes are in Arya Satria Negara (Roger Danuarta), who also has feelings for Ratih. Unlike Angga, Arya adheres to every religious value and rule. For this reason, Arya did not approach Ratih haphazardly. According to Arya, the only way for him to be with Ratih is through marriage. The dawn prayer on time is the only request from Ratih to Angga that has never been carried out properly. This request made Ratih decide to end their relationship.

With this synopsis, the writer is interested in examining the characters who play in the film *Cinta Fajar*. The writer takes the title *Moral Values in the film "Cinta Subuh"* by Ali Farighi. By researching the film, it is hoped that researchers can find moral values in the film *Cinta Subuh*, which consists of morals towards God, morals towards humans and morals towards oneself.

## **METHODS**

In this study, to make it easier for researchers to obtain data and conclusions objectively about moral values in the film *Cinta Subuh*, the steps taken by the authors in this study were to use library research. Sources of data from this study are divided into 2, namely in terms of primary and secondary. The primary data is the film *Cinta Subuh*. While secondary data is taken from various sources, ranging from books, journals, articles and other sources that support primary data sources. The object of this research is the film *Cinta Subuh*. *Cinta Subuh* is a 2022 Indonesian drama film directed by Indra Gunawan.

The data collection technique in this research is a documentary study. Data analysis used by researchers in this study, researchers used content analysis methods. Where content analysis is a technique used to draw conclusions through efforts to find the characteristics of messages that are carried out objectively and systematically. This analysis is used to reveal the content of certain values in a book by paying attention to the context.

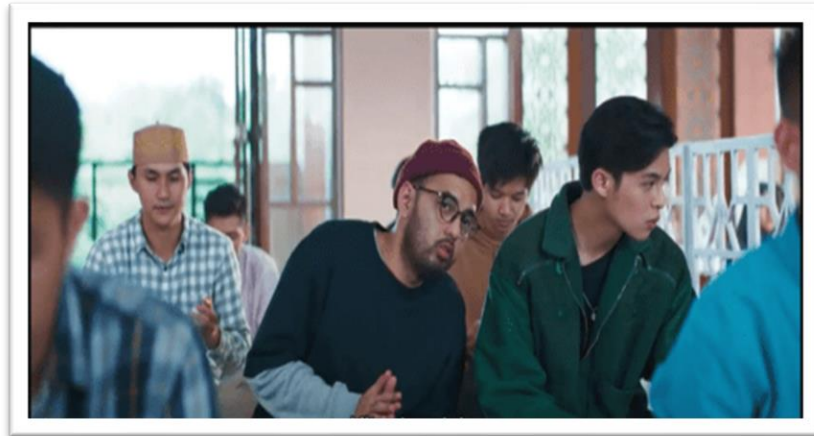
## **RESULTS AND DISCUSSION**

### **Moral Values In God In The Films Of *Cinta Subuh***

#### **A. Prayer**

Data (01) in the film *Cinta Fajar* which contains moral values for God, namely prayer, is as follows.

Figure 2.1 (scene of Angga with Ghani after praying)



Angga : "You're right, I just went to the mosque, I haven't prayed yet, God has sent a replacement for Mira"

Ghani : "Haa? Hey Angga, go to hell"

Angga : "Excuse me, sorry may acquaintance?"

Ratih : "Are you Muslim?"

Angga : "You have to be a fellow Muslim if you want to meet someone? Very proud to be a Muslim. Then, for example, if I'm not a Muslim, that's unclean?"

Ratih : "If you are a Muslim, I just want to remind you, it's time to call to prayer, it's better if you go to the mosque at the very front, instead of asking women to meet here, especially with prejudice like that."

(Angga, Ghani and Ratih enter the mosque to perform congregational prayers)

Ghani : "Pray first next week we will join again."

(Angga looks for the figure of the woman he introduced to on the terrace of the mosque before he prays, he doesn't hear Ghani speak)

Ghani : "Hey Angga, later the teacher will be the same. You come with me so you can forget about your troubles"

Anga : "Me first"

Gani : "Huh? Hey, pray first."

(Angga left Ghani who was still in the mosque and he was already in front of the mosque waiting for the woman he had introduced earlier to come out of the mosque)

Ratih : "What else do you need, sir?"

Anga : "I have prayed."

Ratih : "so what?"

Data (02) in the film Cinta Fajar which contains moral values for God, namely prayer, is as follows.

Figure 2.2 (with Angga and Dodi after performing the morning prayer)



Dodi : "Ngga let's pray, don't be late."

(If banged doesn't wake up, I'll leave the key in the "Angga" firebox)

Dodi : "Ngga wake up at dawn, Ngga get up at dawn."

(Dodi takes water and throws it on Angga's face so that Angga wakes up)

Angga : "What the heck lo dod"

Dodi : "He said he wanted to get up at dawn, what did he want to do, heh he didn't say he wanted to get up at dawn. It's hard to wake up at dawn, what else is it like to build a household? Already in a coma again."

(Dodi's attempt to get water and throw it on Angga failed, then Dodi took a clothesline pin and pinned it to Angga's ear so that Angga would wake up)

Anga : "Aaaaa.... "(scream in pain)

(after Angga wakes up, Dodi and Angga carry out the morning prayer at the place where Angga and Dodi live as the priest)

Dodi : "Assalamualaikum warahmatullah, Assalamualaikum warahmatullah"

Angga : "Wake up, wake up but not like this next time" (while holding his ear which still hurts)"

Dodi : "Because of you, I can't pray at the mosque"

Angga : "Yes, sorry."

In the data dialog (01) at 08.18 minutes it describes the form of moral values in God, namely prayer that is in Angga and Ghani. Angga is not feeling well because the woman he loves has decided to separate from him, making his heart sad and not enthusiastic about carrying out activities. His friend, who felt sorry for seeing Angga's condition, invited Angga to the mosque to perform the prayer so that his heart would be calmer after carrying it out.

Furthermore, there is data (02) at minute 01.25.21 which describes the form of moral values for God, namely prayer which is owned by Angga and Dodi. Angga always prays 5 times without exception, but he can't get up at dawn, so he is late for the dawn prayer. Until one day a woman he met at the mosque left him because he could not keep one of his promises, namely to carry out the morning prayer on time. Angga, who feels that he always performs the morning prayer even though it is not on time, feels devastated. Everything made him realize his mistake.

Based on the data above, it shows that the moral value of God, namely prayer, can be seen when Angga went to the mosque with his colleague Dodi, after that Dodi said to Angga, namely "pray first, next week I will come again" and also Angga who said "I have prayed" to the woman he met at the mosque before he prayed, and the woman told Angga to pray. Both of them show that they have carried out prayers which describe a form of moral value to God.

Apart from that, the moral value of God, namely prayer, can also be seen from Dodi, who tries to wake Angga up to perform the dawn prayer. Dodi, who knows that it is very difficult for Angga to wake him up in the morning, tries to use various ways to wake him up so that Angga can perform his morning prayers on time. From the conversation Dodi said "Assamualaikum warahmatullah, Assalamualaikum warahmatullah" which is the closing greeting of the prayer. Then Angga, who said "wake up, wake up but not this time", showed that Angga had woken up and the two of them had performed the morning prayer together. So what Angga, Dodi and Ghani do is a form of moral value to God, namely praying.

Muhammad Qustulani explained in his article that the first practice that will be taken into account is prayer, in which Muhammad Sholikhin, in his book entitled "Present Allah in Your Heart" wrote about establishing prayer with all its rights in several verses including :( QS Al-Anfal: 3, An-Nisa': 162, Al-Baqarah: 177, At-Taubah: 71). Upholding prayer (aqimish shalat) means coming to or building (consistently implementing/itiqamah) prayer by fulfilling its rights, perfecting the conditions and pillars, sunnah and intention, thuma'ninah, time discipline, as well as embodiment of the nature and value of prayer in daily life. This explanation shows that upholding prayer will have an impact on the moral values of our daily lives. Everyone will witness the kindness and benefit of the person who enforces the prayer (Sholikhin, 2008).

**B. Tawakal**

Data (01) in the film Cinta Fajar which contains moral values for God, namely trustworthiness, is as follows.

Figure 2.3 (scene of Ratih putting her trust in)



Ratih : "No sis, sis it's not wrong, Ratih should be the one apologizing, Ratih is comfortable with her, Ratih knows Ratih is wrong, Ratih knows there is no such thing as a syar'i courtship. Ratih thinks she wants to try to be a good priest for Ratih, Ratih has been trying to keep reminding her sis but it's hard, love hurts sis.

Sis Septi: "If you are sick, use prayer to treat it, read more Al-Qur'an so you can be more calm.

If it doesn't work either, multiply worship. Praying tajaahud maybe, fasting is sunnah

(Kak Septi wipes Ratih's tears and hugs Ratih)

Kak Septi : "Ask Allah for the best"

(Ratih goes to the place of ablution, then she starts washing her face and hands. Ratih prays and prays, surrendering everything that happened in her life at that moment to Allah SWT.)

Data (02) in the film cinta subuh which contains moral values for God, namely trustworthiness, is as follows.

Figure 2.4 (scene of Angga starting to put his trust in)



Ghani : "You don't have enough effort, don't you?"

Angga : "What else is it, bro?"

Ghani : "Well, that's the key, make more effort for the morning prayer"

Angga : "Ratih wrote, I can't contact you anymore"

Ghani : "Heh...worship is for Allah. Not for yourself for humans."

(After Ghani talked to Angga and advised Angga, Angga's heart sank, until he realized his mistake. In the end, Angga tried to change himself to become a better person and leave all his affairs to Allah SWT.)

In the data dialogue (01) at minute 01.20.51 it describes the moral value of God, namely trustworthiness that is in Ratih. Ratih, who felt hurt over all the events she had experienced, brought tears to her eyes, so she couldn't say anymore. Her sister, who already knew that her sister was feeling pain in her heart, could only tell Ratih to ask Allah SWT for the best. After

he listened to the advice of his older brother Ratih, he went to the place of ablution and performed the prayer service. After that, he prayed for forgiveness and asked Allah for the best.

Data (02) in minute 01.28.01 also describes the moral value towards God, namely trustworthiness, but this data belongs to Angga. The incident that Angga had experienced was repeated, in which he again felt hurt, this time because he could not keep his promise to Ratih. He was always late in performing the dawn prayer. Ghani, who suddenly came to Angga, told him the good news that he was going to marry Ratih's friend, Harsyi. Ghani didn't just come but also said that Angga didn't make much effort in carrying out the morning prayers. Prayer is aimed at Allah SWT and oneself, not for other humans. All of Ghani's words made Angga realize and asked his friend for help to wake him up for the dawn prayer so that he could perform the dawn prayer on time at dawn not at Duha time. Now he surrenders all his affairs to Allah, regardless of all that, he still tries to be a better person.

The results of the two data above can be found a moral value to God, namely trustworthiness which lies in Ratih who is experiencing problems so she complains, submits and asks for guidance on all the problems she has to Allah SWT. Tawakal is also found in the character of Angga who is experiencing a number of problems which makes him discouraged, but his friend comes and reminds Angga to instill trustworthiness in him, this makes Angga realize the mistakes that have occurred in his life.

Through the results of the analysis of the findings above, the moral value of God, namely trust in the film *Cinta Subuh*, is in accordance with what was written by Nurcholish Madjid in his book entitled *Islam Doctrine and Civilization*, namely: we need moral courage, namely moral courage to admit one's own limitations after trying optimally, and to accept the fact that not all problems can be mastered and resolved without the help of Almighty God.

## **MORAL VALUES IN FELLOW PEOPLE IN THE FILMS OF LOVE DAWN**

### **A. Please Help**

Data (01) in the film *Cinta Fajar* which contains moral values for fellow human beings, namely helping each other is as follows.

Figure 3.1 (scene of Angga borrowing Ghani's motorbike, and Ghani lending his motorbike to Angga)



Ghani : "You idiot..."

Angga : "Can you come down first or not?"

Ghani : "How do you get off?... This is my motorbike."

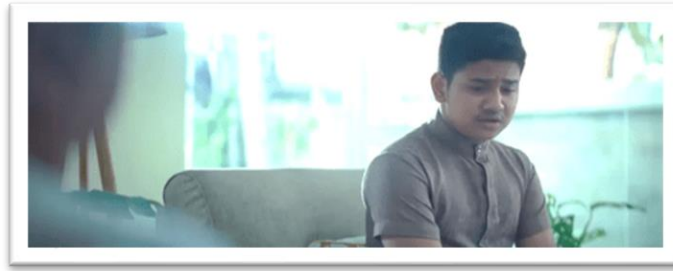
Angga : "Please, bro, borrow your motorbike just once, my friend, right?"

Ghani : "Hahh... Yes, yes"

Anga : "Helm... Helmet... hurry up"

Data (02) in the film *Cinta Fajar* which contains moral values for fellow human beings, namely helping each other is as follows.

Figure 3.2 (scene of Dodi telling Agnia's father)



Agnia's father : "So even the last day you didn't pray at the mosque"

Dodi : "Yes sir"

Agnia's father : "Why? Fall asleep?"

Dodi : "No, sir, so a friend of mine asked to be woken up for the morning prayer, but it was difficult to wake up.

Agnia's father : "Why don't you just stay? You're doing my job right?"

Dodi : "Yes... at first, sir, I wanted to stay, but my friend doesn't usually ask to be woken up for the morning prayer, and earlier I just wanted to lie, when I was already praying. But after thinking about it, why do good intentions start with lies?"

Agnia's father : "Then your friends get up at dawn?"

Dodi : "Thank God wake up sir"

In the data dialog (01) at 00.19.26 minutes they passed one of the bus stops, at the bus stop there was a woman who Angga met at the mosque at that time, the woman's name was Ratih. Unintentionally, Angga saw Ratih who was waiting for public transportation at the bus stop at that time. Immediately Angga stopped his journey with Ghani, he wanted to approach the woman. Angga, who was riding Ghani's motorbike, asked Ghani for help so he could lend his motorbike to Angga. At first, Ghani was surprised to see Angga, who suddenly stopped near the bridge, until finally Ghani wanted to lend Angga his motorcycle and helmet.

Furthermore, there is data (02) in minute 01.26.06 which describes the moral value of fellow human beings, namely helping Angga's friend named Dodi, who is carrying out a task from Agnia's father, namely someone he wants to marry, his job is so that Dodi can perform the dawn prayer in the mosque for 40 days without interruption. Dodi runs it every day without any problem. Exactly on the 40th day which was Dodi's last day of carrying out the task until finally Dodi was able to propose to Agnia. At night 40 Angga came to Dodi and asked Dodi for help to wake him up for the morning prayer.

With the data above, it shows that there is a moral value for fellow human beings in the film Cinta Fajar, namely the value of helping fellow human beings. Of course, this can be seen from Ghani's attitude, which was a little surprised when Angga suddenly wanted to borrow his motorbike, but in the end he lent his motorbike to his close friend. Because Ghani knew that Angga was in need of a vehicle at that time, so Ghani said "ok, yes" to Angga, with that Ghani also gave the helmet he was wearing to Angga. The moral value for fellow human beings, namely helping to help, is also found in Dodi, who is also a close friend of Angga, lives right next to where Angga lives. He who has the task of his future father-in-law is to carry out the morning prayers at the mosque as a condition for the blessing of his future father-in-law. However, on the other hand, he also wants to help his friends so that they can carry out the morning prayers on time.

The results of the analysis above show that there is a moral value for fellow human beings, namely helping each other in the film Cinta Fajar according to the book entitled Pengkajian Prose Fiction written by Andri Wicaksono, M.Pd. it is written that the moral values contained in the relationship between humans and fellow human beings include being honest with others, friendly relations, helping the obligation to serve or serve others and implementing



government regulations (Wicaksono, 2017). Please help is a moral value for fellow human beings where humans are social beings who need each other. Helping without favoritism or sorting out who we want to help, but when that person really needs help, he has the right to get help without strings attached and expect anything in return from that person.

Humans are social beings which are also explained in a book published by the University of Muhammadiyah Malang which was written by a group of people with the title "Literature and Children in the Era of Society 5.0 Strengthening National Character with a Global Perspective" which also discusses the moral values of fellow human beings, namely helping each other. Said that "Living to help is a form of moral value that teaches that humans are social beings meaning that humans cannot live alone, for that in life it is necessary to help each other (Malang, 2022).

## B. Compassion

Data (01) in the film *Cinta Fajar* which contains moral values for fellow human beings, namely compassion, is as follows.

Figure 3.3 (scene of Kak Septi approaching Ratih)



Sis Septi : "Ra may I come in?"

(Ratih opens the door of the room)

Sis Septi : "I'm sorry, I have captured your brother's attention"

Ratih : "No sis, you are not wrong, Ratih should be the one apologizing, Ratih is comfortable with her, Ratih knows Ratih is wrong, Ratih knows there is no such thing as a syar'i courtship. Ratih thinks she wants to try to be a good priest for Ratih, Ratih has been trying to keep reminding her sis but it's hard, love hurts sis.

Sis Septi : "If you are sick, use prayer to treat it, read more Al-Qur'an so you can be more calm. If it doesn't work either, multiply worship. Praying taja'ud maybe, fasting is sunnah

(Kak Septi wipes Ratih's tears and hugs Ratih)

Sis Septi : "Ask Allah for the best, not according to us"

Data (02) in the film *Cinta Fajar* which contains moral values for fellow human beings, namely compassion, is as follows.

Figure 3.4 (scene of Arya, the candidate for Ratih, meeting Angga, Ratih's ex-boyfriend)



Arya : "Ratih sent an invitation to you"

Angga : "Tomorrow, bro, congrats, I'm happy too"

Arya : "About that, I ask you not to come, your relationship with Ratih is over, if you come, it will be cancelled, it will open a new chapter in your relationship."  
 Angga : "What do you mean, Mas Arya, I'm nukung like that?"  
 Arya : "Maybe it's your language"  
 Angga : "You don't trust Ratih"  
 Arya : "I do not believe in you"  
 Angga : "Okay, I'm not coming"  
 Arya : "Haaa?"  
 Angga : "Do you think I will refuse?"  
 Arya : "Yes, it should be right?"  
 Angga : "Man, I love Ratih to be honest until now, and earlier I wanted to come so that when I saw Mas Arya side by side with Ratih this love would disappear. But if my presence actually hinders Ratih's happiness that she gets from her marriage to Mas Arya, then that means I don't need to come, sir, because I don't want to be a hindrance to Ratih's happiness, Mas."

In the data dialogue (01) at minute 1.18.45 it describes moral values for fellow human beings, namely love. In this scene, Ratih and Kak Septi are present. Septi, who played Ratih's sister-in-law, knew that her sister-in-law was sad and had problems at that time, she gave her sister space to calm down first. After that he knocked on his brother-in-law's bedroom door and asked permission to enter his room. Ratih opened the door and allowed her sister-in-law to enter her room. Septi, who has a soft heart, holds Ratih and apologizes to Ratih because she feels guilty for stealing her brother's attention from her sister-in-law.

Furthermore, there is data (02) in minute 1.33.51 which also describes the moral value of fellow human beings, namely love. In this data there are two male characters, namely Arya, Arya who has proposed to Ratih so that her status at that time was Ratih's future husband, secondly there is Angga who is Ratih's ex-boyfriend. Arya finds out that Ratih has sent an invitation to Angga. He asked Angga whether Angga would come to the invitation. Assume that he will come to her because Angga thinks that when he comes and sees Ratih side by side with Arya, the love that is in Angga will disappear. However, Arya asked Angga not to come, and in the end Angga agreed to what Arya said. Because for Angga, if his arrival would hinder Ratih's happiness, he would not come, because he only wanted Ratih to be happy.

The existence of the data above shows that there is a moral value for fellow human beings in the film *Cinta Subuh*, namely compassion. It can be seen from several characters, namely Septi who feels that her sister-in-law named Ratih needs more attention from her sister. He came to Ratih when Ratih was calm and gave advice to Ratih, telling Ratih to put her trust in him. The form of love given was in the form of hugs, attention, and good advice that Septi gave to Ratih. The moral value of compassion for fellow human beings is also found in Angga. Angga is Ratih's ex-boyfriend who knows Ratih is going to marry Arya. Before the wedding ceremony was held, Arya came to Angga and asked Angga for help not to attend Arya and Ratih's wedding.

The results of the analysis above have shown that there is a moral value for fellow human beings, namely love, as is contained in the book entitled *Expressions of the Moral Value of Proverbs Poetry* written by Imelda Oliva Wissang. In his book, he writes that the social moral values found in the Proverbs poem consist of social moral values in the form of commands to include, love, solidarity, togetherness, social loyalty, social concern. Social moral values in the form of prohibitions include not being quick to believe what other people say, being mean to others, jealousy. The increasingly advanced pattern of society has formed itself into an antagonist to ethical values that have been affirmed by religion (Saputra, *Gift of Country Children for the President, Dismantling Socio-Political Idols in the Modern Indonesian Era*, 2016). This has resulted in the loss of the moral values of fellow human beings in the current era, the loss of the sacred human side, such as spiritual peace and nobility of character, becomes

neglected, so that in the end there is a silting of the quality of life. The values of life, such as togetherness, social solidarity, affection and mutual respect for fellow human beings began to shift, when material greed took root which was symbolized by the success of science and technology as the most dominant reference (Saputra, Gift of Country Children for the Sang President, Dismantling Socio-Political Idols in the Era of Modern Indonesia, 2016).

## MORAL VALUES IN SELF IN THE FILMS OF LOVE DAWN

### A. Moral Courage

Data (01) in the film *Cinta Fajar* which contains moral values, namely moral courage, is as follows.

Figure 4.1 (scene of Dodi proposing to Agnia)



Agnia's father : "What's your name?"  
Dodi : "Dodi Kholid Pratama sir"  
Agnia's father : "Tomorrow, if you want to come to visit, let someone know first."  
Dodi : "Yes sir I'm sorry"  
Agnia's father : "Then what is this?"  
Dodi : "Look sir... I intend to propose to Agnia, sir, your daughter."  
Agnia's father : "Agni, how come someone proposed to you, you didn't say anything daddy"  
Agnia : "I don't know you."

Data (02) in the film *Cinta Fajar* which contains moral values, namely moral courage, is as follows.

Figure 4.2 (scene of Arya proposing to Ratih)



Sis Septa : "How is Ra... Ra..."  
Ratih : "How are you?"  
Sis Septa : "He's not focused, you're not focused anymore, are you, Ra... Ra... Arya has come all the way, Ra, your house is far away right?"  
Arya : "Pretty Ustad"  
Sis Septa : "Oh, MasyaAllah, the dawn is coming again, the dawn prayer is in our complex mosque. His intention was good to propose to Ratih."  
Sis Septi : "Ra...answered?"  
Sis Septa : "Ra... there is a pious man, we know him well, he also comes at the best time, what else can Ratih ask for?"  
Ratih : "Time, Ratih may I ask for time?"  
Arya : "As much as Ratih needs"

In the data dialogue (01) at minute 33.32 it describes the moral value in oneself, namely the moral courage that is instilled within oneself. This value is found in Dodi. Dodi is a single man who owns a business, namely a motorcycle repair shop. With full confidence and the courage that was in Dodi, he headed to the house of a woman where he had met the woman only once when he was working in his own workshop. Dodi ventured to meet his parents intending to ask his daughter to be his future wife. Agnia's father was surprised by Dodi's arrival, which he didn't tell beforehand if he wanted to visit Agnia's house. Agnia, who was also confused by Dodi's arrival, explained to her father that she did not know the man either. However, Dodi's arrival was greeted very warmly by Agnia's father.

There is a moral value in oneself, namely moral courage in data (02) at minute 01.11.15. This moral courage is also found in Arya. Arya likes Ratih but knows that Ratih has a partner. However, Arya had the courage to come early in the morning to perform the morning prayers at the mosque near Ratih's house and had good intentions, namely to propose to Ratih. When performing the dawn prayer, Arya met Ratih's brother, Arya called him Ustad Sapta. His meeting at the mosque made Arya's good intentions run even more smoothly. Because Arya was directly approved by Ustad Sapta to propose to Ratih. Ustad Sapta invites Arya to the house to discuss her good intentions with Ratih. This made Ratih surprised by Arya's arrival with her good intentions, so Ratih asked for time first to answer the good intentions that had been conveyed by Arya.

Based on the data above, it shows that there is a form of moral value in oneself, namely moral courage that can be seen from the character Dodi who dares to propose to a woman he meets at the workshop where he works. Even though the woman didn't recognize Dodi at all, she didn't even know who the man who was very brave to ask to be his wife at that time. From Dodi's words, which he said to Agnia's parents, "Look, sir... I intend to propose to Agnia, sir, your daughter." Shows that in Dodi there is a value of moral courage so that he dares to say his good intentions to Agnia and Agnia's parents. The moral value in oneself, namely moral courage, is also found in Arya, Arya, who has admired Ratih for a long time, but knows that Ratih has a male figure. With his courage, he still visited Ratih's house and met Ustad Sapta who was Ratih's older brother and asked permission to propose to Ratih. Arya's attitude is also a form of moral courage that is in him

The results of the analysis above have shown that there is a moral value in oneself, namely moral courage in the film *Cinta Subuh*. This value is contained in several characters who play the film. The existence of this value of moral courage is in accordance with what has been written by Imelda Oliva Wissang in her book entitled *Expression of the Moral Value of Proverbs Poetry*, she says that the manifestation of individual or personal moral values in Proverbs poetry is love of life in the form of having honesty in the form of trust and fear God, be honest with others, be honest with yourself, have moral courage in facing problems, problems, situations, real life, have intelligence and skills to process life and its problems with wisdom, caution, patience, responsibility, humility, have an attitude of consistency or steadfastness by being loyal, obedient, diligent in life (Wissang, 2021).

#### B. Never Give Up

Data (01) in the film *Cinta Fajar* which contains moral values, namely never giving up, is as follows.

Figure 4.3 (scene of Dodi having carried out the task from Agnia's father as a condition for proposing to Agnia)



Agnia's father "Look son, there are 3 blessings that you must get if you want to marry my child. First, the blessing of the parents, the second is the blessing of the father as his father, the third, Agnia must be willing, if you are consistent with the morning prayers at the mosque for 40 days without interruption, starting tomorrow.

(After the conditions were conveyed by Agnia's father, Dodi agreed to these conditions. Dodi carried out the conditions made by Agnia's father without any problems, until on the last day Angga asked Dodi for help to wake him up for the morning prayer. On the 40th day, Dodi also failed to carry out conditions and head to Agni's house)

Agnia's father : "How is Nia? Dad okay."

Dodi : "Really, sir?"

Agnia's father : "Cook me lying, or I want to pinch you for you Certain?"

Dodi : "If I may know, I have failed to fulfill the conditions, but why do you still accept me?"

Agnia's father : "If you just fail because you overslept, of course I don't approve, son, but because you woke up your Muslim brother to face Allah, I don't think I won't accept you."

Data (02) in the film *Cinta Fajar* which contains moral values, namely never giving up, is as follows.

Figure 4.4 (scene of Angga changing himself for the better)

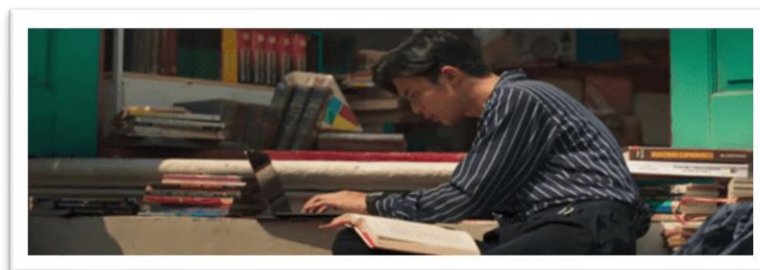


Figure 4.5 (scene of Angga coming to propose to Ratih with his parents)



(Everything Ratih and Angga had planned failed, because Angga could not fulfill the 6 agreements they had made at the beginning, one of which was to pray on time, until finally Ratih decided to leave Angga. Angga felt that he had tried to carry out all the agreements that had been made. they made both of them feel beaten until finally he tried to change himself. Angga became a person who diligently prayed at dawn to the mosque, worked on his thesis until finally he was able to graduate on time, he proved it all even though he was no longer with Ratih)

Mr. Rofiq : "Hey kid, do you want it or not? If you don't, babe will take it yourself, it's such a good item."

(Pak Rofiq and Angga go to Ratih's house and meet Ratih's family intending to propose to Ratih)

Mr. Rofiq : "ehmm...ehmm..."

Anga : "Assalamualaikum"

Ratih : "Waalaiikum salam... Angga" (smiles looking at Angga)

(Angga ventured to come to Ratih's house to ask permission to propose to Ratih. All the efforts Angga put in were not in vain until Angga and Ratih got married)

In the data dialog (01) at minute 01.26.11 it describes a form of moral value in oneself, namely never giving up, this value is found in Dodi. Dodi, who had previously visited Agnia's house, intended to propose to Agnia, but there were 3 blessings that Dodi had to take. First, the blessing of the parents, the second is the blessing of the father as a father, the third is that Agnia must agree to marry Dodi without any coercion. However, before Dodi heard the answer from Agnia, Dodi was given the task of carrying out congregational morning prayers at the mosque for 40 consecutive days without interruption. Dodi agreed to these conditions, he rushed home and the next day he began to carry out these conditions by writing them on a piece of paper that he had been holding. Until the 40th day he returned to see the Agnia family.

Furthermore, data (02) in minutes 1.28.15 and minutes 1.42.02 also describes the moral value of oneself, namely never giving up, owned by the character Angga. Angga, who was originally a lazy man, made it easy for prayers, especially when he was always late for the morning prayer. Until one incident made him turn into a pious man. Thanks to a friend named Dodi who did not give up on waking Angga for the dawn prayer, Angga finally got used to getting up at dawn so he could pray the dawn prayer on time. Not only that, Angga became more diligent in doing his college assignments so he could finish his studies on time.

The data above illustrates the form of moral values in oneself, namely the unyielding value of Dodi, Dodi who wanted to get married and then ventured to visit the house of a woman whom he only knew from her name and address. Dodi, who received an assignment from the woman's father to carry out congregational morning prayers at the mosque for 40 days. This did not make him give up on getting the blessing of Agnia's father, the woman he wanted to make as his life partner. The value of never giving up is also found in Angga, Angga who has felt heartbroken because he broke his promise with Ratih did not make him give up on becoming the man Ratih dreamed of, he always tries to change himself into a pious person, so he can finish his studies on time until he reaches finally Angga ventured to propose to Ratih with all the changes that were in him.

Through the results of the analysis above, it has been shown that there is a moral value in oneself, namely never giving up in the film Cinta Fajar. In accordance with what has been written by Joko Siswanto in his book entitled National Politics, that is, in general, character as a general and fundamental moral value comes from religious teachings such as honesty, fairness, generosity, hospitality, courtesy, respect for others, can trusted/trustworthy, piety, religious, courage, mutual cooperation, simplicity, patience, humility, togetherness, tolerance, thrifty, sincerity, commitment, integrity, responsibility, never give up. willing to sacrifice, and so on (Siswanto, 2020).

Instilling the value of never giving up is also explained by Lukman Hakim, Rezky Amelia Tamin, Melki, Dian Safitri Ramadhani in his book entitled Collection of Essays Growing Heroic Values Among the Young Generation in the 4.0 Revolution Era, namely According to Hartono Laras, the ability to be confident in yourself, the willingness to sacrifice and selfless, unyielding, and actions based on devotion to God Almighty are the values contained in a hero. These values are very important to be implemented in the character of today's young generation.

## CONCLUSION

Based on research conducted by researchers on moral values in the film *Cinta Subuh* by Ali Farighi, it can be concluded as follows:

1. The moral values contained in the characters of the film are the moral values of humans towards their God, including prayer and tawakal.
2. There are also other moral values contained in it, namely moral values for fellow human beings in the form of mutual help and compassion.
3. In addition to the moral values mentioned above, there are also moral values for oneself, values that exist in every human being, namely moral courage and responsibility.

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