

CHARACTER EDUCATION IN "THE LATE KI SENO NUGROHO DOCUMENTARY FILM AND HIS LAST MESSAGE" AND ITS RELEVANCE TO ISLAMIC RELIGIOUS EDUCATION

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ABSTRACT

The educational process is required to be able to adapt quickly and adjust to progress so that the delivery can be interesting and easy to understand for the younger generation. One documentary film that is full of meaning and lessons for the younger generation is the documentary film Ki Seno Nugroho and the Last Message. The aim of this research is to determine the values of character education in the documentary film The Late Ki Seno Nugroho And The Last Message. Apart from that, this research aims to determine the relevance of character education values in the documentary film The Late Ki Seno Nugroho And The Last Message to Islamic Religious Education. This research uses qualitative research methods and uses a library research approach. The data source for this research was collected directly by researchers through the documentary film of the late Ki Seno Nugroho and the last message. Data collection techniques use listening and note-taking techniques about character statements. Meanwhile, for data processing techniques, researchers used document analysis (content analysis). The results of research studies on the documentary films Ki Seno Nugroho and the Last Message found that there are 12 character values in this documentary film which are useful in shaping the character of the younger generation, namely: Religious/Religious, Honesty, Tolerance/Respect for Differences, Discipline/Obedience, Hard Work, Creative, Independent, Democratic, Nationalism, National Spirit, Communicative and Responsible. All the character education values contained in the documentary film The Late Ki Seno Nugroho And The Last Message have relevance to the values of Islamic Religious Education, namely faith values, moral values, and amaliyah values.

Keywords: Character Education, Ki Seno Nugroho, Islamic Religious Education

ABSTRACT

Proses pendidikan diharuskan mampu beradaptasi dengan cepat dan menyesuaikan kemajuan sehingga penyampaiannya bisa menarik dan mudah dipahami bagi generasi muda. Adapun salah satu film dokumenter yang sarat akan makna dan pelajaran bagi generasi muda adalah Film Dokumenter Ki Seno Nugroho Dan Pesan Terakhir. Tujuan dari penelitian ini adalah untuk mengetahui nilai-nilai pendidikan karakter dalam Film Dokumenter Almarhum Ki Seno Nugroho Dan Pesan Terakhir. Selain itu, penelitian ini bertujuan untuk mengetahui relevansi nilai-nilai pendidikan karakter dalam Film Dokumenter Almarhum Ki Seno Nugroho Dan Pesan Terakhir dengan Pendidikan Agama Islam. Penelitian ini menggunakan metode penelitian

kualitatif dan menggunakan pendekatan penelitian studi pustaka (library research). Sumber data dari penelitian ini dihimpun langsung peneliti melalui film dokumenter Almarhum Ki Seno Nugroho dan pesan terakhir. Teknik pengumpulan data menggunakan teknik simak dan catat tentang pernyataan tokoh. Sedangkan untuk teknik pengolahan data, peneliti menggunakan analisis dokumen (content analysis). Adapun hasil kajian peneliti terhadap film dokumenter Ki Seno Nugroho dan Pesan Terakhir menemukan terdapat 12 nilai-nilai karakter dalam film dokumenter ini yang berguna dalam membentuk karakter generasi muda yaitu: Religius/Agamis, Jujur, Toleransi/Menghargai Perbedaan, Disiplin/Taat, Kerja Keras, Kreatif, Mandiri, Demokratis, Nasionalisme, Semangat kebangsaan, Komunikatif, dan Tanggung Jawab. Semua nilai Pendidikan karakter yang terdapat pada Film Dokumenter Almarhum Ki Seno Nugroho Dan Pesan Terakhir mempunyai relevansi dengan nilai-nilai Pendidikan Agama Islam yaitu nilai akidah, nilai akhlak, dan nilai amaliyah.

Keywords: *Character education, Ki Seno Nugroho, Islamic education*

INTRODUCTION

Character education is of particular concern as a conscious effort to create a generation of quality and dignity. This was done as an effort by the government to deal with cases and phenomena that are rife in Indonesia. This phenomenon can be found in the many problems of reducing the value of national character, such as drunkenness, violence, promiscuity, teenage brawls, drug abuse, acts of corruption, and various other cases of human rights violations.

The National Long Term Development Plan for 2005-2025 states that Indonesia's National Development Vision is "to create a society with noble, moral, virtuous, tolerant, mutual cooperation, patriotic spirit, dynamic development, and science and technology oriented (imbued with faith and devotion to God." The Almighty based on Pancasila)". (M Mustari, 2014) Meanwhile, in INPRES no. 1 of 2010 states "refining the curriculum and active learning methods based on the nation's cultural values to shape the nation's competitiveness".

The appropriate step in forming the foundations of national character is to use educational pathways, from education for children to education for adults and more especially for early childhood. This age is considered a golden age during which a child begins to grow in his sensitivity to accept various educational stimuli from the surroundings, both intentional and unintentional, so character education instilled at a young age can be a preventive measure against the widespread

phenomenon of decline in national character. Character education does not only contain what is right and what is wrong, but also instills habits (habituation) about good things so that they become an understanding (cognitive) so that later they can be felt (affective) and then they can carry them out (psychomotor). (Tatik Ariyanti, 2016)

In this regard, the cultivation of character education is closely related to Islamic Religious Education. In general, the Islamic Religious Education learning process aims to improve the mental and moral character of Muslims so that every adherent has a perfect understanding of Islam, both for their individual activities and their social activities. as human. (Muhaimin, 2003) In its implementation, Islamic Religious Education emphasizes the areas of cultivating true beliefs (aqidah), carrying out worship in an istiqomah (shari'ah) manner, and developing ethics-morals (akhlak)/character. (Nasution, 2023) Character education is important in Islam so that every Muslim can achieve the ideals of the religion to preserve, transfer, instill and transform the values of Islamic teachings to each of his successors, so that religious cultural values can survive and develop in every era. (Arifin, 1996) Islamic religious education also controls all actions of every human being, so that whatever they do does not deviate from religious values.

The era of digitalization is a challenge in implementing character education, because students spend more time in front of gadgets such as watching YouTube videos which are part of the service provided by Google which provides facilities for its users to upload videos and they can be accessed by other users from all corners of the world without free of charge or free.

One of the YouTube contents that is full of learning for the nation's generation is a cultural documentation entitled *ALM DOCUMENTARY FILM. KI SENO NUGROHO AND THE LAST MESSAGE*, which was made by the National Cultural Agency (BKN) PDIP PUSAT one week before he died, as of November 16 2023 has been watched 454,513 times, and received 8.5 thousand likes, a number that is not small Of course, researchers hope that this number will continue to increase in the future, as a form of appreciation for the maestro and education for future generations. Ki Seno Nugroho is a native Indonesian shadow puppet artist and puppeteer who comes from the city of Yogyakarta, his name is

widely known because of his specialty in performing punakawan plays using jokes that are spontaneous, contextual, current and funny.

In this documentary, the characters documented give a lot of advice to each viewer so that they can respond to the progress of the times without abandoning their own national identity and culture. The aim of this research is to determine the values of character education in the documentary film of the late Ki Seno Nugroho and his final message and its relevance to Islamic religious education.

This type of research is qualitative research. The definition of qualitative research is research that does not carry out calculations, meaning that the data collected is not in the form of numbers but words.(Moleong, 2019) The aim of qualitative research is to gain an understanding of reality through an inductive thinking process. Then in its approach, this research uses a library research approach. The definition of a library study approach is an approach that is identical to text and discourse analysis to investigate an event, both in the form of actions and writing in the form of books, journals and previous research that will be examined in order to obtain the actual facts.(Adlini et al., 2022)

Then in its approach, this research uses a library research approach. The definition of a library study approach is an approach that is identical to text and discourse analysis to investigate an event, both in the form of actions and writing in the form of books, journals and previous research that will be examined in order to obtain the actual facts.(Adlini et al., 2022) This research itself will focus on examining the documentary film of the late Ki Seno Nugroho and his last message, as well as literature related to character education, in which case the researcher attempts to provide an overview, understanding and explanation through library research.

RESULTS AND DISCUSSION

Character Education Values in the Documentary Film of the Late Ki Seno Nugroho and His Last Message

The documentary contains character education values which can be known through the statements made by the resource person to answer questions given by the narrator during the documentation process using his own language style and not only telling about the puppeteer's personality, but also mostly containing his views

and one of his *sinden* is about the world of wayang and its suitability to life and developments of the times. This is what makes researchers interested in discussing this matter and its relationship to character education in this research.

To collect data related to character education in the documentary film and its relevance to Islamic religious education. The researcher himself has listened and noted important things found in the broadcast, then to facilitate the process of researching this film, the researcher has divided it into several segmentations. Each segmentation has a different discussion theme and broadcast time duration, namely; segment Adapting Puppets to Modern Times, segment Caring for National Culture amidst the Onslaught of Foreign Culture, segment Context of Bung Karno's Thoughts in the Field of Culture and Current Reality, and segment Self-Flogging and Hope. The following are the character education values contained in the documentary:

a. Religious

The value of religious character education in the documentary can be found twice, precisely in the segment "Caring for National Culture in the Middle of the Onslaught of Foreign Culture" at the end of minutes 19:11-21:55, and the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality This" at the beginning of minutes 28:36-32:52, namely:

Ki Seno : "...padahal kita memiliki budaya sendiri seperti cara untuk menyembah Tuhan dan itu dilindungi oleh undang-undang ."

Ki Seno : "...lalu ada sesajen bumi, laut, dan pertanian yang diiringi dengan doa-doa kepada Tuhan kita masing-masing, jadi menurut saya itu jika dilarang adalah tindakan yang tidak pas dengan kepribadian bangsa kita..."

b. Honest

The value of honest character education in this documentary can be found once, precisely in Ki Seno's statement in the segment "Adapting Puppets to Current Developments" at the end of minutes 9:46-10:30, namely:

Ki Seno : "Setiap kali saya dibilang dalam sebuah pagelaran saya "Kowe aja wani karo iki" atau artinya kamu jangan berani sama ini, dia ini adalah pimpinanmu, ya menurut saya ini tidak masalah, karena saya tetap mengakui anda sebagai pimpinan dan saya sebagai bawahan atau rakyat, tapi ketika anda salah saya berani menyalahkan anda".

c. Tolerance

The value of tolerance character education in the documentary is illustrated twice in Ki Seno's statement in the segment "Context of Bung Karno's Thought in

the Field of Culture and Current Reality" at the beginning of minutes 28:36-32:52, and Nyi Elisha's statement in the segment "Caring for Culture Nation in the Middle of the Onslaught of Foreign Culture" at minutes 24:01-24:53, namely:

Ki Seno : "...jadi menurut saya itu jika dilarang adalah tindakan yang tidak pas dengan kepribadian bangsa kita, karena kita sendiri kan memiliki beberapa agama yang dilindungi oleh hukum, jadi ya sudahlah beri kelulasaan bagi kita untuk melakukan ritual agama sesuai agama yang kita yakini".

Nyi Elisha : "Jadi saya bukannya kaku atau saklek kemudian saya tidak menyukai K-Pop begitu, tidak begitu, saya menyukai beberapa budaya luar dan tidak menutup diri dengan hal tersebut karena hal ini bisa kita serap dan manfaatkan dengan apa yang kita miliki di Budaya Jawa...".

d. Discipline

The value of disciplined or obedient character education can be found in Ki Seno's statement in the "Self-Whipping and Hope" segment at the end of minutes 37:16-40:47, namely:

Ki Seno : "...karena hal ini saya pernah juga diprotes oleh istri saya karena memita jatah dari channel youtube tersebut, lalu saya pun menjawab bahwa itu bukanlah hak kita tapi mereka, jatah kita adalah dari pertunjukkan dan kalau kamu ingin punya youtube dari saya sebagai warisan ya sudah bisa saya buat sendiri channel youtube...".

e. Hard work

The value of hard work character education is clearly illustrated by Nyi Elisha's statement in the "Self-Whipping and Hope" segment at minutes 34:43-36:06, namely:

Nyi Elisha : "Sebagai sinden apa yang bisa saya lakukan untuk kebudayaan ini, jadi saya sendiri ingin lebih banyak orang yang bisa menikmati pertunjukkan ini, saya sendiri disini akan berusaha melebur untuk menjadi seorang tokoh,..."

f. Creative

The value of creative character education is demonstrated through Ki Seno's statement at minutes 13:55-14:42 and Nyi Elisha's statement at minutes 14:43-15:30 in the segment "Adapting Puppets to the Modern Age", namely:

Ki Seno : "Saya hanya melihat berita lalu membuat cerita yang konteksnya hampir sama, alangkah baiknya kita sebagai seniman mampu memberikan kritik tapi menyampaikannya dengan suasana tenang dan damai..."

Nyi Elisha : "...beliau juga memiliki prinsip yang sama dengan saya yaitu supaya para penonton bisa paham, bisa memahami, dan akhirnya bisa mengerti, bisa merasa terhibur, lalu akhirnya akan ketagihan atau tuman seperti itu, itulah tujuan kami, jadi melalui pertunjukan tersebut kami dan penonton bisa sama-sama belajar tentang apa saja kejadian terkini yang bisa dieksplorasi dan ditanggapi hingga akhirnya dapat kami jadikan dalam satu pertunjukan..."

g. Independent

The value of independent character education is reflected in Ki Seno's statement in the segment "Caring for National Culture amidst the Onslaught of Foreign Culture" in the middle of minutes 19:11-21:55, namely:

Ki Seno : "...Jangan menjadi tamu di negeri sendiri, itu saja, karena sekarang kan banyak orang yang lebih menyukai budaya luar dibandingkan budaya sendiri, contohnya untuk bentuk rumah saja, saat ini model Rumah Joglo kan sudah tidak diminati oleh kebanyakan Orang Jawa..."

h. Democratic

The value of democratic character education can be found in Ki Seno's statement in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality" at the end of minutes 28:36-32:52, namely:

Ki Seno : "...karena beberapa golongan ada yang memaksakan pendapatnya kepada kita, karena menurut saya prinsip kebenaran Orang Jawa itu ada tiga yaitu benar menurut saya sendiri, benar menurut masyarakat, dan benar menurut Tuhan Yang Maha Esa..."

i. Nationalism

The value of nationalist character education can be seen from Ki Seno's two statements in the segment "Caring for National Culture amidst the Onslaught of Foreign Culture" in the mid-minute 19:11-21:55, and the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality" in mid-minute 28:36-32:52, namely:

Ki Seno : "...jadi intinya kita punya budaya sendiri seperti pakaian, model rumah, dan bahasa, lalu kenapa harus menggunakan budaya negara tetangga?, menggunakan pakaian model negara lain?, padahal kita memiliki budaya sendiri seperti cara untuk menyembah Tuhan dan itu dilindungi oleh undang-undang."

Ki Seno : "...tapi saya kira yang pertama harus kita lakukan adalah memahami dengan baik budaya kita, karena perlu kita ketahui bahwa budaya adat adalah budaya yang sudah dihasilkan oleh para nenek moyang kita dan berhasil diwariskan hingga saat ini"

j. Spirit of nationality

The value of character education in the national spirit can be seen through Ki Seno's statement in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality" at minutes 25:16-28:35, namely:

Ki Seno : "...jadi untuk generasi muda saya harap bisa menerapkan apa yang dikatakan oleh Pak Karno tadi tentang berkepribadian dalam kebudayaan, terlebih untuk tata krama itu harus tetap ada di masa sekarang,..."

k. Communicative

The value of communicative character education can be found in Ki Seno's statement in the segment "Adapting Puppets to Modern Times" at the beginning of minutes 3:15-5:10, and Nyi Elisha's statement in the middle of minutes 8:25-9:45, namely:

Ki Seno : "Saya hanya menyederhakannya saja, jadi ketika wayang itu menjadi sebuah seni tradisi yang sarat dengan Bahasa Jawa kuno, Bahasa Kawi, hal itu memang sulit untuk bisa dipahami oleh para kaum milenial karena harus belajar dahulu bahasa-bahasa tersebut..."

Nyi Elisha : "...saya dan rekan-rekan mencoba menyajikan wayang dengan bahasa yang lebih mudah dimengerti, contohnya sedalu artinya malam disebutkan semalam suntuk, jadi intinya kami berusaha menampilkan pertunjukan wayang dengan bahasa yang lebih mudah dimengerti oleh anak muda dan membuat mereka menyukainya..."

1. Responsibility

The value of responsible character education can be found in Ki Seno's statement in the "Self-Whipping and Hope" segment at the beginning of minutes 37:16-40:47, namely:

Ki Seno : "Saya hanya memikirkan kru saja karena itu kesadaran saya pribadi, jadi saya memikirkan hal ini karena pengalaman dengan kakek dan bapak saya yang dulu juga seorang dalang maka setelah keduanya wafat krunya menjadi seperti terlantar karena pimpinannya sudah tidak ada..."

From all the presentations of research results that have been included, it is known that in the Documentary Film of the Late Ki Seno Nugroho and the Last Message there are 12 values of character education, namely: Religious, Honesty, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Nationalism, National Spirit, Communicative, and Responsible.

The Relevance of Character Education Values in the Documentary Film of the Late Ki Seno Nugroho and the Final Message with Islamic Religious Education

a. Religious

Religious characters in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Adapting Wayang to the Modern Era", in this segment Ki Seno states that every individual, group, nation has its own procedures for carrying out worship activities towards its God, then in the segment "Context of Bung Karno's Thoughts on Cultural Sector and Current Reality" where he again touched on how a person should be able to stick to what he believes without

getting involved with other people's beliefs. This is in accordance with the attitude of a believer who is firm in his belief in the teachings of the Islamic religion.

Religious character in Islam is behavior and morals according to what is taught in education. (Oktari & Kosasih, 2019) From this description, it can be seen that the religious characters in the documentary film of the late. Ki Seno Nugroho and the Last Message have relevance to Islamic Religious Education, because they are related to beliefs or can also be called *aqidah* values, then also related to *amalaiyah* values regarding how Islamic law in the aspect of worship should be carried out.

b. Honest

The honest character in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Adapting Puppets to the Modern Era", which can be seen through Ki Seno's statement, in which he gives the example of a Bagong character who dares to tell the truth to his leader if he makes a mistake. This is in line with Islamic teachings to its followers to always have appropriate behavior both in terms of words and deeds.

In essence, PAI learning seeks and is able to develop morals and instill an attitude of honesty in students. Religious education strives to continue to develop and explore, shape and direct towards commendable actions or morals so that Islamic religious education can function as character education. (Jai et al., 2020) Based on this description, it can be seen that the honest characters contained in the documentary film of the late. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely the value of *amaliyah*, because it is related to behavior in relationships or *muamalah* carried out by one individual with another. Honest character is also considered relevant to moral values, because honest attitude is one part of the commendable morals that a person should have.

c. Tolerance

The character of tolerance in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality", in Ki Seno's statement which explains that he did not close himself off from what other people brought and conveyed

without abandoning what he already had. . Then there is also the value of tolerance in the segment "Caring for National Culture amidst the Onslaught of Foreign Culture", which can be seen through Nyi Elisha's statement which explains that she also does not force herself to dislike foreign culture and even though she is a Sinden, she still follows the flow of globalization. culture without forgetting his own culture, because according to him there are still positive things that can be absorbed from foreign culture. This is in accordance with the teachings contained in Islam which teaches every Muslim to be able to respect each other and work together regardless of differences.

In this regard, it can be seen that the character value of tolerance in the late documentary film. *Ki Seno Nugroho and the Last Message* are relevant or in accordance with the value of Islamic Religious Education, namely the value of *amaliyah* because it contains *muamalah* education which contains how everyone should be able to establish social relationships with other people, apart from that the character of tolerance also has relevance to moral values, because with Having tolerance, every individual can appreciate all the differences that exist in life, where respecting differences is part of the commendable morals that describe the Muslim personality. It requires awareness of each element to respond wisely to existing differences. In this era of globalization, it is increasingly important for society to understand and appreciate cultural and religious diversity. (Dimas Setiaji Prabowo, Irka Sulistyaningsih, 2024)

d. Discipline

Characters appreciate discipline in the Late Documentary Film. *Ki Seno Nugroho and the Last Message* are located in the "Self-Flogging and Hope" segment, which can be seen through Ki Seno's explanation that regarding the distribution of profits from the YouTube channel that he created specifically for its members, he said that he would not ask for a share because he felt he had no rights. , because according to him he would not have been able to become a mastermind without the support of his members. This is reflected in the teachings of Islam which teaches every follower to obey all commandments and avoid religious prohibitions.

From this description, it can be seen that the value of disciplined character in the late documentary film. *Ki Seno Nugroho and the Last Message* are relevant or

in accordance with the values of Islamic Religious Education, namely moral values, because you can control yourself so as not to be greedy. This is commendable behavior, because it indicates good morality. Discipline is a condition that is created and formed through a process and a series of behaviors that demonstrate the values of obedience, compliance, loyalty, and/or order. (Alfath, 2020)

e. Hard work

The hard working character in the late documentary film. *Ki Seno Nugroho and the Last Message* are located in the "Self-Flogging and Hope" segment, which can be seen through the statement expressed by Nyi Elisha that she is trying diligently through various businesses such as becoming a brand ambassador, so that more people will love and enjoy arts and culture. especially wayang performances, this is also stated in Islamic teachings so that its followers always strive to achieve the approval of their God both in matters of this world and the hereafter.

Based on this description, it can be seen that the value of the character of hard work in the late documentary film. *Ki Seno Nugroho and the Last Message* have relevance to the value of Islamic religious education, namely moral values, because it contains a moral message that humans should always try and never give up. This is in accordance with the teachings of the Islamic religion which instructs every follower to always have an optimistic attitude. Instilling the value of hard work in the character of each individual is very important to improve the lives of the Indonesian nation, which is far from being called a prosperous country. (Sulastri & Alimin, n.d.)

f. Creative

Creative characters in the late documentary film. *Ki Seno Nugroho and his final message* are in the segment "Adapting Puppets to the Modern Era", *Ki Seno* said that he read the current situation and then adjusted the content of the wayang performances he presented, so that they suited the conditions of the audience. Then the creative value can also be known through Nyi Elisha's statement, which reveals that there is a collaborative element between the principles and concepts that she has and *Ki Seno's* concept of wanting what is presented to be accepted by the public through exploration of the arts and culture that they present. This is in line with

what is taught in Islam so that every adherent can continue to develop their knowledge.

Based on this description, it can be seen that the value of creative characters in the late documentary film. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely moral values, because a creative attitude is related to learning commendable morals towards oneself contained in the teachings of the Islamic religion, especially in optimizing the intellectual potential possessed by every human being.

g. Independent

Independent character in the late documentary film. Ki Seno Nugroho and his final message are located in the segment "Caring for National Culture amidst the Onslaught of Foreign Culture" in Ki Seno's statement which explains that each of us should not be a guest of his own house, with the aim of reminding all generations of the nation to be aware of the riches of their own country and must not depend on other nations, or in a smaller scope must not depend on other people. This is in line with the independent attitude that Muslims must have in carrying out their belief in Allah Subhanahu Wa Ta'ala.

From this statement, it can be concluded that the value of independent character in the late documentary film. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely the value of faith, because independent character is related to a person's ability and belief in himself and in what is his duty according to religious teachings. Independence is a attitude that enables a person do free do something on self-motivation for needs alone, pursuing achievement, full perseverance, and desire to do something without help other people, able to think and act creatively. (Oktari & Kosasih, 2019)

h. Democratic

The democratic character in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality", in Ki Seno's statement which reveals that he never forces his opinion regarding the truth, because according to him the truth is not only according to oneself, but must be It's right according to other people,

and it's right according to God. This can also be found in Islamic teachings which teach its followers to deliberate when facing problems.

Based on this description, it can be concluded that the value of democratic character in the documentary film of the late. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely the value of amaliyah, especially the value of muamalah because it is related to how each individual relates to others, this is included in Syakhsiyah Education. In the context of character building, the spirit of democracy can grow with follow several principles democracy. First, respect other people's opinions. Second, husnudzan to other people's opinions. Third, be fair, fair in dealing with differences which exists.(Na'imah & Bawani, 2021)

i. Nationalism

The character of nationalism in the late documentary film. Ki Seno Nugroho and his Last Message are located in the segment "Caring for the Nation's Culture amidst the Onslaught of Foreign Culture", in the statement delivered by Ki Seno that as a generation the nation must love and preserve everything related to its nation so as not to lose its identity as an Indonesian nation. Ki Seno also expressed a similar statement in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality", he said that the nation's successors must really understand the potential of their nation both in terms of culture and other potentials. This is in accordance with Islamic teachings which teach us to always love our homeland.

From this statement, it can be concluded that the value of the nationalist character in the late documentary film. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic religious education, namely moral values, because loving one's homeland with all one's heart is proof of one's gratitude towards one's country, and this is a sign of someone having commendable behavior and is closely related to morals. a form of loyalty to the state, where the people have a sense of ownership for their country and the state has people who contribute through the strong unity of a country in defending its territory and existence.(Keraf & Komalasari, 2019)

j. Spirit of nationality

The character of the national spirit in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Context of Bung Karno's Thought in the Field of Culture and Current Reality", in Ki Seno's statement which explains that Indonesian culture is very diverse and has noble values, for example the culture of *srawung*, *upload-unggah*, *nderek langkung* or Excuse me, such daily life, when carried out, reflects the national spirit, and deserves to be preserved. This is in line with what is contained in Islamic teachings which recognize and respect the existence of every nation in the world.

From this statement, it can be concluded that the character value of the national spirit in the documentary film of the late. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely moral values, because it is related to how each generation of the nation should respect and care for what it has, this is also a form of commendable behavior that is beneficial for the nation.

k. Communicative

Communicative character in the late documentary film. Ki Seno Nugroho and the Last Message are located in the segment "Adapting Puppets to the Modern Era", in Ki Seno's statement which reveals that he simplified the Javanese *Kawi* language used to become an easy language in every performance that is presented so that it can also be easily understood by the audience. . Then Nyi Elisha also revealed that she and her friends tried to present performances using language that was easy to understand so that young people could like it. This is good behavior as per Islamic teachings so that every adherent can establish good relationships with each other.

From this statement, it can be concluded that the value of communicative character in the late documentary film. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic religious education, namely moral values, because it makes it easier for other people to interact, this is commendable behavior. Apart from that, this is also in accordance with the *amaliyah* values related to *shakhsiyah* education in terms of *muamalah* which regulates relationships between humans.

l. Responsibility

Responsible characters in the late documentary film. Ki Seno Nugroho and the Last Message are located in the "Self-Flogging and Hope" segment in Ki Seno's

statement which says that he as a puppeteer also thinks about the survival of his members, apart from providing income from each performance, he also created a special YouTube channel as his legacy, so that The results can provide benefits to its members. This is in line with Islamic teachings which teach its followers to have a trustworthy/responsible attitude towards everything they own. From this statement, it can be concluded that the character value of the national spirit in the documentary film of the late. Ki Seno Nugroho and the Last Message have relevance to the value of Islamic Religious Education, namely moral values, because they relate to morals towards other people, namely a form of responsibility towards trust, property and trust entrusted.

CONCLUSION

Based on the presentation of the research results, it can be concluded that the values of character education in the late documentary film. Ki Seno Nugroho and the Last Message have relevance to the values of Islamic Religious Education. Two values were found that were relevant to the value of faith, namely religious character and independent character. It was found that 9 values were relevant to moral values, namely honest character, tolerance, discipline, hard work, creativity, nationalism, national spirit, communicativeness, and responsible character. There are 5 values that are relevant to amaliyah values, namely religious character, honesty, tolerance, democracy and communicative character.

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