

Moral Messages in the Movie "Budi Pekerti" and its Implication in Fine Arts Learning

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ABSTRACT

Movies are not just a spectacle sometimes, they also depict a portrait of natural conditions in society that can be drawn its moral messages. One of the exciting movies from Indonesia that can be drawn its moral message is "Budi Pekerti". This research discusses the representation of moral messages contained in the movie "Budi Pekerti" and its implications for learning fine arts, especially poster material. The research method used is descriptive qualitative. Data sources were obtained through several images of the movie "Budi Pekerti," from which moral messages were drawn using the note-taking technique. The results showed that the moral messages learned from the movie "Budi Pekerti" are: (1) Good relations between individuals are the most crucial aspect of living social life; (2) Small problems that are responded to with anger can magnify the problem; (3) Any negative actions shown in public will be easily exposed to social media; (4) Negative assumptions that cannot be accounted for can damage mentally and harm others; (5) It is essential to be a wise individual in using social media and find out the truth about the information obtained. These moral messages are essential for everyone to know, especially with today's digitalization. To campaign these messages, they can be applied in learning by using the moral messages as ideas in making poster works.

Keywords: Moral Values, "Budi Pekerti" Movie, Learning, Poster

INTRODUCTION

Nowadays, many learning resources can be applied in classrooms because there are many references that educators can choose to complement their learning needs. One of the learning resources teachers can use in the learning process is film. Nowadays, many popular Indonesian movies have a moral message. A film filled with moral messages raises the theme of not only education and social realities whose moral statements can be drawn into learning. Morality is a message in a work that the author wishes to convey to his readers ¹(Nur Ainun Nadhira, 2022). In this case, when associated with a film, the film is a form of the instrument chosen by the director to get the meanings and ideas that contain moral messages. One of the films that are currently being screened is the film "Budi Pekerti". It is a film by the young Indonesian director Wregas Bhanuteja. Through the film "Budi Pekerti", many moral messages can be taken and learned, especially the learning of the material Art of the Poster. The moral messages drawn from the film "Budi Pekerti" are messages that each nation's generation must plant. Each generation needs to know this by campaigning these messages through poster work. For the moral notices in the movie "Budi Pekerti" to be known by every individual, there is a need for further efforts to make the moral message in the film an idea and idea in making posters in learning the art.

¹ Nur Ainun Nadhira. (2022). Representasi Nilai Moral pada Film Yang Berjudul "Bebas" (Kajian Sosiologi Sastra). *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra*, 2(2). <https://doi.org/10.53769/deiktis.v2i2.256>

METHODOLOGY

Qualitative research is the study in which the information obtained is qualitatively analyzed, and phenomena, behavior, photos, videos, and other documents represent the knowledge gained ²(Prof. Dr. Sugiyono, 2021). Data or phenomena taken from the movie "Budi Pekerti" on a particular scene. The process of collecting data is carried out through the method of recording by observing the previously viewed films, drawing the core of the deception of each scene that intends to deliver the moral message. Then, the data is categorized into some moral messages. Further, it implies the moral statements obtained by learning the visual arts, especially the poster material, by making the honest text as ideas and ideas in the work. Finally, conclude the research done.

RESULT AND DISCUSSION

A. Moral Values in The Movie "Budi Pekerti"

The "Budi Pekerti" movie is about social conflict in a day-to-day life close to today's society. In addition to the social media issues, it is also offensive about the problems that occur in the field of education, especially teachers. Besides, the film also raises the story of the teacher's anger that has been planted so that his emotions explode in front of the public, and the action impacts his life, family, and career.

According to Stuart Hall (Nur Ainun Nadhira, 2022), representation is a form of production against the concept of meaning that exists in the mind but is realized through language³. In this case, when associated with the conflicting scenes in the film, the story and the scenes that appear in the movie represent the moral message that the director wants to convey to every audience. According to⁴ (Nurgiyantoro, 2013), morality is grouped into three categories: The human relationship with God. The strength of man's natural relationship with God is seen through worship, gratitude for favours, prayer, or other forms, which shows the existence of faith in God⁵ (Nurgiyentoro, 2013). Second, the relationship between man and himself. It concerns how each man treats himself ⁶(Nurgiyantoro, 2013). Third, the relation between human beings and one another in the social environment. Human beings are social beings; each human being lives in a way that interacts with and needs each other between the other, in the sense of interacting both in family life, in society and in the state⁷ (Nurgiyantoro, 2013). Based on these categories, the results of this study look at the representation of the moral message that appears in the scene of the film "Budi Pekerti" and are categorized into several sections, as follows:

1. Moral Relationship between Humans and Other

- a. **Scene 1:** At the time of the learning process that Mrs Prani was doing the presence of each student through the virtual, one of the students named Langit used the virtual layer of his photo as if he was watching Mrs. Prani, while Langit was turning off his camera. The incident prompted Mrs Prani to take the initiative of calling her over and over again, the only time she turned on her camera with her face asleep. As a result of the actions of the Langit, Mrs. Prani gave him the activity of reflection (judgment) of his actions by asking him questions.

Moral values: Good intrapersonal competence makes an individual appreciate and care for others. Otherwise, it shows how Langit underestimates his teacher; even though Mrs. Prani has asked to turn on the camera, she still doesn't care about it. Intrapersonal intelligence is the ability of an individual to build relationships with the people around him⁸ (Basuki, 2021). Building intimacy and good relationships are the most critical aspects of social life that can be made through interaction, communication, collaboration, and live discussion.

- b. **Scene 2:** In this scene Mrs. Prani is in front of Putu (makanan khas Indonesia). When Mrs Prani waited for arrival arrived at the break in by a newly arrived man. It made Bu Prani angry, and he rolled out the word "ah..Asui!" (similar to the pronouncement in Java). But because what was spoken was "Asui", if translated into Indonesian, it means ("ah lama", ("ah..long")). Unfortunately, the incident has covered a lot of the community that was at the scene at the time. So, it becomes an endless problem for Mrs. Prani and her family. And he's labelled a dishonest and unethical teacher. The other incident was when Tita wanted to throw a glass in front of her friends, but her

² Prof. Dr. Sugiyono. (2021). *Metode Penelitian Pendidikan* (S. Pd., S. T., M. T. Dr. Apri Nuryanto, Ed.; 3rd ed.). ALFABETA, cv.

³⁻⁷Nur Ainun Nadhira. (2022). Representasi Nilai Moral pada Film Yang Berjudul "Bebas" (Kajian Sosiologi Sastra). *DEIKTIS: Jurnal Pendidikan Bahasa Dan Sastra*, 2(2). <https://doi.org/10.53769/deiktis.v2i2.256>

⁸Basuki S.H. (2021). Kecerdasan Interpersonal Tokoh Aji Saka dalam Novel Aji Saka Karya P. Mulya Hadipura. *Kawruh : Journal of Language Education, Literature and Local Culture*, 3(2). <https://doi.org/10.32585/kawruh.v3i2.1919>

friends immediately picked up the smartphone by directing his camera to Tita. Fortunately, Tita has the intention. **Moral message:** Any bad, negative, harmful behaviour committed in public will be easily exposed by irresponsible parties to social media, so behave wisely in a social environment.

- c. **Scene 3:** Continuing from the case of Mrs Prani being regarded as the teacher of the Scatter, this puts Mrs Prani through many difficulties and obstacles, screaming the name of Mrs Prani. But what Mrs Prani said was not harmful. But an irresponsible guy is editing the video, so it's like Mrs. Prani's in the way. It also affected the work of Mrs. Prani, the community that she followed up with the family.

Moral values: The incident led to cyberbullying. Cyberbullying is an act of a person against another person's good, video, photo, or text of a humiliating nature⁹ (Hidajat et al., 2015). It happens to Mrs Prani and her family, whilst assumptions, suppositions, and misconceptions about others that are unclear of origin and evidence of their truth and cannot be held accountable on social media should not be responded to or concealed. For that, be wise in commenting on social media. Because sometimes this can be mentally damaging and harmful to others. (victim). One of the effects of cyberbullying is the psychological disturbance of the victim¹⁰ (Wirmando et al., 2021).

2. Moral Relationship between Human and Himself/Herself

- a. **Scene 4:** when queuing putu, Bu Prani spontaneously became very angry when she saw a man cutting the line during the queuing incident The Putu. The issue in this incident is insignificant, but because Bu Prani responded without trying to regulate her emotions first, reacting with intense anger became the beginning of misfortune in her life.

Moral Value: The small problem affected her work, her child's job, her living environment, and even her community and family conditions. Responding to minor issues with anger can magnify the problem. When faced with situations that trigger negative emotions (anger), it is important not to act immediately but to regulate emotions, starting with simple steps like breathing regularly and trying to control emotional outbursts. According to Fitriyana (2022), emotional regulation is a form of defence and warning, including the ability to control the impulse and not to act impulsively under dynamic pressure. Furthermore, according to Silaen & Dwi in Fitriyana¹¹ (2022), individuals with high emotional regulation also have high self-esteem and usually maintain a positive vibe daily.

- b. **Scene 5:** There are several incident in this part: (1) One of Bu Prani's students curses with negative words after seeing a video edited by an irresponsible person; (2) a media outlet covering Putu Mbok Rahayu states that Mbok Rahayu has closed her business because of Bu Prani, whereas Mbok Rahayu temporarily closed due to fatigue from serving many customers; (3) Others (teachers, former students of Bu Prani, and Bu Prani's followers) believe that Bu Prani is indeed a lousy teacher, even though it is explained that the incident is not as it appears on social media. Unfortunately, one media outlet covers and exaggerates the news for their benefit, leading netizens to believe it.

Moral Value: It is essential to use social media wisely and seek the truth behind the information obtained. Anything obtained on social media needs to be verified for its accuracy. Don't immediately believe without trying to investigate further. If you don't know and have yet to prove it, refrain from worsening or remaining silent. Information shapes thoughts; thoughts shape decisions, and decisions shape individual attitudes. Therefore, it is crucial for anyone using social media to have the ability to filter and sift through information before deciding to comment, judge, or share¹² (Silvana & Darmawan, 2018). It requires social media users to be more discerning and critical in their social media use.

⁹ Hidajat, M., Adam, A. R., Danaparamita, M., & Suhendrik, S. (2015). Dampak Media Sosial dalam Cyber Bullying. *ComTech: Computer, Mathematics and Engineering Applications*, 6(1). <https://doi.org/10.21512/comtech.v6i1.2289>

¹⁰ Wirmando, W., Anita, F., Hurat, V. S., & Korompis, V. V. N. (2021). Dampak Penggunaan Media Sosial Terhadap Perilaku Bullying Pada Remaja. *Nursing Care and Health Technology Journal (NCHAT)*, 1(3). <https://doi.org/10.56742/nchat.v1i3.19>

¹¹ Fitriyana, R. (2022). Regulasi Emosi dan Kesadaran Diri pada Masyarakat dalam Menanggapi Bantuan Sosial di Kelurahan Bekasi Jaya. *Social Philanthropic*, 1(2). <https://doi.org/10.31599/sp.v1i2.1807>

¹² Silvana, H., & Darmawan, C. (2018). Pendidikan Literasi Digital Dikalangan Usia Muda di Kota Bandung. *PEDAGOGIA*, 16(2). <https://doi.org/10.17509/pdgia.v16i2.11327>

B. Implications of Moral Values in the Film "Budi Pekerti" for Visual Arts Learning.

Visual Arts learning in Junior High School in Indonesia, particularly in eighth grade, now running Kurikulum Merdeka. Classroom learning activities should be oriented towards the Profil Pelajar Pancasila, including the learning of Visual Arts itself. The Profil Pelajar Pancasila represents the character and competencies that Indonesian students must possess, comprising six dimensions: faith in and devotion to God Almighty, noble morality, global diversity, independence, cooperation, critical thinking, and creativity ¹³(Irawati et al., 2022). Every teacher must integrate the taught material with the dimensions of the Profil Pelajar Pancasila.

Based on this, the moral values extracted from the film "Budi Pekerti" should also be integrated with the Profil Pelajar Pancasila (P3) and the learning materials. It will be explained through the following diagram:

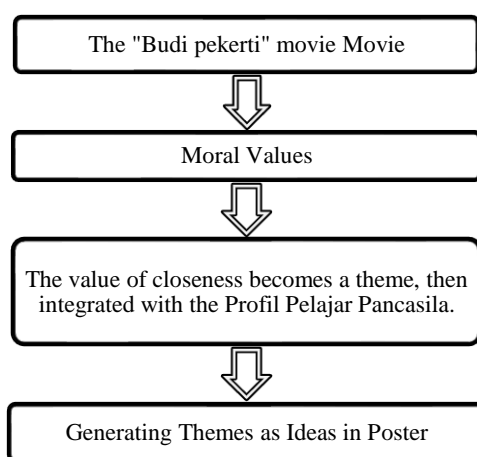


Figure 1. Integration of Moral Values from "Budi Pekerti" Film with Profil Pelajar Pancasila and Learning Materials.

Through the material, we can see how the integration process occurs between the film "Budi Pekerti" and the Visual Arts learning process, particularly in the topic of poster design. Based on the moral values extracted, simplification is needed to derive a theme for creating the poster. Subsequently, this theme will be integrated with the Profil Pelajar Pancasila. The details can be seen in the following table:

Table 1. Implications between moral values, themes for poster creation, and the P3 values contained within them.

Morals values each Scene	Theme	Profil Pelajar Pancasila
The first scene	Collaborative Artwork	Mutual Cooperation & Creativity
The second scene	Ethics in Public Spaces	Noble Morality,
The third scene	<i>Say No to Cyberbullying</i>	Noble Morality & Global Diversity
The fourth scene	The Importance of Emotion Regulation	Independence
The fifth scene	Being Wise on Social Media and Critically Combating Hoaxes	Critical Thinking

Several themes relevant to these moral values and the current societal conditions have emerged through the representation of moral values that have been extracted and simplified. Besides enjoying the storyline of the film "Budi Pekerti," the film can also serve as a learning tool for individuals, including students. In this context, visual arts learning, particularly in creating posters, utilizes the extracted values as ideas for producing posters that align with the Profil Pelajar Pancasila in the Independent Curriculum. These artworks can then be campaigned, contributing to projects reinforcing the Profil Pelajar Pancasila or as reminders for the Indonesian nation's generation. These posters emphasize intrapersonal intelligence, emotional regulation, social media literacy, avoidance of cyberbullying, and the ability to counteract misinformation critically.

¹³Irawati, D., Iqbal, A. M., Hasanah, A., & Arifin, B. S. (2022). Profil Pelajar Pancasila Sebagai Upaya Mewujudkan Karakter Bangsa. *Edumaspul: Jurnal Pendidikan*, 6(1). <https://doi.org/10.33487/edumaspul.v6i1.3622>

CONCLUSION

Learning resources can be obtained from various sources, and one such source is through a film. "Budi Pekerti" has become a phenomenal movie in Indonesia, shedding light on the current societal conditions. Through the film "Budi Pekerti," moral values can be extracted, represented, and implicated in cultural arts learning, particularly in the context of poster creation. The extracted moral values serve as ideas for generating poster artworks, which can then be campaigned for both strengthening the Profil Pelajar Pancasila in schools and serving as reminders for the Indonesian nation's generation.

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