

## The Moral Value of Ibu Prani's Character in Building Character Education in the Film Budi Pekerti by Wregas Bhanuteja

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### ABSTRACT

This research aims to describe the form of moral values possessed by the character of Mrs. Prani in the film *Budi Pekerti*. This study uses a qualitative descriptive method with data sources in the form of dialogue in the film *Budi Pekerti* by Wregas Bhanuteja. Data collection techniques are carried out through observation, recording, and documentation. Data analysis uses Nurgiyantoro's theory of moral values which divides moral embodiment into three aspects, namely the relationship between humans and themselves, the relationship between humans and other humans, and the relationship between humans and God. The results of the study show that the character of Mrs. Prani has three forms of moral values. First, the moral value of human relationships with oneself which includes standing firm, honest, firm, courageous, and patient. Second, the moral value of human relationships with other human beings which includes caring for others, appreciation, gratitude, and love. Third, the moral value of human relationship with God which is manifested through gratitude. These moral values are reflected in the attitudes, actions, and dialogues of Ibu Prani's characters who are able to defend the truth, respect others, and show social and spiritual concern. The findings of this study show that the figure of Mrs. Prani can be used as an example in building character education, especially in instilling the values of honesty, responsibility, and care for students.

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## 1. INTRODUCTION

Literature is a picture of human life that is expressed in the language of its purpose to provide knowledge and moral lessons to its readers. Literary works in general contain problems that complement human life. In its development, now literature is not only present in the form of writings such as poems, poems, short stories, and novels, but also present in visual form in the form of films known as film literature. Film is considered a form of modern literature because it contains elements in it that are similar to literary works in writing. Movies not only serve as entertainment, but also as a means of being able to deliver messages to their audience. So it can be said that film is one of the effective media in conveying moral values and character education, so that it is able to provide life experiences for its audience.

In the development of the times, technological advances and social media have caused many major changes in the mindset in society, not only that but also have a big impact on the shift in moral and ethical values. Many of the phenomena that we often encounter are related to morality, such as a lack of respect for others, increased intolerance, and a lack of empathy for others. This is a serious challenge in the world of education today. Because the basic purpose of education is to form students who are ethical, knowledgeable, faithful, and good citizens of society (Khoiri et al., 2023). For this reason, character education is an important aspect that needs to be taught from an early age to instill moral values in society.

Value is a reference and belief in determining a choice. In a value there are beliefs, norms, goals, traits, methods, and characteristics of mindsets, attitudes, and behaviors. Nurgiyantoro (2015: 429) argues that moral values are messages or lessons that the author wants to convey through stories, which contain teachings about good and bad in human behavior. The depiction of moral values in films is usually not far from human behavior in general, such as depicting the good and bad of a person in behaving in the community.

Moral values in a person can certainly be formed not far from the surrounding environment. However, there is something that is no less important in the formation of moral values, namely character education. According to Annur et al (2021) Character education is an effort that is carried out consciously and planned to educate and develop the potential of students, who can then build characters that are useful for themselves and their environment. So that the relationship between education and character education is very closely related in forming individuals with good character. In the online Indonesian dictionary (KBBI), character can be interpreted as a psychiatric trait, ethics, or morals that distinguish one person from another. The same thing is expressed by Manik et al (2020:53) that character is the determinant of all aspects of human life in moral, intellectual, emotional, and social terms. People with good character will try to do positive things and be able to optimize their potential to the maximum. This is the reason why the researcher chose to analyze the moral values of the character of Mrs. Prani in building character education in the film *Budi Pekerti* by Wregas Bhanuteja.

The research entitled *The Moral Value of Ibu Prani's Character in Building Character Education in the Moral Film by Wregas Bhanuteja* has a very close relationship in the field of education, especially for educators and students in the school environment. This research provides a concrete understanding of moral values that can be used as a foundation in character education. This research also contributes to providing exemplary figures that can be used as examples by teachers in building the character of students based on education. Through the analysis of the character of Ibu Prani who plays the role of a teacher who is portrayed through her character who is able to maintain moral values in the midst of the social pressure she is experiencing.

The *Budi Pekerti* film is an Indonesian drama film released on November 2, 2023 directed by Wregas Bhanuteja. Wregas Bhanuteja is famous as an outstanding young director in the world of Indonesian cinema, because he creates many works that have always been an inspiration and liked by many people. The film *Budi Pekerti* is one of his films that had the opportunity to premiere at the 2023 Busan International Film Festival (BIFF). A moral film that raises social issues about the impact of social media and bullying that occurs among the community, the character of Mrs. Prani in this film is described as a counseling guidance teacher (BK) in junior high school (SMP) who is known for being firm, honest, and upholding moral values. Even though in her life she faced social demands and pressures, the attitude and actions shown by Mrs. Prani were always swift and firm in upholding the value of morality even in difficult situations and conditions. Therefore, the researcher is very interested in making the character of Mrs. Prani in the film ethics as the object of this research.

This research focuses on the moral values contained in the character of Mrs. Prani as the main character in the film, as well as the role of moral values shown by Mrs. Prani as a teacher in building character education in junior high school (SMP) students. The interesting thing about this study is the object taken by the researcher to conduct research, as we know that moral values are a principle in life to be able to distinguish between good and bad, and become the basis for acting humanely in social

life. Therefore, this research is very important to be carried out in order to provide a real picture of moral values that build in the midst of social challenges and the influence of life in the modern era. Based on the background that has been explained above, the problem that the researcher will examine in this study is: What are the forms of moral values that Mrs. Prani has in the film Budi pekerti?

Education is an important part of human life that cannot be separated in achieving a better life individually and as a group (Sayyid & Rahmatullah, 2024). In education, a person is guided to reach maturity, know knowledge, and have good moral abilities in order to play an active role in a positive way. Character education functions to form awareness in positive attitudes such as responsibility, discipline, and a high sense of empathy, so as to form a moral and ethical personality.

Based on the literature search that researchers have conducted, it was found that several studies have the same discussion about moral values. The research was conducted by Cindi Fadriani (2024) Tadulako University with the research title "Moral Values in the film Dear Nathan Thank You Salma". This research is a qualitative research with a qualitative descriptive method. The technique used in data collection is by watching movies repeatedly, finding moral values through scenes in the movie, marking scenes that contain moral values, recording the moral values found, and then explaining the purpose and content of the scene. Based on the results of the research, 14 moral values were found from 3 parts of moral values, namely, human relationships with oneself (self-control, steadfastness in one's stance, honesty, hard work, promise, never giving up), human relationships with others (cooperation, courage, affection, self-control, patience, love, caring for others), and finally human relationships with God, namely prayer. The difference between the research conducted by the researcher and the previous research lies in the object being studied, the researcher examined the moral value of the character of Mrs. Prani in the film Budi Pekerti, and the previous research examined the moral value contained in the film Dear Nathan Thank You Salma.

Furthermore, there is a research conducted by Rahmawati et al (2022) with the research title "The Form of Moral Values in the Novel Sunset with Rosie by Tere Liye: A Study of Literary Sociology". The purpose of this research is to reveal the form of moral values contained in the novel Sunset with Rosie by Tere Liye. The research method used is a qualitative descriptive method. Data collection is carried out by reading and recording techniques. The technique of presenting the results of data analysis is descriptive by presenting data in the form of explanations or descriptions. The results of the study show that there are 3 forms of moral values, namely, the relationship between humans and themselves, the relationship between humans and others, and the relationship between humans and their God. Some of the forms of values found in this study are praying and grateful, working hard, never giving up, being responsible, independence, honesty, respecting others, helping others, being willing to sacrifice, and grateful. Although both studies use the same method, the difference between the previous research and the research on the Budi Pekerti film lies in the data collection technique, and in the object of the focus of the research. Meanwhile, the difference from the two research objectives The purpose of this research is to describe the form of moral values of the character of Mrs. Prani in the film Budi Pekerti.

## 2. METHODS

The type of research used in this study is qualitative research with a descriptive approach. According to Nurhayati et al. (2024), qualitative research is research that aims to understand in depth the phenomena or behaviors experienced by the research subject, research is carried out in a descriptive way in a natural context to describe reality through the perspective of the research object. This means that the focus in qualitative research is to get the full meaning of a true situation. The qualitative descriptive method is a research approach method whose goal is to describe in a factual manner about circumstances, phenomena, and behaviors in a natural context systematically and accurately without manipulating the research.

In qualitative research, data collection is carried out in natural settings, primary data sources, data collection techniques are more in participant observation, in depth interviews, and documentation (Sugiyono, 2013). According to Putri & Nurhayati (2025), data collection techniques in qualitative

research are the main part because of the proof of hypotheses that are presented logically and rationally through opinions, theories and laws, both in support of and against the hypothesis. The data collection technique in this study was carried out using observation or observation methods (watching repeatedly), taking notes, and documentation.

Miles and Huberman (1984) (in Sugiyono 2013), stated that activities in qualitative data analysis are carried out interactively and take place continuously until completion. Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification. After the data collection process is carried out, then analyzing the data based on the theory presented, the researcher analyzes the data by going through the following stages: Data Reduction At this stage, the researcher selects dialogues and scenes (scenes) that contain the meaning of the realization of moral values; Data Presentation. At this stage, the data is analyzed by identifying parts of the dialogue that are related to 3 forms of moral values, namely human relationships with oneself, human relationships with others, and human relationships with God; Conclusion. Drawing conclusions is the final step in the process of analyzing data, after all the data has been presented, then the researcher concludes the data based on the research title Moral Values of Ibu Prani Figures in Building Character Education in the Moral Film by Wregas Bhanuteja.

### 3. FINDINGS AND DISCUSSION

The results of this research were obtained through the study of the Budi Pekerti Film, by watching the film repeatedly to find data that contain moral values, the researcher obtained three manifestations of moral values, namely (1) the relationship between humans and themselves (the establishment of integrity, honesty, firmness, courage, patience), (2) the relationship between humans and humans that are others (caring for others, appreciating, grateful, loving), (3) human relationships with God (gratitude). In accordance with the purpose of the research to be achieved, namely to describe the form of moral values of the character of Mrs. Prani in the Film Budi Pekerti by Wregas Bhanuteja, for this reason the results of this research are prepared in the form of a description in the discussion, with the results of the discussion presented as follows.

#### The moral form of man's relationship with himself

The moral value of human relations with oneself is actually an internal relationship between the individual and his own mind in which there are emotions, self-control, and self-identity. The function of moral values in human relationships with oneself is to form a good and healthy moral relationship with oneself in self-control, making wise decisions so as to form a meaningful life. Based on the results of the research on the film Budi Pekerti, it was found that the moral value of standing firm, honest, firm, and courageous was found.

**a) Firm stance.** A firm stance is a person's attitude that is consistent and does not change easily in holding beliefs, principles, or opinions that he believes to be true, even in the face of pressure, temptation, or obstacles. Firm stance has a different meaning, namely teguh means strong, firm, and unchanging. While stance means an opinion or belief that is the basis for acting and making decisions

#### Dates (1)

40.29 minutes

The scene when Mrs. Prani was holding a meeting at school with other teachers. which in the meeting discussed the incident that occurred in the market when Prani's mother was queuing to buy putu. Mrs. Prani tried to explain the real incident based on what was happening in the market at that time.

*Prani's mother: "He didn't come from the toilet I heard it myself, he left putu to the mas-mas with the ninja jacket.*

It is a form of moral value of human relations with oneself in the aspect of a firm stance. The attitude of Mrs. Prani who firmly reveals the truth according to the actual events that actually

occurred. According to Nurgiyantoro, human relationships with themselves involve developing self-potential to be able to solve problems without depending on others. This is realized by Mrs. Prani through an independent soul, in *this scene* shows Mrs. Prani who adheres to her principles as seen in the dialogue "*I hear it myself*" which proves that Mrs. Prani's character is strong in her beliefs based on facts. The attitude shown by Mrs. Prani is related to character education because she still stands on her principles to defend the truth.

**b) Honestly.** Honesty is one part of the moral value of human relationships with oneself, how not honesty is an attitude that arises from oneself how one is able to say and behave as oneself, one's honest attitude is reflected in one's ability to admit feelings, thoughts, and pour it all into words as they are without pretending and covering up the real reality.

#### Data (2)

1.34.15 minutes

The scene when Mrs. Prani talks to the Principal about the plan to make clarifications on social media about the psychological problems experienced by Gora. The principal asked Gora to clarify by saying that Gora went to a psychologist for consultation about his career and not because of the reflection given by Mrs. Prani during school.

*Prani's mother: "I never taught my students to lie."*

The form of honest moral values conveyed by Mrs. Prani through the dialogue above reflects the honest moral value of human relationships with herself. Honesty can be seen from Mrs. Prani's principle in educating students with the value of truth. Nurgiyantoro describes the moral value of human relationships with oneself with the formation of strong emotional character. This was shown by Mrs. Prani as an educator responsible for educating her students to be honest with themselves and others. This shows that Mrs. Prani's honest attitude as an educator is able to form a good student character and can maintain her integrity by daring to admit every mistake made.

**c) Firmly.** Firmness as a moral value in human relationships with oneself means one's ability to be consistent, not easily faltered, and not easily give up. A person with a firm attitude can make decisions confidently according to the principles he believes in, without hesitation to refuse for things that are contrary to his conscience. In the results of this study, it was found that 2 manifestations of strict moral values in human relations with themselves.

#### Data (3)

41.14- 41.19 minutes

The scene when Mrs. Prani and the teachers were in a meeting discussed the clarification video from Mr. in an eagle t-shirt and the clarification video from Mrs. Prani, both of which had been aired on social media and went viral at that time. One of the teachers regretted and blamed Mrs. Prani for responding to the father in an eagle t-shirt with anger while in the market so that the problem could occur.

*Mrs. Prani: "This is it, mas, if there are people who don't know the rules, yes, I will tell you! Am I going to be silent? We try to pretend that there is nothing? While other people can just do it?"*

The form of moral values in the above dialogue reflects the strict moral value of human relations with themselves. Mrs. Prani's firm attitude at the dialogue was marked by the sentence "if there are people who don't know the rules, yes, I will say it! When I was silent?". Based on Nurgiyantoro's theory which describes the moral value of human relationships with oneself as a form of effort to develop one's potential to form independence in facing difficulties. Mrs. Prani shows firm moral values by daring to reprimand people who have violated the rules by squeezing the queue, this reflects that Mrs. Prani is a person with strong principles of conveying the truth in the right way.

**d) Courage.** In a moral context, courage is the inner strength of holding on to the truth in a stressful situation. Courage is an attitude of courage to face difficulties, risks and dangers with a

firm heart, without being shrouded in fear. But in this case, being brave does not mean not feeling afraid at all of the things you are facing, but how you can act and control yourself to express the truth, even though you have to face pressure in unexpected situations. Courage is also in the form of a brave attitude in making decisions that feel difficult.

#### **Data (4)**

11.23- 11.35 minutes

The scene when he was queuing at the market, one of the fathers interrupted the queue by leaving his order with one of the buyers who had been queuing since before Mrs. Prani came, so Mrs. Prani tried to reprimand Mr. in an eagle t-shirt for having invaded the queue.

*Mrs. Prani: "If you have got the queue number, please obey it, sir. If you don't want to be like this, the ones who are in line later will not be part of the putu".*

*And he said, "Calm down, ma'am. My person is talking to my brother".*

*Mother Prani: "Father, don't make it up! I saw it with my own eyes. You came 15 minutes ago, right? Meanwhile, this mas has come before me".*

The dialogue above reflects the moral value of courage in human relationships itself. In literary works, the moral value of human relations with oneself is described as the ability to manage oneself, and to have firm principles. It can be seen in the sentences *"Sir, if you have got the queue number, please obey Sir"* and *"Sir, don't make it up! I see it with my own eyes, you know"*. In the quote, Mrs. Prani's courage to reprimand the father who had invaded the queue can be seen. The courageous attitude shown by Mrs. Prani is the ability to act to express the truth without fear.

**e) Patience.** Patience is one of the moral values that describes a person's ability to control emotions, restrain themselves, and be calm in facing difficult situations and life problems. As part of moral values, patience is also interpreted as an attitude that encourages a person to continue to do good even though they receive unpleasant treatment. In moral values, patience reflects a person's ability to act unhurriedly, be able to control emotions without being easily provoked, and be able to think clearly in difficult situations. This attitude can create relationships between others with minimal conflict, foster empathy and tolerance, and can resolve differences wisely so as to create peaceful relations between others.

#### **Data (5)**

12.20 – 12.27 minutes

The scene at the time of an argument in the market between Mrs. Prani and Mr. in an eagle t-shirt who invaded the queue to buy putu. Because the conditions at that time were felt to be no longer conducive, the putu seller tried to calm Mrs. Prani by suggesting that Mrs. Prani's queue come first.

*"Come on," she said, "Come on, ma'am. "Are you sure Mrs. Franklin is dead? I'm going to do it (already, ma'am. Mrs. Prani is in a hurry, huh? I did.)*

*Mrs. Prani: "I don't want to be first, I just want to obey the number that has been loved".*

The dialogue above reflects the moral value of patience in the relationship between humans and themselves. It can be seen in the sentence *"I don't want to be first, I just want to obey the number that has been loved"*. In this case, Mrs. Prani was patient in queuing according to the queue number that had been given. Although at that time there was a problem when waiting in line because someone broke through the queue, the attitude of patience shown by Mrs. Prani illustrates the moral value of patience in her own human relationships. Mrs. Prani is able to control herself in difficult situations, with the patience that Mrs. Prani has, it is an attitude of self-control that emerges from within Mrs. Prani which clearly illustrates that Mrs. Prani has a close relationship in terms of the relationship of human moral values with herself. Because it is undeniable that in social life, we will always meet people with different opinions and ways of thinking, so we need to instill the value of patience in ourselves in order to be able to interact with situations that do not meet expectations.

### The moral value of human relationships with other human beings

Human relationships with other humans are interactions between fellow individuals in social life. Because in fact, humans are social creatures who cannot live alone, so they still need the help of others in aspects of life. Human relationships with other humans are in line with prevailing moral norms and values such as respect for others, helping, and mutual respect. Relationships between humans are not always in the form of good relationships, because in relationships between humans often cause conflicts of interest. Life between others can cause problems that are not only positive but can be negative. In this context, it is seen how Mrs. Prani relates to her fellow human beings in social life. The results of the study found 6 manifestations of the moral value of human relationships with other human beings, namely 1) caring for others, 2) patience, 3) appreciating, 4) gratitude, and 5) love.

**a) Caring for Others.** The moral value of caring for others is important in social life as a foundation for creating a harmonious living environment. The attitude of caring for others is a moral manifestation in the form of care and empathy in understanding the circumstances of others both in difficult and happy circumstances. With that, solidarity will be formed so that relationships between humans are created in peace and kinship between others is better maintained.

#### Data (6)

16.50 – 16.57 minutes

The scene when Mrs. Prani was monitoring her teacher friends who were holding a zoom meeting for learning, and one of the students in the zoom meeting named Lintang tricked his teacher by using his photo as if he was active in the zoom meeting even though he was sleeping. Therefore, Mrs. Prani reprimanded her by asking the names of her classmates, because some of her friends did not remember their names, so Mrs. Prani gave a reflection to Lintang.

*Mrs. Prani: "You have been studying here for 2 months but you don't know your classmates anyway? Now I want to give you a reflection. Now you write the names of your classmates here but in Morse code."*

The above dialogue is a form of moral values of caring for others in human relations with other humans. Nurgiyantoro emphasized that human relationships with other humans are an effort to build good social relationships in achieving harmony. It can be seen that Mrs. Prani as an educator cares about her students who still do not recognize her classmates. By providing reflection in the form of the task of writing down the names of their classmates using morse code. This is done by Mrs. Prani not only so that her students can know the names of their friends, but in this way students are taught to be responsible for what has been given.

**b) Appreciate.** In the context of moral values, appreciative attitude means considering the existence of others and deserving of being treated well. This attitude shows tolerance for differences. In social life, an attitude of respect is very important in order to create harmonious relationships between others, and mutual respect. An attitude of appreciation encourages everyone to acknowledge the existence, rights, and feelings of others, which is manifested in respect and not demeaning others.

#### Data (7)

1.32.54 minutes – 1.33.52

The scene when Mrs. Prani and the Principal are discussing to make a video clarifying Gora for the psychological problems she is experiencing. The principal asks what exactly happened to Gora so he has to go back and forth to the psychologist.

*Prani's mother: "Netizens will find out what really happened to Gora and will ruin his life!"*

*Principal: "I don't understand, Gora went to a psychologist because he was hurt? Nope. Is he hurting others? Nope. What really happened, ma'am?"*

Mrs. Prani: *"Not everything can be told, sir. If Mr. Heri as the principal only forces all private things to be told, let alone your own students. What is the difference between us and netizens, sir?"*

The dialogue above reflects the moral value of respect in human relationships with other human beings. It can be seen in the sentence *"not all things can be told, Sir"*, as a teacher who has known each of her students personally, Mrs. Prani still has limitations, that not all things experienced by students must be told because it is part of *privacy*. At the same time, Nurgiyantoro emphasized that the moral value of human relationships with other humans means upholding human values, being able to take care of the feelings of others. In the dialogue above, Mrs. Prani revealed that she really appreciates the problems experienced by her students, so that it does not become public consumption and will make the mentality of her students disturbed.

**c) Thank you.** Thank you is an expression of gratitude and appreciation conveyed to others. In the context of the moral value of human relationships with other human beings, gratitude means being respectful, and aware of the role of others in life. This attitude suggests that one does not acknowledge the contribution of sincere help from others. So that the expression of gratitude is not just a word, but a form of appreciation for the efforts and attention given by others.

**Data (8)**

1.39.42 minutes

The scene when Mrs. Prani said goodbye to the teacher's relatives at school because she had resigned from school. and one of the teachers helped Mrs. Prani organize and lift Mrs. Prani's belongings.

*A friend of mine said, "Is this the kind of thing that kids should be doing?" Mom, does this have to be done? (This is a gift from the children you want to bring? Mom, do you want to bring this?).*

Mrs. Prani: *"Yes Sir, manuturnuhun nggeh (thank you)"*.

The dialogue above reflects the moral value of gratitude in human relationships with other human beings. Mrs. Prani expressed her gratitude to the relatives of fellow teachers who had helped to lift things when Mrs. Prani said goodbye to school because she was no longer part of the school. The expression conveyed by Mrs. Prani is an attitude of appreciation for the help and care that has been given. In line with the opinion conveyed by Nurgiyantoro, the main key to forming a harmonious relationship is reflected in politeness and good communication and politeness in social interactions.

**d) Love.** True love is a value that encourages a person to love and cherish others with sincerity, empathy, and care. In simple terms, the moral value of love is not just a feeling of saying, but seen from its manifestation in actions such as helping, sacrificing, and loving. Love is not only shown to family or closest relatives, in social life human relations with other human beings love is shown to every fellow human being regardless of the differences that exist.

**Data (20)**

21.33-22.19 minutes

The scene when Mrs. Prani is having a zoom meeting with one of her students named Boni. Mrs. Prani said that she sent a package of air fresheners to Boni for a certain reason because as an educator Mrs. Prani pays attention to each of her students and feels concerned about the problems faced by Boni.

Mrs. Prani: *"Before the pandemic, you often went to the library for hours anyway, right? Now my mother sends you a library freshener that happens once every 15 minutes..."*

*(not finished, Mrs. Prani spoke of the automatic air freshener that was sent to Boni and then took out the fragrance)*

Boni: *"Thank you Mrs. Prani"*



Mrs. Prani: "Later, if the situation at home and your parents is uncomfortable, try to smell the scent. The sense of smell is the most powerful sense for organizing feelings."

Boni: "Thank you very much, Mrs. Prani".

The dialogue above reflects the moral value of love in human relationships with other human beings. In this context in the form of love the relationship between the teacher and the student, it can be seen in the dialogue above that Mrs. Prani is very concerned about the feelings and problems that are being experienced by her students, Nurgiyantoro explained that moral values in a literary work are expressed through the role of characters who show attitudes and actions in harmony with others. This was realized by Mrs. Prani by providing air freshener, the action taken by Mrs. Prani was able to have a great impact on Boni. The purpose of the air freshener given is not only to make the room smell good, but has an implicit meaning in it which helps to stabilize feelings and hearts when they are not well.

### The moral value of human relationship with God

Man's relationship with God is a very special one. As His creatures, man is inseparable from the Creator. In the conscience, man's relationship with God occupies a greater role than man's relationship with other creatures, although sometimes man's approach to the Creator varies. Man's relationship with God is manifested by praying, giving thanks, and worshiping. The results of the study found that the relationship between humans and God is by being grateful.

#### Dates (21)

47.04 minutes

The scene when Mrs. Prani visited the house of the putu seller to confirm the condition of the putu seller mother after the video that went viral in the market.

Prani's mother: "Actually, I came here to make sure that you are okay".

Son of a salesman: "Thank you, thank you." Thank you also for the chicken."

Mrs. Prani: "Alhamdulillah, Mother is not (no) covid".

The dialogue above reflects the moral value of thanking God in man's relationship with God. It can be seen in the sentence "Alhamdulillah, Mrs. mboten covid", the expression conveyed by Mrs. Prani in the form of an expression of gratitude to God for the good conditions experienced by others. This is in line with Nurgiyantoro's opinion that a person's moral value in a relationship with God is a religious value of the expression of gratitude and spiritual awareness. By saying *Alhamdulillah*, it means that all praise is only to God, as the owner of human life.

## 4. CONCLUSION

Based on the results of the analysis of the dialogue in the Budi Pekerti Film by Wregas Bhanuteja, it can be concluded that the film contains 3 forms of moral values. The manifestation of moral values found includes 1) The form of moral values of human relationships with themselves (firm, honest, and firm stance), 2) The form of moral values of human relationships with other humans (caring for others, patience, courage, respect, gratitude, and love), 3) Forms of moral values of human relationships with God (gratitude). Each embodiment has its own meaning that is able to contribute and understand moral values, how important moral values are in shaping a person's character.

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