



Analysis of Moral Value in Short Film “Pulang” by Galih Firdaus

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ABSTRACT

Keywords

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Communication is an important activity in human life, either directly or indirectly. Film is a form of literary work that can be a medium of mass communication. The definition of film itself is a tool to convey messages or moral teachings to the general public, through visual media with artistic expressions carried out by artists and film people to express ideas and story ideas. The process of appreciating or enjoying literary works requires extensive knowledge, because the literary works created have an implementation in life. In the process of understanding messages or moral teachings that want to be instilled through film media. It is necessary to have a deep understanding of the details of the film, so that the suitability of the message that the film maker wants to achieve can be conveyed and become a positive impact on the audience.

This study aims to determine the moral values presented in a short film entitled "Pulang" by Galih Firdaus. This type of research is descriptive qualitative research with the subject of the characters in the short film "Pulang" by Galih Firdaus and the object of research in the form of moral values presented through the characters in the short film entitled "Pulang" by Galih Firdaus. The research data collection technique is by analysing, observing, and listening, in taking research data through a short film entitled "Pulang" by Galih Firdaus. Based on the results of this study, there are findings of several moral values contained in a short film entitled "Pulang" by Galih Firdaus, namely the existence of human relationships with God, human relationships with others, and human relationships with themselves.

1. Introduction

Communication is an important activity in human life, whether directly or indirectly. Communication can add insight and information. Therefore, communication requires a common meaning between communicators and communicants supported by a medium so that the communication process can run well. In the process of exchanging messages or information through the use of media on a number of audiences, it is called mass communication. (Elvinaro Ardinato, Lukiat Komala, 2017). In the concept of mass communication, movies can be a form of media for exchanging messages or information.

A movie is a literary work in the form of moving images in which there are scenes that describe a storyline. Film is a tool to convey messages or moral teachings to the general public, through visual media with artistic expressions carried out by filmmakers in building ideas and story ideas. The understanding of the movie is in line with the opinion of (Effendy 1986: 134) film is an audio-visual communication medium to convey a certain message to a group of people gathered in a place. Films can be grouped into two categories, namely fiction films and non-fiction films. The definition of a fiction film is a film made based on a fabricated story, while a non-fiction film is a film made based on reality as its subject, namely recording reality rather than fiction about reality. (Sumarno 1996: 10)

Film is a work that is closely related to life. One of the capacities of movies is as a means of entertainment for the audience, but actually movies are works of art that can be enjoyed in depth. Movies do not only display elements of entertainment, but rather moral responsibility to increase the value of nationalism and the character of a cultured nation. Therefore, it is appropriate that filmmaking in Indonesia should look at cultural values or moral messages that are in accordance with the nation's character. In order to bring up the reality of community life that is positive and has a continuing impact in everyday life. In line with the opinion of (Sobur Alex, 2014) that movies are portraits of the society in which they are made. Movies always record the reality that grows and develops in society, then project it onto the screen. Movies have message content that can influence and shape society from what a movie tells but does not apply otherwise.

The function of educational films to convey the core messages such as moral messages, social messages, history, and solutions to themes that develop in society. Through the story displayed in the film and the behavior of the characters in the film, the audience is expected to be able to absorb the contents of the moral message contained in the film. A film can have a positive impact in influencing and shaping society through moral values displayed through the attitudes and behavior of the characters in the film. Moral values are natural factors that exist and are important in life. Morals are all actions and deeds carried out by humans and make a benchmark about the good and bad of something that is done. Just as morals in everyday life are very diverse, literary works also have an unlimited variety of moral values, be it life issues or other issues. According to (Nurgiyantoro 2019: 441) especially in the form of delivery divides moral values into three criteria, namely: human relationships with themselves, human relationships with others, and human relationships with God.

In the film entitled "Pulang" by Galih Firdaus which premiered on April 15, 2023 on *Youtube @keretaapikita* this film was able to touch 14 thousand viewers in just 2 days. Until now, the film entitled "Pulang" by Galih Firdaus has 683,000 thousand views. The short film titled "*Pulang*" is a family drama theme that is full of meaning about the meaning of going home. This movie contains many moral messages that can be applied in life. The 24-minute movie titled "Pulang" by Galih Firdaus tells the story of a 65-year-old father who is a former prisoner and has now worked in a food stall around Semarang Tawang Railway Station for decades. Every year before Eid, he always buys a train ticket to see his family. However, his fear of his dark past stopped him from doing so. One day, his decision changed because he wanted to meet his baby. The cast of this short film entitled "Pulang" are Ray Sahetapy as Bapak, Yuriska Patricia as Nayla, Abdul Syawal as Mr. KS, O'o hermawan as Djayusman, Santi Rosinta as Narti, and M. Junaidi as Agus. This movie wants to give a broad meaning about opening hearts, forgiving each other, and accepting each other to share happiness.

Based on the description of this background, this makes researchers interested in making a short film entitled "Pulang" by Galih Firdaus as an object of research with the title "**Analysis of Moral Values in the Short Film *Pulang* by Galih Firdaus**".

2. Method

The method in this research is qualitative with descriptive type. According to the opinion of (Moleong 2005) descriptive qualitative approach is a research approach that collects data in the form of words, pictures, not numbers. Data can be obtained from documentation, personal documents, notes or memos, and other documents. The descriptive qualitative method in this study serves to describe the data in the short film "Pulang" by Galih Firdaus. The subjects in this research are the characters in the short film "Pulang" by Galih Firdaus and the object of research in the form of moral values presented through the characters in the short film entitled "Pulang" by Galih Firdaus.

The research data collection technique is by analyzing, observing, and playing repeatedly in taking research data through a short film entitled "Pulang" by Galih Firdaus. The instruments in this study are, (1) Researcher as an instrument, (2) supporting reading references such as books or research journals, (3) Data cards used to record data findings in research.

The data analysis technique in this research is content analysis. According to (Khaus Krippendoff 1993: 15) This analysis is a research technique to prove replicable and valid references to data by paying attention to the context. As a research technique, content analysis includes specific procedures for scientific data processing. In this study, the steps in analyzing the data are as follows: watching

thoroughly the content of the short film entitled "Pulang" by Galih Firdaus, recording the findings on the data card, selecting and categorizing the data collected, formulating the research results obtained based on the research objectives.

Content Analysis: Content analysis is a research method that aims to find a general description of a medium and is carried out systematically. Krippendorff found that content analysis is a research procedure used to draw conclusions that can be replicated and valid on the basis of the context, while R. Holsti defines that content analysis is any method used to make conclusions through efforts to find message characteristics and is carried out objectively and systematically. (Abdurahman 2011: 13)

Eriyanto said in his book that content analysis is one of the basic techniques for communication science. Research that studies media content (newspapers, movies, radio and television) uses content analysis. With content analysis, research can study the description of content, message characteristics, and the development (trend) of a content. (Eriyanto 1974:11). The principle of content analysis is based on the definition above:

1) **Systematic principle** There is equal procedural treatment for each content analyzed. Researchers are not allowed to analyze only the content that suits their attention and interest, but must be on the entire content that has been determined to be researched.

2) **Objective principle** The results of the analysis depend on the research procedure and not on the individual. When the same categories are used for the same content with the same procedures, the results should be the same, even if the research is different.

3) **Quantitative principle** Recording number values or frequencies to describe different types of defined contents. This is also described as the principle of using the deductive method.

4) **The principle of manifest content** What is researched and analyzed is the expressed content (visible) not the meaning perceived by the researcher. The end result of the analysis will show that there is something hidden, that is fine. However, everything starts from analyzing the visible content.

The use of content analysis has several benefits or objectives according to (McQuail: 1983) as follows:

- 1) Describe and make comparisons to media content
- 2) Make comparisons between media content and social reality
- 3) Media content is a reflection of the social and cultural values and belief systems of society
- 4) Know the functions and effects of the media
- 5) Evaluate the media performance
- 6) Find out if there is media bias

Another description of the purpose of content analysis is presented by (Wimmer & Dominick: 1983) as follows:

1) **Describing communication content** That is, revealing trends in the content of communication, both through print and electronic media.

2) **Testing hypotheses of message characteristics** A number of researchers seek to link certain characteristics of the communicator (source) with the characteristics of the resulting message.

3) **Comparing media content to the "real-world"**

4) **Assessing the image of particular groups in society.**

5) **Supporting studies of mass media effects** (Establishing a starting point for studies of media effects)

Definition of message: A message is anything that is conveyed or received in the form of orders, commands, advice, requests that must be conveyed to others. Messages are a reference to news or events conveyed through the media. A message has an impact that can affect the thinking of the

audience of readers and viewers, so messages can be free with an ethic that is the responsibility of the message itself.

The meaning of a message in communication is something that is conveyed by the sender to the recipient. Messages can be delivered face-to-face or through communication media. The content of the message can be in the form of science, entertainment, information, advice or propaganda. (Cangara, 1952) Messages are basically abstract. To make it concrete so that it can be sent and received by communicants, humans with their minds create a number of communication symbols in the form of sound, mimic, gestures, spoken language. The message is a set of meaningful symbols conveyed by the communicator. Messages can be in the form of ideas, opinions, and so on that have been poured in a form and through the symbol of communication passed on to other people or communicants.

Definition of morality: In general, morals refers to the teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, morals, ethics and morals. The definition of good and bad depends on the customs of a nation. Moral message is a message that is about a sentence, spoken and written about how humans should be able to live and act, so that they can be good humans. The direct sources of moral teachings are various people in positions of authority, such as parents, teachers, community leaders, and people who are more mature and wiser. (Gianti 2020)

The values of moral messages are divided into three types according to (Nurgiyantoro: 1995), namely:

1) Morals in man's relationship with himself. The type and level of intensity of man's problems with himself can vary. This of course cannot be separated from the issue of relationships between others and with God. It can relate to issues such as self-existence, self-esteem, self-confidence, courage, diligence, tenacity, fear, death, longing, resentment, loneliness, unyieldingness, vigilance, vacillation between several choices, and others that are more involved in one's self and psyche.

2) Morals in human relationships with other humans in the social sphere and natural environment. These issues relate to human relationships. The relationship can take the form of, among others, friendship helping, deliberation, wisdom, betrayal, kinship, husband-wife, parent-child relationships, love for husbands / wives and children / parents, as well as homeland labor relations employers, subordinate superiors and others that involve interactions between humans.

3) Moral in man's relationship with God. Man's relationship with God is closely related to the relationship of human problems with himself, the relationship between man and his God is religious and religious in nature. The world and its contents, including humans, do not exist by themselves. Because humans are related to the God who created them.

Definition of Film: A movie is a literary work in the form of moving images in which there are scenes that describe a storyline. Film is a tool to convey messages or moral teachings to the general public, through visual media with artistic expressions carried out by filmmakers in building ideas and story ideas. The understanding of the movie is in line with the opinion of (Effendy 1986: 134) film is an audio-visual communication medium to convey a certain message to a group of people gathered in a place. Films can be grouped into two categories, namely fiction films and non-fiction films. The definition of a fiction film is a film made based on a fabricated story, while a non-fiction film is a film made based on reality as its subject, namely recording reality rather than fiction about reality. (Sumarno 1996: 10)

A short movie titled "going home": The film entitled "Pulang" by Galih Firdaus which premiered on April 15, 2023 on *Youtube @keretaapikita* until now has 683,000 thousand views. *This* short film titled "Pulang" has a family drama theme that is full of meaning about the meaning of going home. This movie contains many moral messages that can be applied in life, such as kinship, caring, helping, obeying religion, and self-correction. In the 24-minute movie titled "Pulang" by Galih Firdaus, it tells the character of a 65-year-old father as an ex-convict who has worked in a food stall for decades. Every year before Eid, he always buys a train ticket to meet his family. However, his fear of his dark past stopped him from doing so. One day, Bapak's decision changed because he wanted to meet his baby. The cast of this short film entitled "Pulang" are Ray Sahetapy, Yuriska Patricia, Abdul Syawal, O'o hermawan, Santi Rosinta, and M. Junaidi. This movie wants to give a broad meaning about opening hearts, forgiving each other, and accepting each other to share happiness.

3. Result and Discussion

The following are the results and discussion of the analysis of moral values in the short film *Pulang* by Galih Firdaus. This research uses content analysis theory according to (Wimmer & Dominick 1983) to analyze the content of moral values contained in a short film entitled "Pulang" by Galih Firdaus which is divided into three criteria based on the opinion of (Nurgiyantoro 2019: 441). (Nurgiyantoro 2019: 441): *First*, morals in human relationships with themselves. The type and level of intensity of human problems with themselves can vary. This of course cannot be separated from the problem of relationships between people and with God. It can relate to issues such as self-existence, self-esteem, self-confidence, courage, diligence, tenacity, fear, death, longing, revenge, loneliness, unyielding, vigilance, vacillation between several choices, and others that are more involved in one's self and psychology. *Second*, morals in human relationships with other humans in the social sphere and natural environment. These issues relate to human relationships. The relationship, among others, can take the form of friendship, helping, deliberation, wisdom, betrayal, kinship, husband-wife, parent-child relationships, love for husbands / wives and children / parents, as well as homeland labor relations employers, subordinate superiors and others that involve interactions between humans. Third, morals in human relationships with God. Man's relationship with God is closely related to the relationship of human problems with himself, the relationship between man and his God is religious and religious in nature. The world and its contents, including humans, do not exist by themselves. Because humans are related to the God who created them.

The moral value criteria in the short film titled "Pulang" by Galih Firdaus are raised through character behavior, interactions between characters, and character descriptions. From each of these criteria after the research was conducted, it was found that the moral values contained in the short film entitled "Pulang" by Galih Firdaus were dominated by the form of moral value criteria for human relations with oneself with a total of 12 findings containing the improvement of good morals, fear, longing, compassion, responsibility, hard work. In the second order, namely human relations with others with the number of appearances of 10 findings containing care for others, respect for others, filial piety to parents. In the third order, namely man's relationship with God, there are 3 findings which contain believing in the pillars of faith.

1. Moral Human Relationship with Self

Man's relationship with himself is how the nature or existence of the self such as, self-confidence, fear, longing, resentment, loneliness, etc. is. In the aspect of morality, these are all attitudes involved in patience, forgiveness, justice, sincerity, courage, maintaining trust, introspection and developing good morals. The following is a dialog excerpt in the short film entitled "Pulang" by Galih Firdaus that can be used as a lesson so that good character is formed. The moral value can be seen in the quote below:

"Here's your drink sir, here's your drink" (father) *minute 2:35*

"Thank you sir" (nayla) *minute 2:38*

"Thank you sir" (Mr. KS) *minute 2:40*

In this section, it represents human relationships with themselves that show good morals. When the father character delivers drinking water to the nayla character and Mr. KS then says thank you. Not hesitating to say thank you to others is a way of maintaining good morals.

"I'll say goodbye later" (father) *minute 6:42*

"Where are you going sir?" (agus) *minute 6:52*

"Loh, not so sir?" (agus) *minute 6:52*

In this section, it represents the human relationship with oneself, which shows longing and fear. When the father character thinks about going home after 10 years to meet his baby, then asks polsuska for help to book a ticket but it doesn't happen. The longing to meet is a form of affection that must always be maintained by each individual, so that the relationship is maintained and the fear of disappointment is a form of effort, so that an individual is careful in his behavior so that it becomes a foundation for developing himself for the better.

"Excuse me (knock on the door before entering the room)" (father) *minute 7:29*

In this section, it represents the relationship between humans and themselves, addressing the attitude of moral development. When the father wanted to deliver food to Mr. KS's room, before entering the father knocked on the door. This behavior is an attitude that must be possessed by an individual in visiting even though they are known, in order to make a culture of good manners.

"That's about h-2, how sir?" (Narti) *minute 11:38*

"I don't know yet" (Father) *minute 11:43*

In this section, it represents the human relationship with oneself, expressing the fear of disappointing others. When the father was given a ticket to go home by Mr. KS. The father was afraid of disappointing others, feeling that he was still not better than before. The father's attitude is a form of humility to correct himself in becoming better.

"Honestly, I still doubt whether my family still lives there, whether they still remember me, whether they want to forgive me" (father) *minute 13:42*

In the section representing human relationships with oneself, it shows the attitude of fear of disappointing others and fear of being a burden to others. The father's attitude is humble to correct himself in becoming better.

"Addressing Narti crying after her father's return" (Narti) *minute 16:10*

In this part, it represents the relationship between humans and themselves, showing sadness because they feel lost. In this part, Narti cries because her father went home. Narti's sadness depicts the love for others that must always be possessed by every individual.

"Before my mother left, she told me to look for my father, for a long time Pak Nayla has been looking for my father. Even when she first met him, she wanted to hug him. Nayla is here to pick up father" (Nayla) *minute 17:37*

In this section, it represents the relationship between humans and themselves, addressing the attitude of accepting and forgiving mistakes that have previously been made by others. Nayla's attitude is a value that every individual must have. Because there is no easier way to encourage other individuals to develop than to give forgiveness and the opportunity to change for the better.

"We don't need the money that you always secretly send" (Nayla) *minute 19:43*

In this section, it represents the human relationship with oneself, addressing the attitude of responsibility. The father figure portrays a responsible attitude to provide for his children and wife even though they are not in the same place.

"I once told you that you are the best person I've ever met."

(Nayla) *minute 20:29*

In the section representing human relations with oneself, it shows the attitude of trust in others. In this section, giving trust to others is an attitude that every individual needs to have which will affect other individuals in developing and treating others.

"I'm sorry and thank you for picking me up" (father) *minute 21:23*

In this section, it represents the relationship between humans and themselves, showing the attitude of cultivating good morals. In this section, the father does not hesitate to say the words sorry and thank you, which illustrates the development of morals that must always be possessed by each individual.

2. Moral Value of Human Relationship with Others

Human relationships with other people are how we behave towards other people. In social life humans will often get interactions, in this interaction a good and bad relationship will be obtained. Human relationships with others can be categorized as friendship, husband and wife, children and parents, superiors and subordinates, and others. The following is a dialog excerpt in the short film entitled "Pulang" by Galih Firdaus that can be used as a lesson so that good character is formed. The moral value can be seen in the quote below:

"Sir, I apologize, where are you going?" (polsuska) **minute 0:15**. This part represents human relationships with other people, which shows a caring attitude towards others. In this section, it is addressed to a man who was left behind by the train and was hugging his bag when he saw the train passing by. A policeman on duty who saw then approached with the intention of offering help. Every individual should have an attitude that is willing to reach out when others are seen in distress. This is needed so that there can be good interrelationships in social activities in the community.

"It's not once or twice but often, every Lebaran you always do that" (Narti) **minute 0:57**. "Maybe you are still thinking, is it possible that his family will still accept him with his status as an ex-convict" (Dejayusman) **minute 1:08**

In this part, it represents human relationships with other people who show concern for others. In this part, Narti talks about her father who always deliberately misses the train when going home. Narti feels worried about the father's attitude. This is an attitude of caring for others that must be instilled in every individual.

"Loh sir, take a break first sir, must be satisfied again? Don't push too hard" (Nayla) **minute 4:40**

"It's okay, the routine is waiting to open" (father) **minute 4:45**

In this section, it represents human relationships with other people who show a caring attitude towards others. In this section Nayla pays attention to others, which every individual must also have in maintaining an empathetic attitude towards others. "Look, I want to buy a ticket to Jakarta" (father) **minute 6:27**. "Oh I see sir, let me help you, this is the schedule sir" (agus) **minute 6:33**. In this part, it represents human relationships with other people who show a caring attitude towards others. In this section, Agus did not hesitate to offer help to the father who was in need of help. This attitude needs to be instilled in every individual in order to increase empathy.

"Sir! (polsuska calling someone)" **minute 7:09**

"Mas... mas" (father) **minute 7:10**

"The item was left behind, next time don't leave it behind (polsuska) **minute 7:15**

"Thank you, Sister" (passenger) **minute 7:15**

In this section, it represents human relationships with other people, which shows a caring attitude towards others. In this section, it shows the attitude of reminding each other so that the same mistakes do not occur.

"Well sir, you will eat here later" (pak KS) **minute 8:06**

"No sir, I just eat at home" (father) **minute 8:07**

In this section, it represents human relationships with other people who show a caring attitude towards others. In this section when the father delivered food to Mr. KS's room, the time already indicated that it would be breaking the fast. In this section, it shows the attitude of Mr. KS who cares about the father.

"According to Narti, you go home sir. Maybe this is your way home" (Narti) **minute 11:50**

"I have let go of my past. My family is now here (father)

12:00 minutes

"Yes, we know to be honest. Especially for ourselves it is not easy" (Dejayusman) **minute 12:25**

"For Narti, whatever your choice, you have become a parent for us. Nothing prevents you from coming back here" (Narti) **minute 12: 35**

In this section, it represents human relationships with other people who show a caring attitude towards others. In this section, Narti and Dejayusman advise you to make up your mind to choose the things that you really need. This attitude needs to be possessed by every individual in order to cultivate a sense of caring for others.

"Let me help you" (Nayla) **minute 15:05**

"Thank you, sir" (father) *minute 15:10*

In this section, it represents human relationships with other people who show a caring attitude towards others. In this section, Nayla does not hesitate to offer help to the father who is trying to raise the bag. This attitude needs to be possessed by every individual in order to foster a sense of caring for others.

"Showing nayla giving drinking water to the father to break the fast"

(Nayla) *minute 16:40*

"Thank you" (father) *minute 16:11*

In this section, it represents human relationships with other people who show a caring attitude towards others. In this section, Nayla shows an attitude of wanting to share with her father. This attitude needs to be possessed by every individual in order to foster a sense of caring for others.

3. Moral Value of Human Relationship with God

Human relationship with God is a human problem with God, this relates to aspects of divinity, such as obedience in carrying out God's commands and staying away from His prohibitions. In maintaining a good relationship with God, humans will carry out their orders and not commit crimes against themselves, society, and the environment. Piety with God Almighty can be done by believing in Him, worshiping only for Him, being grateful for His blessings, being patient in accepting all trials from Him, and asking forgiveness for all the sins that have been committed. The following is a dialog excerpt in the short film entitled "Pulang" by Galih Firdaus that can be used as a lesson so that good character is formed. The moral value can be seen in the quote below:

"Sir, is the fasting month open?" (customer 2) *minute 2:14*

"We open fasting from sunset to dawn"

(Dejayusman) *minute 2:26*

In this section, it represents the relationship between humans and God, which shows an obedient attitude in careful worship. In this section, it shows life in accordance with religious guidance.

"Loh sir, take a break first sir, must be satisfied again? Don't push too hard" (Nayla) *minute 4:40*

"It's okay, the routine is waiting to open" (father) *minute 4:45*

In this section, it represents the relationship between humans and God, which shows an obedient attitude in being careful in worship. The father's attitude shows an understanding that fasting is not an obstacle to keep working.

"Ma'am, I'll just deliver the order, I'm going to the station."

(father) *minute 5:38*

"Okay, then I'll take my leave" (Nayla) *minute 5:40*

"Assalamualikum" (father) *minute 5:41*

"Walaikumsalam" (nayla) *minute 5:41*

In this section, it represents the relationship between humans and God, which shows that the attitude of piety with God Almighty can be done by saying greetings when saying goodbye.

In the discussion above, several examples of dialog in the film have been given that have elements of moral values of the relationship between man and God, the relationship between man and himself, the relationship between man and others. These moral values are displayed in the short film entitled "Pulang" by Galih Firdaus through character behavior, interactions between characters, character descriptions.

4. Conclusion

Of the three criteria of moral values in the short film entitled "Pulang" by Galih Firdaus after the research was conducted, the findings of the moral values contained in the short film entitled "Pulang" by Galih Firdaus were dominated by the criteria of moral values of human relations with oneself with a total of 12 findings containing the improvement of good morals, fear, longing, compassion, responsibility, and hard work. In the second order, namely human relations with others with the number of appearances of 10 findings containing care for others, respect for others, and filial piety to parents. In the third order, namely man's relationship with God, there are 3 findings containing belief in the pillars of faith.

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