

The Value Of Islamic Education Film “Imam Tanpa Makmum” In The 2023

Siti Ruqoiyah^{1a}, Emilie Dason^{2b}, Nur Alfi Mua'nayah^{3c}, Sigit Tri Utomo^{4d}, Ana Sofiyatul Azizah^{5e}, Gunarti Ika Pradewi^{6f}

^{1,3,4,5,6} Institut Islam Nahdlatul Ulama Temanggung, Indonesia, ² Research of Eanglish Languages and Cultures Institute, Australia

email:ruqoiyah1941@gmail.com^a,emilie@gmail.com^b,Nur.alfi.muanayah@gmail.com^c,sigittriotomosukses@gmail.com^d, ashofie25@gmail.com^e, gunartiikapradewi@gmail.com^f

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Abstract:

This study describes the value of Islamic education in the film Imam Tanpa Makmum, which includes the value of faith, the value of worship, and the value of morals. The purpose of this study is to find out how the storyline in the film Imam Tanpa Makmum contains Islamic educational values and what Islamic educational values are contained in the film Imam Tanpa Makmum. The method used is a qualitative research method, a narrative approach, and a type of library research or literature study. Data sources include primary data and secondary data; primary data comes from the film Imam Tanpa Makmum, and secondary data comes from journals, books, and the internet related to the research. Data collection techniques use observation and documentation techniques. The results of the study in the film Imam Tanpa Makmum show that the storyline contains Islamic educational values such as carrying out Allah's commands, obeying parents' commands, being polite, helping others, being grateful, honest, studying, giving alms, and visiting the sick. The Islamic education values contained include the value of faith (Itiqodiyah), which is faith in Allah, faith in the Messenger, faith in the Last Day, and faith in qada and qadar. The value of worship (Amaliyah) found in the film Imam Tanpa Makmum is prayer and Umrah. Moral values (Khuluqiyah) include morals towards Allah, morals towards the Messenger, morals towards parents, and morals towards others.

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Corresponding Author:

Siti Ruqoiyah

Institut Islam Nahdlatul Ulama Temanggung, Indonesia.

e-mail: ruqoiyah1941@gmail.com

Introduction (مقدمة)

Education is a fundamental need for all human beings, as it serves as the primary foundation for human development in both individual and social aspects. Through education, people are equipped with knowledge, skills, values, and attitudes that help them live meaningfully and contribute to their communities. Education is not only a means of intellectual development but also a process of nurturing character and morality in line with cultural and

religious values. This aligns with the belief that education is a continuous effort to humanize humans (Tilaar, 2009).

The rapid development of information and communication technology has brought about significant changes in the field of education. Digital-based learning resources, including multimedia such as film, are increasingly used to convey educational messages in a more engaging and effective manner. Film as a visual-auditory medium allows students or viewers to absorb messages both cognitively and emotionally, making it a powerful tool in modern educational contexts (Buckingham, 2003).

Film as a medium of instruction does not only serve entertainment purposes but can also function as a transmitter of moral, cultural, and spiritual values. When films are crafted with structured narratives and relevant themes, they offer critical reflection and build awareness among viewers. These elements are important in values education, especially when formal learning is limited by time and space (Anderson & Berkowitz, 2005).

One genre that has emerged as an effective tool for character education is Islamic religious films. These films convey messages drawn from Islamic teachings—such as sincerity, brotherhood, humility, and devotion—and offer models of moral behavior through storytelling. As a form of religious media, Islamic films help bridge traditional religious values with modern lifestyles (Abdullah, 2018).

In essence, Islamic education is concerned not only with the transfer of knowledge but also with the transformation of individuals through moral and spiritual development. It emphasizes the cultivation of faith (*iman*), practice (*ibadah*), and ethics (*akhlak*). The integration of Islamic messages into media formats such as film can contribute to strengthening students' character and religious awareness (Al-Attas, 1979).

The film *Imam Tanpa Makmum*, released in 2023 and directed by Syakir Daulay, is a relevant example of a religious film that carries Islamic educational values. This film blends elements of comedy and spirituality, making it accessible to diverse audiences, especially the younger generation. The storyline follows a young man navigating faith, social rejection, and self-discovery, providing insights into the application of Islamic teachings in everyday life (Fachruddin, 2020).

Through its narrative, *Imam Tanpa Makmum* reflects several Islamic educational values such as sincerity in worship, persistence in facing trials, and maintaining ethics in social relationships. These values are represented not through didactic preaching but through character experience and emotional conflicts, which are more relatable to viewers. Such representation offers a pedagogical dimension that encourages internalization of values (Al-Ghazali, 2005).

Moreover, the film contextualizes religious values in the lives of today's youth. The character struggles portrayed in the film resonate with issues faced by young Muslims, such as alienation, identity confusion, and spiritual longing. The film thus becomes a reflective medium that facilitates moral learning in a form that is more appealing than conventional lectures (Yusuf, 2020).

This research seeks to analyze how Islamic educational values are presented in the film *Imam Tanpa Makmum*. The researcher focuses on elements such as plot, character development, dialogue, and conflict as the main data sources to identify embedded educational messages. This study uses a qualitative approach with content analysis techniques to interpret and categorize the Islamic values presented in the film (Miles & Huberman, 1994).

The results of this study are expected to provide new perspectives on how Islamic education can be integrated with creative media in the digital era. Through the analysis of *Imam Tanpa Makmum*, the researcher aims to show that film can serve as an alternative and effective

means of religious learning, especially in shaping character and spirituality among Muslim youth (Wan Daud, 1998).

Method (منهج)

This research uses a type of library research or literature study, because the data used in completing this research comes from the library, whether in the form of books, journals, magazines, and so on (Sutrisno Hadi: 1990). Thus, this type of study is very suitable to be applied in this research because the subject being studied is a film and various books, journals, websites, and other reference sources related to the problem being studied.

The research method uses a qualitative method, which is a research method that produces written data or descriptions. According to Bodgan R. & Tailor S.J (1992), qualitative research produces descriptive data, such as utterances, behavior, or writings from observed research subjects. Thus, the qualitative research method is very suitable for this research because it is carried out to understand the phenomena of the subjects in the film *Imam Tanpa Makmum*, which are then analyzed and described regarding the Islamic educational values contained in the film.

This research approach uses a narrative approach. In the narrative approach, it is a study that contains stories. These stories are obtained from historical records, fictional novels, or other genres. Stories are written by listening or meeting directly. Narrative requires collecting events and then combining them into a story using a storyline.

Thus, in this study, the researcher applied a narrative approach to explore the Islamic educational values contained in the storyline and the aspects of educational values in the film *Imam Tanpa Makmum* by Syakir Daulay.

Primary data is information obtained from original sources and collected directly by the researcher when conducting the research. This data is obtained from original sources related to the research variables, through observations, interviews, or others. The main data source for this research is the film *Imam Tanpa Makmum*, taken from the Telegram application.

Secondary data refers to information sources that cannot directly provide data to the collector but are used to support the primary data that has been obtained and serve as a comparison tool with that data. Secondary data can be obtained from various sources, including documents, publications, media, websites, and the internet, as well as from theses, journals, books, scientific articles, the internet, and various other things relevant to the research.

Data collection technique is an important stage in research that focuses on information sources. Therefore, the data collection techniques in this research are as follows: Observation provides an opportunity for researchers to directly see the conditions and individuals involved in the phenomenon being studied. Researchers conducted observations by watching the film *Imam Tanpa Makmum* repeatedly, as well as observing and understanding the content of the film. Observing related characters, to describe and explain the Islamic educational values contained in the film.

Documentation is a data collection method through accurate and relevant information related to the problem being studied. In qualitative research, documentation can be in various types of documents such as newspapers, magazines, or others. In addition to newspaper documents, magazines, and others, documentation can be obtained from study objects such as books, films related to the subject matter, such as activity reports.

Meanwhile, data analysis techniques include content analysis. In this case, the researcher wants to try to use content analysis to analyze a film, especially the film *Imam Tanpa Makmum*

by Syakir Daulay. At this stage, after obtaining data from the observations of the film, the data is then analyzed to obtain data related to the Islamic educational values contained in the film *Imam Tanpa Makmum* by Syakir Daulay.

Data triangulation combines information that can be obtained from various sources, such as verbal data from interviews and group discussions, as well as visual data such as videos and images. Triangulation of data sources used in this research was carried out by carefully and thoroughly observing the film *Imam Tanpa Makmum* to obtain the main source of information. On the other hand, supporting information can be obtained from several relevant literatures. All information that has been received is re-examined carefully to ensure that all information received is correct.

Result (نتائج)

The film *Imam Tanpa Makmum*, directed by Syakir Daulay and produced under Syakir Films, is a religious drama-comedy that premiered on October 19, 2023, in CGV cinemas across Indonesia. With a duration of 117 minutes, the film quickly attracted attention, reaching 16,520 viewers in a short period. This marks Syakir Daulay's second directorial and production project, where he also takes on the lead role. The film features a strong cast, including notable actors and actresses such as Vonny Velicia, Cut Mini Theo, Lukman Sardi, and several emerging young talents. Its production quality and contemporary appeal contributed to its success in engaging a wide audience, particularly youth.

The storyline of *Imam Tanpa Makmum* is imbued with Islamic educational values that are deeply embedded in the character development and narrative flow. The film opens with scenes that highlight filial piety and obedience to divine commands. The protagonist, referred to as Imam, demonstrates faithfulness to his mother and devotion to Allah. These early scenes establish a foundation of *iman* (faith) as the central theme, introducing viewers to the spiritual framework that guides the main character's decisions.

As the plot unfolds, the middle section of the film elaborates on various Islamic practices and virtues. Scenes depict the act of giving alms, attending Islamic study groups (*majelis taklim*), and reciting *sholawat*—each an expression of daily Islamic worship and social piety. The film also introduces the concept of *tawakal* (trust in God) through emotionally charged moments, portraying how the main character relies on divine guidance in times of uncertainty. These elements not only enrich the narrative but also serve as indirect moral instruction for the audience.

Faith (*iman*) as an Islamic educational value is clearly portrayed in multiple dimensions within the film. Faith in Allah is illustrated through the protagonist's regular prayers and moral integrity. Faith in the Prophet Muhammad is conveyed through the practice of *sholawat*, upholding honesty, and emulating his *sunnah*. Faith in the Hereafter is symbolized in the emotional climax when the character Naira dies, reinforcing the reality of death and accountability. Moreover, belief in *qada* and *qadar* (divine will and destiny) is demonstrated when the protagonist affirms that all events are part of God's decree, including Naira's fate.

The value of *ibadah* (worship) in the film is conveyed through various acts of devotion. A significant moment occurs when the Imam chooses to pray during a party scene, while others engage in un-Islamic behavior. This contrast serves as a visual representation of steadfastness in worship. Additionally, congregational prayer is shown between the Imam and his mother, emphasizing family-based religious practice. The discussion about *Umrah* also serves as a narrative device to highlight the desire for spiritual pilgrimage, portraying *ibadah* as a lifelong commitment.

Moral values (*akhlak*) in the film are richly illustrated through interactions between characters. Morals towards Allah are portrayed through expressions of gratitude and reliance on Him in hardship. The protagonist's ethical behavior, such as refraining from deceit and showing respect in speech and action, reflects the morals exemplified by the Prophet Muhammad. These behaviors are presented naturally through the dialogue and actions of the characters, making them accessible to viewers across age groups.

Morals towards family, especially towards one's parents, are given considerable attention. The Imam's consistent obedience and respect toward his mother set a strong example of *birrul walidain* (dutifulness to parents). Similarly, when female characters such as Zahra and Naira visit the Imam's home, their respectful attitude toward his mother serves as a subtle yet powerful reinforcement of Islamic etiquette and gendered morality in family settings.

The film also emphasizes moral responsibility toward the broader community. The protagonist's involvement in helping the poor – by building a shelter for street children, donating through food vendors, and giving snacks to underprivileged kids – exemplifies social ethics in Islam. These actions show the importance of generosity (*sadaqah*), empathy, and justice as key aspects of Islamic education that go beyond personal rituals and enter the realm of societal contribution.

Through these representations, *Imam Tanpa Makmum* becomes more than just a religious film; it is a vehicle for transmitting core values of Islamic education through relatable narratives. The film does not rely on formal religious instruction but instead uses visual storytelling to embody values in action. This approach resonates particularly well with younger audiences who are more engaged with experiential and visual learning formats.

In conclusion, the film *Imam Tanpa Makmum* successfully integrates the values of faith, worship, and morality within its storyline. It serves not only as entertainment but as a medium for Islamic educational reflection, especially in an era where moral values are increasingly challenged by modern influences. The narrative reinforces the importance of living by Islamic principles and demonstrates how media – particularly film – can be harnessed as an effective tool for character education and religious awareness in contemporary society.

Discussion (مناقشة)

How the storyline of the film *Imam Tanpa Makmum* contains Islamic educational values

The film begins by introducing Imam, a student from out of town, returning home. He receives an invitation to a pre-wedding party from Zairin. While his friends are busy dancing and some are making drinks, Imam performs prayer. Imam shows the activity of Islamic educational values in the value of worship, namely prayer. Prayer is a direct communication with Allah, performed with certain conditions.

Then, after finishing, he rejoins, and his friends persuade Imam to get married. However, Imam is not yet willing to marry because he is still young, seeing his friends Virgo and Leo fighting. Imam has a different concept, namely that young marriage is no longer in style.

One day, while Imam is buying food at a food stall, he meets Naira. While Imam is buying food, a beggar comes but is chased away by the vendor. When Naira buys, she gives more money, intending for it to be distributed to beggars. This is a form of helping one another, and such an act is included in the value of moral education. As humans, we must help each other, because it is our basic nature to need help. In the words of the Messenger of Allah, he commanded his people to share sacrificial meat, even if only a portion, to help social conditions. Helping each other will foster harmonious relationships with society and develop a positive attitude.

When Imam arrives home, he is asked by his mother to accompany her to a "malam banai" event, a Malay custom, for Aunt Maryam's child, Zainab. At first, Imam refuses the invitation, but eventually, Imam agrees to obey his mother's command. Imam obeys his mother to accompany her to Aunt Maryam's event. This act is one way to show respect to parents. A child is obliged to respect their parents because they have tried to raise, educate, and care for them.

At the event, Imam is again told by his mother to find a woman. However, Imam is not interested in any of the women there. While the event is ongoing, Aunt Maryam shows off her luxurious event and asks Imam when he will get married. The Malay dance event begins, and Imam and Naira meet again there. Before the event ends, his mother asks to go home, annoyed because her friends keep asking when Imam will get married.

Then Imam is told to come to his uncle's house, his father's brother. His uncle tells Imam to get married, but Imam always makes excuses, which annoys him. When he gets home, Imam is told to find a prospective wife quickly. Then he visits Zahra's coffee shop to ask if Zahra wants to marry Imam or not. However, Zahra has a condition for marriage, which is dating. Imam's mother does not agree if Imam dates, Bistok tells him to date secretly, but Imam cannot lie to his mother. This is an act of honesty, to avoid mistakes. Honesty can be interpreted as keeping promises, because a promise is a form of debt, so when a promise is made, it must be paid or fulfilled. Honesty in action shows something as it is, in accordance with one's inner self.

On the way, he meets a violin street performer named Naira. Naira lives in a halfway house, which is a home for street children. One day, his mother attends a study session and asks how her child can quickly find a partner. The answer is to surrender to Allah, perform dhikr, pray, and give a lot of charity. The wisdom of charity can reduce poverty and create peace and tranquility, because charity can be done by giving wealth, services, or smiles. Giving wealth can reduce poverty, and giving services or smiles can create peace and tranquility. The wisdom of charity can bring many rewards, and form good character, well-being, and peace (Jaya, 2017). And then one day his mother gives charity to the halfway house, and Naira comes to her house to pick up her belongings. Imam and Naira meet again, and Imam falls in love with Naira. They often meet, and Imam often plays at the halfway house with the children there. When Imam asks his mother for permission to marry Naira, his mother disagrees because Naira works at a nightclub.

Zahra still wants to marry Imam, but Imam does not meet her conditions. She thinks about how she can marry Imam, then Bistok suggests going directly to his mother because Imam is obedient and listens to his mother. One form of obedience to parents is to obey their commands. A child's obedience to parents will be tested when facing a choice of partner; the child's choice may differ from the parents' choice. A child can accept a partner chosen by parents as long as the chosen person understands Islamic teachings.

Zahra visits Imam's house and meets Imam's mother. Zahra politely says that she proposes khitbah to Imam. Zahra's polite attitude towards Imam's mother is a way of respecting others. Politeness has benefits, namely making people care for one another, not underestimating, and respecting others.

Zahra visits Imam's house again to get an answer from Imam about the khitbah she proposed. However, when Imam is about to answer, a child from the halfway house is busking in front of the house. He informs them that Naira is sick, and Imam wants to visit her, but his mother forbids it. Zahra helps persuade so that Imam is allowed to visit Naira. According to Zahra, visiting the sick is a sunnah of the Messenger, and she believes that Naira is a good person. This act is a value of moral education towards the Messenger of Allah, who had social morals, humility, kindness, and so on. Moral education towards the Messenger of Allah must be instilled with politeness, obedience, following his sunnah, and loving him by reciting shalawat to him.

Zahra's act of telling Imam to visit Naira who is sick is one form of moral education towards the Messenger of Allah, namely following his sunnah.

Islamic Educational Values in the film Imam

Tanpa Makmum This section discusses the analysis of Islamic educational values in the film Imam Tanpa Makmum, namely the value of Faith (I'tiqodiyah), the value of Worship (Amaliyah), and the value of Morals (Khuluqiyah).

Value of Faith Based on the data, the researcher discusses the value of faith, which includes faith in Allah, faith in the Messenger, faith in the Last Day, and faith in qada and qadar. In the film Imam Tanpa Makmum, faith in Allah is shown by carrying out His commands and avoiding His prohibitions. In the film Imam Tanpa Makmum, the form of faith by carrying out commands is when Imam at Zairin's party performs prayer by giving a signal to Harris. In addition, Imam performs congregational prayer with his mother. Prayer is a means that can lead us to the desired solution. Prayer is the best way to face various challenges we may encounter. No matter how difficult the problem, if we return to Allah, by praying, prostrating, bowing, and submitting ourselves to Him, then we will get the right solution. In addition to prayer, a form of faith is when Imam's mother attends a study session and asks Habib how Imam can quickly find a partner. Habib tells them to surrender to Allah, and we must be with Allah. Surrender or tawakal is an effort we make, not just a form of obedience, but also a sunnah from Allah that we carry out.

Faith in the Messenger in this film is believed by reciting sholawat to him and following his sunnah. The form of faith in the Messenger is when Imam is told to marry by Harris because marriage is enjoyable, but according to Imam, it is not measured by enjoyment, but as worship. In Islam, marriage is worship, and it also fulfills religious teachings. Marriage is also a sunnah of the Messenger of Allah, as he commanded those who are able to have a household to marry, because marriage will protect them from forbidden acts by Allah. (Ali, 2002:3) Reciting sholawat as stated by Habib during the study session about reciting sholawat to the Prophet. Reciting sholawat to the Messenger of Allah has broad virtues, which can be seen from the compilation that does not only focus on the Messenger's life journey and sholawat upon him, but also includes several verses of the Quran and hadith. (Nu online, 2021) In addition, Zahra asks Imam to visit Naira when she is sick; this act is one of the Prophet's sunnahs.

Regarding the value of faith, besides faith in Allah and the Messenger, the film Imam Tanpa Makmum also shows faith in the Last Day. The form of faith in the Last Day is when Naira is sick and when Imam visits her, she breathes her last. After Imam knows Naira has died, Imam says "innalillahi wainnailaihi rojiun." The phrase "innalillahi wa inna ilaihi rojiun" means "indeed we belong to Allah and indeed to Him we will return." This phrase does not refer to others, but only links ourselves to Allah.

Faith in qada and qadar is shown when Imam convinces his mother that Naira is good but only works in the night world. Naira works in a nightclub to finance the children in the halfway house. Qada and qadar are certainty and destiny that have been determined by Allah. According to scholars, there are two types of destiny, namely *taqdir mu'allaq* and *taqdir mubram*. *Taqdir mu'allaq* is related to human effort, for example, our aspirations; we must strive diligently to achieve our goals. Meanwhile, *taqdir mubram* is destiny that cannot be changed. Like Naira, who works as a violin busker, performs Jaipong dance, and sings. Naira wants Jaipong to go global, she must continue to strive so that her dreams come true.

Value of Worship (Amaliyah) The value of worship in the film Imam Tanpa Makmum is shown by performing prayers and Umrah. When Imam gives a signal to Haris that he will perform prayer. Imam performs congregational prayer with his mother. Besides prayer, there is also when Imam's uncle registers for Umrah and invites Imam's mother to perform Umrah.

Umrah worship is included in self-improvement, and it is the last level if one has sufficient sustenance and all needs are met. Performing worship for those who are able, as stated in the pillars of Islam.

Moral Values

Moral values include morals towards Allah, morals towards the Messenger, morals towards parents, and morals towards others. Morals towards Allah are shown by being grateful when Imam's mother knows that the shop's income has increased, she says "alhamdulillah," as in Allah's word Q.S An-Nisa verse 147:

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَّنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Then Allah informs about His perfect richness and the vastness of His mercy, grace, and goodness through His words, "Why would Allah punish you if you are grateful and believe?" And the fact that Allah is Most Grateful and All-Knowing. He gives abundant rewards and vast goodness to those who patiently bear heavy burdens for His sake and those who diligently do good deeds. Whoever leaves something for Allah, Allah will surely give the best in return. In addition, Allah fully understands your outward state. And Allah wants you to repent, submit, and return to Him, so how could Allah punish you? Because indeed Allah does not punish and does not profit from punishing you. However, a person who commits sin will only harm themselves, while gratitude is the submission of the heart, proper recognition, actions of the limbs, and obedience to Him, and not using His blessings to commit sin against Him. The verse explains that we must be grateful to Allah, and that gratitude will be rewarded, and those who believe, Allah will accept their faith. Allah is All-Knowing, and in the future, He will reward with abundant rewards. In the film *Imam Tanpa Makmum*, gratitude is shown when his mother says "alhamdulillah" upon knowing that the shop's income has increased.

Morals towards the Messenger, by imitating his character, namely honesty, when Imam is told by Bistok to secretly date, but Imam cannot lie to his mother. This honest character is commonly called *siddiq*; in Islam, *siddiq* means honesty of all good deeds. The quality of *siddiq* is called the peak of goodness and determines whether an act is good or bad.

In the film *Imam Tanpa Makmum*, there is a form of morals towards parents when Imam is asked to accompany his mother to a party at Aunt Mariam's house. In addition, Imam is told to find a partner. Imam carries out the task accompanied by Bistok. In the middle of the journey, Bistok tells him to stop, but Imam still wants to continue because it concerns both this world and the afterlife. Imam is afraid of hurting his mother's feelings. Thus, we are taught to always be devoted to our parents in every aspect of our lives.

The film *Imam Tanpa Makmum* also contains politeness towards parents. For Naira, when she receives a donation from Imam's mother, she is polite, and for Zahra, when she comes to Imam's house to propose *khitbah*, she meets Imam's mother politely. Being polite or respectful to parents is a good attitude. Every expression of a child should reflect respect and love for their parents. (Sayyid Quthb *Fi Zhilalil-Quran*)

Morals towards others are shown when Naira gives extra money to the shop owner while buying food, so that it can be distributed to beggars. In addition, it is shown when Imam's mother gives donations or charity to the halfway house where street children live. And when Imam buys snacks for the children at the halfway house from the shop. The Quran affirms that those who do not participate, even a little, are those who have denied religion and the Last Day. As in Q.S Al-Maun verses 1-3:

Quoting from the book *Tadabur Al-Qur'an* by Syaikh Adil Muhammad Khalil, Surah Al-Maun is also known by the names *Ara'atal Alladzi*, *Ad-Din*, and *Al-Yatim*. The explanation regarding these names is as follows:

1. Al-Maun: This surah discusses the importance of doing good deeds.
2. Ara'atal Alladzi: Allah begins this surah with this word.
3. Ad-Din: This surah describes those who deceive religion.
4. Al-Yatim: Allah threatens those who oppress orphans.

The term Al-Din in Surah Al-Maun is related to Al-ma'ad (place of return or afterlife), Al-jaza' (retribution), and al-Tsawab (reward, compensation, success, punishment, and gathering place). The opening of Surah Al-Maun begins with *hamzah istifham* as a question from Allah to Prophet Muhammad PBUH regarding those who do not believe in the afterlife and the recompense for all human actions, good or bad. Among those who do not believe in the recompense on the Last Day are those who are indifferent to orphans by oppressing them, not giving them their rights, and not treating them well. This is also contained in Surah Al-Fajr verses 17 and 18. These orphans are those who are able to meet their own need.

Conclusion (خاتمة)

The film Imam Tanpa Makmum uses a forward storyline, and within the plot, it contains Islamic educational values. The early plot involves obeying the mother's commands and carrying out Allah's commands, namely prayer. The middle plot includes charity, honesty, attending studies, reciting sholawat to the Prophet, tawakal, and giving donations. The final plot includes visiting the sick.

The conclusion of this research is that the film Imam Tanpa Makmum depicts a story full of life values, especially in the context of Islamic education. Here are some conclusions that can be drawn from this film. The film's plot uses an initial plot, middle plot, final plot, and story resolution. The storyline contains Islamic educational values; in the initial plot, Imam obeys his mother's commands and carries out Allah's commands. The middle plot includes charity, honesty, attending studies, reciting sholawat to Prophet Muhammad PBUH, tawakal, giving donations, and in the final plot, visiting the sick.

The Islamic educational values in the film Imam Tanpa Makmum include the values of faith, worship, and morals. The value of faith includes faith in Allah SWT, faith in the Prophet and Messenger, faith in the Last Day, and faith in qada and qadar. The value of worship includes prayer and Umrah worship. The value of morals includes morals towards Allah SWT, morals towards the Prophet, morals towards parents, and morals towards others.

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