



Representation of Morality in the Film “KKN di Desa Penari” Directed by Awi Suryadi

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ABSTRACT

Keywords:

Morality,
Semiotics,
“KKN di Desa
Penari”

Film serves as pivotal medium of mass communication, frequently utilized to depict societal dynamics. As an integral component of mass media. It effectively conveys messages that resonate with audience. The film “KKN di Desa Penari”, directed by Awi Suryadi has become a cultural phenomenon in Indonesia. The narrative delves into moral dilemmas, behavioral tendencies, societal values, cultural influences, and ethical challenges. This study aims to address two primary question: (1) What moral indicators are portrayed in the film “KKN di Desa Penari”? (2) What do these moral indicators signify within the context of the film?.By employing a qualitative interpretive approach and applying Ferdinand De Saussure's semiotic analysis, the research identifies representation of morality such as parental advice, observing proper etiquette, valuing cultural tradition, practicing mutual aid, seeking divine guidance, acknowledging others' contributions. Underscoring the importance of maintaining a balance between humans and nature in a deeper understanding in depth about how Indonesian films can be used to convey moral and cultural messages to society

ABSTRAK

Kata kunci:

Moralitas,
Semiotika,
“KKN di Desa
Penari”

Tujuan dari penelitian ini adalah untuk memberikan gambaran rinci tentang strategi dakwai Kiai dalam pembinaan santri *hamilil lafdan wa ma'nan wa'amalan*. Tujuan dari strategi tersebut adalah untuk mentransformasikan santri di Pondok Pesantren Nurul Qur'an menjadi pribadi-pribadi yang mempunyai pengetahuan agama dan umum. Jenis penelitian yang digunakan pada penelitian ini adalah deskriptif, sedangkan pendekatan penelitian yang digunakan ialah pendekatan kualitatif. Penelitian ini dilaksanakan di Pondok Pesantren Nurul Qur'an di Desa Bendung Rejo, Kecamatan Jogoroto, Kabupaten Jombang, Jawa Timur. Teknik pengumpulan

data yang digunakan dalam penelitian ini meliputi wawancara, observasi, dan dokumentasi. Sedangkan teknik analisis data yang digunakan dalam penelitian ini adalah menggunakan model Miles dan Huberman meliputi *reduksi data*, *data display* dan penarikan kesimpulan. Strategi dakwah yang dilakukan pendiri Pondok Pesantren Nurul Qur'an ini bertujuan untuk membina umat Islam yang memiliki pemahaman mendalam dan penerapan praktis Al-Qur'an. Strategi ini dilaksanakan melalui program dakwah di lingkungan sekolah yang dikembangkan oleh Kiai Qomari. Program ini berfokus pada pembinaan pemahaman Al-Qur'an secara komprehensif, baik dari segi perkataan, makna, dan tindakannya, di kalangan santri yang berada di Pondok Pesantren Nurul Qur'an.

Introduction

In the digital era, the rapid advancement of mass communication media has made it significantly easier for individuals to access and exchange information, each user will be much easier, to be able to access and exchange messages with other users, one of the means of communication that is currently widely used by the general public to convey messages is film.

In its narrowest sense, film refers to the presentation of images on a large screen. However, broadly speaking, this definition encompasses audiovisual content presented on television and digital platforms. As a cultural artifact, film not only serves as a medium of communication but also functions as a tool for da'wah (Jalaluddin Rakhmat, n.d.). In the film law, film is defined as a work of cultural art that is part of the social system and mass communication media. Films are made according to the rules of cinematography, can be accompanied by or without sound, and shown to the public. (2005, 2009).

Film serves not only as a medium for conveying messages and da'wah but also as a source of entertainment that provides relief from the monotony of daily routines. it is undeniable that film is one of the media that is widely liked by all ages, on the other hand as an entertainer or a habit, in which it also presents many informative and educational scenes, which makes a film have its own characteristics, The scenes shown in the film, in the form of plots, dialogues, conflicts and so on are forms of development of a verbal and nonverbal story.

The focus of this research is the horror film "KKN di Desa Penari," which has garnered widespread attention in Indonesia, with over 10 million viewers. Produced by MD Pictures and Pichouse Films, the film narrates the chilling experiences of a group of students undertaking community service in a remote Javanese village.

Horror genre films in Indonesia are quite developed. Indonesia once entered its heyday between 1981 and 1991, it was recorded that as many as 84 horror films had been produced with horror genre film titles at that time. (Lutfi & Trilaksana, 2013). This phenomenon can be drawn to the strong roots of mystical culture in Indonesian society. Belief in supernatural beings, guardian spirits, places that are considered haunted, demons, ghosts, and supernatural powers are important elements in the daily life of Indonesian people. This belief is the main driver behind the popularity of horror films, which often serve as a medium to convey fears, myths, and legends involving Indonesia's cultural heritage.

the work of Koentjaraningrat, an Indonesian anthropologist, provides evidence of the strong Indonesian belief in the supernatural and mystical. This, combined with the inherent

appeal of the horror genre, has fostered a fertile ground for the development of Indonesian horror films.

Similar to "KKN di Desa Penari," many Indonesian horror films draw upon religious nuances and the allure of remote, untouched locations to create an atmosphere of fear and suspense.

The film KKN di Desa Penari features numerous scenes that deviate from societal norms. Such scenes, unsuitable for public consumption, may subconsciously influence viewers and lead to potential replication in the future. As an Indonesian country that has never been separated from the norms of politeness, moral norms, religious norms, and legal norms, making almost all people seen as immoral if they do things that should not be encountered by many people.

Moral values have an important role for humans as social beings, the meaning of morality is the rules and regulations regarding the attitude and behavior of humans as human beings. (Darmadi et al., 2020). The reason is that moral values are an individual attitude that can be seen through the viewpoint in their environment, morality regularly issues a person's disapproval and integrity as a social being.

Moral regulation is not just about judging the good or bad of an individual. To comprehensively understand morality, it is important to consider the anthropological structure of human beings involving three main elements: the body, the spirit, and the intellect. In this context, there are three essential aspects of morality: knowledge of morality, moral feelings, and moral actions. The combination of these three dimensions is important so that each individual is able to understand, feel, and apply the virtue values that already exist in daily life.

The phenomena underlying this research encompass moral conflicts, behavioral patterns, societal values, and cultural influences, as well as the presentation of ethical challenges. The film "KKN di Desa Penari", conveys moral messages that include: respecting elders through appropriate speech and conduct; observing proper etiquette and respecting local customs; maintaining ethical behavior and adhering to social norms in unfamiliar environments; fulfilling religious obligations; and abstaining from shirk.

This study adopts a qualitative approach, generating interpretive data from verbal excerpts that capture the voices and attitudes of individuals through extensive observation. This research is classified as a non-field research, where the approach used is qualitative interpretive.

In this study using an analyst unit covering scenes that contain the meaning of moral representation signs in the KKN film in the Dance Village, the analysis is carried out by paying attention to both verbal and nonverbal signs in each scene, which are in accordance with the focus of each sign meaning in the form of signifier and signified in the scene.

In this study, two main types and sources of data were used: primary data and secondary data. Primary data is information collected directly by researchers from their original source for the first time. Meanwhile, secondary data refers to information collected by other parties previously and reused by researchers for their own research purposes. The primary data needed in this study include: scenes that depict the representation of morality in the film "KKN di Desa Penari," dialogues that reflect moral values in various film scenes, and documentation that contains moral elements in the context of the film.

The technique of collecting text observation data involves direct observation of a text or activity to obtain natural information. Text observation aids in understanding human

behavior, phenomena, or change processes related to text. Observation is one of the 5 types of data collection commonly used in research, along with documentation and literature studies.

In this study, the researcher observed scenes and documentation in the KKN Film in the Dance Village to reveal meanings and signs through the semiotics of the Ferdinand De Saussure model, which was then presented in the form of a table. Documentation studies, on the other hand, involve analyzing documents such as scenes, notes, books, and archives to obtain results that match the research theme. The documentation study in this research stage provides the subject's perspective through written materials produced by related parties, such as in the KKN Film in the Dance Village.

The analysis method used in this study is semiotic analysis with the Ferdinand De Saussure semiotic model. Semiotic analysis is used to understand signs by focusing on signifiers and signified from semiotics with the Ferdinand De Saussure model. After data collection, this study will clarify the data according to the questions that have been set. Clarification is carried out to simplify data in certain categories according to the research formulation, facilitating the analysis process. Furthermore, after clarification, data analysis was carried out using Ferdinand De Saussure's semiotics to understand the representation of morality in the KKN Film in the Dance Village.

Research Methods and Theoretical Approaches

This research uses a qualitative approach. Bogdan and Taylor define qualitative research as a procedure that produces descriptive data in the form of written or spoken words from many people, as well as observed behaviors and attitudes. Kirk and Miller describe qualitative research as a tradition in the social sciences that relies on direct observation and interpretation.

This study is classified as a non-field category, using a qualitative interpretive approach. This approach focuses on a deep understanding of phenomena through subjective and contextual interpretation. The analysis method used is semiotic analysis, by applying Ferdinand De Saussure's model to reveal the meaning of each sign in the scene and documentation of the film "KKN di Desa Penari".

In the context of research on the film "KKN di Desa Penari", the researcher will explore the meaning of signs related to moral messages. To elaborate on the meaning of the sign, the study uses Ferdinand De Saussure's semiotic theory, which defines a sign as a combination of signifier and signified. This method allows researchers to identify, analyze, and conclude the results of investigations about the film in more depth.

Discussion and Results

Through semiotic analysis, the structural representation of signs in KKN di Desa Penari, directed by Awi Suryadi, aligns with Ferdinand De Saussure's semiotic framework, based on the concept of Ferdinand De Saussure, the sign includes a marker (signifier) is a key element in understanding signs. Markers are aspects physical or Material of a sign, which represents an abstract concept or meaning (signified). and omens (signified) is an abstract or mental concept represented by signs. In Ferdinand De Saussure's semiotic model, signified is one of the two fundamental elements that make up a sign.

he signs analyzed in this study comprise dialogues presented within scenes of the film “KKN di Desa Penari” Meanwhile, the object of this research is fragments of scenes that contain the

meaning of signs in the KKN film in the Dance Village From the results of the analysis of the meaning of the sign using the semiotic theory with the Ferdinand De Saussure model, the researcher found the content of the morality messages contained in the KKN film in the Dance Village, the presentation is as follows:

1. Listening to Parents' Advice

Listen to parental advice. In this scene, the character Widya depicts the importance of listening to the advice of parents with affection. This action not only expresses respect for the experience and wisdom of parents, but also strengthens family relationships and gets the pleasure of Allah SWT. This concept is connected to Saussure's semiotic theory, which emphasizes that a sign can only be represented if the reader of the sign has experience of its meaning. (Wibawa & Natalia, 2021).

In this case, listening to the advice of parents becomes a sign that contains a marker (advice) and a sign (respect, affection). As revealed by NU Online, listening to parents' advice requires an attitude of respect and compassion, including standing up when they are standing, paying attention to their words, and obeying their commands with understanding.



Picture 1: Scene 1

2. Maintaining Good Manners

Ayu's character demonstrates a disregard for proper etiquette by wearing inappropriate attire while visiting the KKN village. This transgression highlights the significance of maintaining good manners in fostering harmonious social interactions and demonstrates respect for local customs. This concept aligns with Ferdinand de Saussure's semiotic theory, which posits that the meaning of a sign is derived from shared cultural experiences and understandings.

Shaula and Noor Hasyim's research adds that manners play an important role in being accepted in society, but manners education is often limited to formal learning in schools, still not enough to instill values. (Shaula & Hashim, 2017). Maintaining good manners is an important principle in Indonesian culture that refers to polite, respectful, and ethical behavior in social injunction. Manners are often used in a person's life to show a friendly identity.



Picture 1. Scene 2

3. Respecting Local Customs and Culture

Respecting Local Customs and Culture. In this scene, one of the students, Wahyu, does not appreciate local customs and culture even though it has been explained by Pak Prabu. This reflects the concept in Ferdinand de Saussure's semiotic theory, where a sign can only be represented if the reader of the sign has experience of its meaning. Even though it has been explained, Wahyu still does not appreciate this.

Research from Ismail and Rizky emphasizes the importance of harmony in society, where even though we are diverse, we are still one. An attitude of mutual respect and friendship, without insulting differences, is necessary. In addition, as humans, we also need to have confidence in each other. (Nasution & Fauzie, 2022)



Picture 3. Scene 3

4. Cooperation and Help

the scene depicting Ayu, the group leader, encouraging collaboration and teamwork amongst her peers exemplifies the importance of mutual aid. This act of inviting her friends to work together during the KKN program aligns with Islamic principles of cooperation and assistance. As emphasized in the research by Albahri and Anita, mutual aid is considered a fundamental aspect of Islamic teachings, reflecting the concept of sunnah, or the exemplary practices of Prophet Muhammad (peace be upon him) Each individual is free in his efforts and the results are in accordance with his hard work. This concept recognizes the difference in individual abilities and the role of human beings in living according to God's rules. (Pasiska & Kurniati, 2023).

Therefore, humans are considered individual beings with social requirements that are explained in various aspects of life by Islam. Noble trust and devotion are highlighted as important relationships between individuals. The scene reflects collaboration, help, faith,

and devotion, being the key to achieving common goals and living life according to the values and principles that are believed in.



Picture 2. Scene 4

5. Asking God for Help

The scene depicting Nur reciting the "ta'awudz" (seeking refuge in Allah) exemplifies a fundamental Islamic principle: reliance upon divine guidance. This act of seeking Allah's assistance signifies a profound recognition of God's omnipotence and underscores the importance of faith and submission to His will. Muslims believe that seeking divine intervention is not merely a plea for assistance but also an expression of their dependence and obedience to the divine

As explained by Shafe'ei in his book entitled "Concrete Ways to Hasten God's Help" states that God is closer to us than our own neck. Therefore, we must always ask Him for help whenever we face problems. Asking God for help is a way to draw closer to Him, because He is closer to His servant than the veins of the neck. Unfortunately, humans tend to stay away from Him. Therefore, we must do the deeds that are pleasing to Him and always pray for protection. Asking for Allah's help is not only when experiencing calamity, but in every condition. (el-Bantanie, 2009).



Picture 3. Scene 5

6. Respecting the Compassion of Others

Appreciate the gifts of others. In this 6th scene, Nur refuses to give coffee from Mr. Prabu, showing a lack of appreciation for other people's gifts, Nur's facial expression reflects an awkwardness in accepting coffee from Mr. Prabu. Appreciating the gifts of others is important in social relationships because it involves acknowledging the value and meaning of giving, as well as appreciating the efforts or good intentions associated with what is given.

According to Susanti's research, an attitude of appreciation is a key thing. Appreciate means giving, interpreting value, valuing, respecting, and valuing. Appreciating the gifts of others means respecting one's own human rights and the human rights of others. Appreciating the gifts of others is an easy habit to do, so this attitude shows gratitude and appreciation, This trait can also help build stronger and more positive relationships with others. (Susanti, 2020).



Picture 4. Scene 6

7. Shirk

In the 7th scene, Bima's character looks less religious and often commits deviant acts, including shirk acts. Shirk in Islam is a belief or action in which a person associates Allah with something or someone in worship or attributes of His majesty. In the Islamic view, shirk is considered a great sin that Allah does not forgive. Shirk can take various forms, such as worshipping idols, asking for help from someone other than Allah, or thinking that someone has power comparable to Allah.

Shirk reflects the powerlessness of a person's soul, intellect, and body who unites Allah with something or someone in the context of worship or devotion. In Islam, shirk is considered a mortal sin because it is contrary to the principle of monotheism, namely the belief in the oneness of Allah as God Almighty and the rejection of any form of similarity or communion with something or someone other than Allah. (Umsu, 2023).



Picture 5. Scene 7

8. Breaking the Rules

Breaking the Rules. In this 8th scene, the characters Nur, Ayu, and Bima violate the rules or do not obey the words or mandates that have been conveyed by the village head. Violating rules or not complying with the provisions and norms that have been set can have a significant negative impact on both yourself and others. Rules can come from various

sources such as laws, regulations, social norms, and ethics. Breaking the rules can mean breaking prohibitions, not complying with obligations, or violating values that are considered important in society.

The negative impact of breaking the rules can be felt both physically and emotionally. Physically, breaking the rules can lead to injury or even death, as happened in the case you mentioned. Emotionally, breaking the rules can lead to guilt and regret. In addition, Breaking the rules can also damage relationships and trust with others, as well as disrupt order and stability in society.

Research from Iga and Dewi, shows that adolescent rule-breaking behavior has increased in recent years. Juvenile delinquency includes a wide range of offenses, both criminal and non-criminal. This includes violations of the law, such as drugs and violence, as well as status violations, such as running away from home, skipping school, or consuming alcohol. Juvenile delinquency has a serious negative impact on the development of individuals and society as a whole. (Aroma & Suminar, 2012).



Picture 6. Scene 8

9. Adultery

In the 9th scene, the characters Ayu and Bima are involved in an act of adultery. In the perspective of the general public, adultery is considered a serious violation of applicable moral norms and values. This behavior is seen as inappropriate and contrary to the values that are upheld in society because it involves sexual relations outside of legal marriage.

In the view of Islam, adultery is a great sin that violates Allah's provisions and can damage the social order and the integrity of the family. Islam emphasizes that sexual relations are only allowed in a legal marriage bond between a man and a woman.

In the book Qoyyim, it is explained that adultery is considered the greatest crime that damages various aspects of natural law, such as maintaining bloodlines, protecting honor, and preventing prohibited behavior. Adultery also has the potential to be a criminal act involving children, other people's wives, sisters, and other individuals. The act of adultery not only damages the social order, but also triggers a series of other crimes. The general public places the importance of honor, chastity, and loyalty in intimate relationships. Therefore, adultery is considered a violation of these values and can cause damage to personal, family, and community relationships at large. (Ibn al-Qoyyim al-Jauziyah, 2012).

In some cultures, adultery can be considered disgraceful or embarrassing to both the individuals involved and their families. Adultery in this case can result in social stigma, exclusion, and even violence in some cases.



Picture 7. Scene 9

10. Keeping Speech

keep the word oral. In this 10th scene, the character of Wahyu who does not keep his mouth has a bad impact on himself and Widya, keeping his mouth means controlling and choosing the words used in speaking or communicating, this involves awareness and caution in conveying thoughts, feelings, and opinions in a polite, respectful, and not harmful way to others.

The tongue is a part of the body that is often overlooked by humans, despite having great power. The tongue allows a person to speak, express opinions, communicate, and express feelings to others. However, often the tongue can also be an easy tool to hurt other people's feelings and damage the social relationships that have been established. (Yulinda, 2018).

Therefore, keeping your mouth shut has a big important role in daily life. This applies not only in the family, but also in the workplace, in society, and when communicating with others. By keeping a word, one can avoid using hateful words, slander, and insults that can hurt the feelings of others.



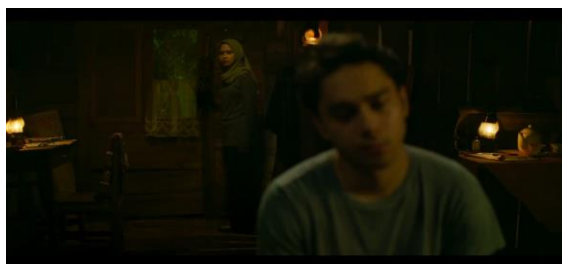
Picture 8. Scene 10

11. Obedient to Worship

Ta'at Worship. In this 11th scene, Bima, who has deviated from the teachings of Islam, is reminded by Nur to return to the right path. Obedient worship is a concept in Islam that refers to a person's obedience to Allah SWT by carrying out His commands and staying away from His prohibitions. Worship is also a form of devotion that includes all aspects, both words and deeds, which are done with love and humility to Allah.

Abdul revealed that the concept of worship functionally aims to strengthen the values of monotheism and strengthen the soul. In some books of tafsir, worship is described as a garden that is cared for by a servant with his body and soul. The more often a person gets spiritual flushing through worship, the more fertile his spiritual life will be, and the values of monotheism will grow well. On the contrary, the infrequent occurrence of a person performing worship gives him the opportunity to move away from the values of monotheism. (Al-Maragi, 1973).

In the view of the community, obedience refers to obedience and devotion in carrying out worship according to the religion adhered to. This concept involves the implementation of worship with full seriousness and sincerity, as well as making worship an integral part of daily life. (Kallang, 2018). Obedience also refers to obedience and devotion to moral values that are believed to be the foundation of ethics and goodness. It can increase awareness to live life according to values that are considered right and good by the individual.



Picture 9. Scene 11

12. Controlling Lust

Control lust. In this 12th scene, the character Bima is not good at controlling lust. Controlling lust is a form of effort to control negative urges or desires that can harm a person or himself, as was done by Bima. Lust consists of impulses that come from worldly desires, negative emotions, and uncontrollable desires. Controlling lust involves understanding the meaning of lust in humans, as well as trying to control it so that it does not control and lead to bad actions.

In Alwazir's research, lust is considered to have a very strong influence on humans. The more often man allows the lusts of the world to interfere with the pure heart, the easier it is for the heart to be polluted by worldly impulses. To overcome this, the concept of qonaah mentioned in the Qur'an and Hadith is considered one of the ways to control worldly lusts. Qonaah is an attitude of satisfaction and gratitude for all the gifts given by Allah, which is a fortress for humans to protect themselves from the negative influence of lust. (Abdusshomad, 2020).¹

Therefore, the importance of controlling lust lies in its influence on life. When lust is uncontrollable, a person can get caught up in behaviors that are detrimental to themselves and others. There are various ways to control lust. One of them is to try to increase self-awareness and recognize negative impulses that arise. By being aware of these desires,

¹ Alwazir Abdusshomad, "The Application of Qonaah Traits in Controlling Worldly Lust", *Journal of Ash-Sukriyyah Vol.21 No.1* (June 09, 2020). 34.

it can be done by controlling, in addition, strengthening the spiritual relationship with Allah SWT can also help in controlling lust.



Picture 10. Scene 12

13. Beware of Satan's Temptations

Beware of the temptations of the devil. In this 13th scene, Ayu's character makes a mistake by believing in the temptation of the devil. In Islam, Satan or Satan is a clear enemy in Islamic belief, which aims to tempt people to do deeds and deviate from the right path. In the Islamic view, Satan seeks to tempt people in various ways, such as giving rise to negative thoughts, deceiving worldly temptations, and damaging one's faith.

In Hamka's view, Satan or Satan comes from the jinn who disobey Allah SWT by refusing the command to prostrate to the Prophet Adam (as). Satan has been considered the main enemy of man since the time of the Prophet Adam (as). and all his descendants until the Day of Resurrection. The concept of Satan more broadly refers to everything that is evil in nature and has the potential to threaten security and truth, both in this life and the hereafter. Satan can be in the form of negative lust that influences a person to commit evil actions or deviate from the right path, can come from both the jinn and human groups. (Heryadi, 2017).

Therefore, it is important to remember that facing the temptations of Satan is a test for mankind. With patience, steadfastness of faith, and piety to Allah SWT, a person can overcome the temptations of Satan and protect himself from harmful deeds.



Picture 11. Scene 13

14. Learning From Mistakes

Learn from mistakes. In the 14th scene, the character of Nur, who already understands the situation that is getting worse and endangering her, and her friends choose a decisive decision in the form of learning from the mistakes that have occurred. In this case, learning from mistakes is an important process in self-development and personal growth when one acknowledges and understands the mistakes that have been made, Nur becomes an example to have the opportunity to learn, grow, and avoid similar mistakes in the future.

Like Hery's research, learning from mistakes has several important implications such as personal responsibility, learning from mistakes involves acknowledging and taking responsibility for wrong actions. In this moral view it reflects the importance of having moral awareness and acknowledging to be responsible, improve yourself, and develop a better character. In this case, it also makes a person aware of how much the consequences of wrong actions are. (Sadono et al., 2006).

Closing

From the results of the research with the data that has been presented, Ferdinand De Saussure's semiotic analysis is used using two elements that include: markers and signs. In accordance with the formulation of the problem in this study, it can be concluded that the meaning of the signs in the KKN film in the Village of Dancers Director Awi Suryadi and the message of morality contained in it are as follows:

1. This study concludes that the representation of morality in "*KKN di Desa Penari*", directed by Awi Suryadi, is effectively conveyed through symbolic elements designed to communicate ethical messages to the audience." Every element in the film, from the characters, settings, dialogues to certain scenes, becomes signs that contain the meaning of morality that is wanted to be conveyed through structural analysis of semiotics using the theory of semiotics developed by Ferdinand De Saussure. With this approach, it is explained that there are two concepts, namely *signifier* which refers to *signified* so as to produce meaning in the form of a message of morality. The two structures (signifier and signified) are a series of interconnected signs and meanings presented in the form of data, which are then analyzed using semiotic theory with Ferdinand De Saussure's model.
2. In this study, there are several important meanings of morality from various scenes that are connected to Ferdinand De Saussure's semiotic theory, namely:
 - a. Listening to Parents' Advice
Respecting and listening to parents' advice is a form of respect and affection, strengthening family relationships, and getting the pleasure of Allah SWT.
 - b. Maintaining Good Manners
Good manners show respect for others and cultural values, it is important to be accepted in society and create harmonious social relationships.
 - c. Respecting Local Customs and Culture
Respecting local customs and culture is the key to establishing harmony and friendship in a diverse society.
 - d. Please Help and Work Together
Collaboration and mutual help reflect the Islamic principle of *sunnatullah*, where each individual plays a role in achieving a common goal according to Allah's rules.
 - e. Asking God for Help
Asking for God's help is a form of obedience and the belief that God is the only true refuge.
 - f. Appreciating the Gifts of Others
Appreciating the gifts of others is important in building strong social relationships and showing gratitude.

- g. Shirk
Shirk is a great sin in Islam that unites Allah with something or someone, violating the basic principle of monotheism.
- h. Breaking the Rules
Breaking the rules negatively affects physically and emotionally, damaging relationships and trust in society.
- i. Adultery
Adultery violates moral and religious values, undermines the social order and family integrity, and is considered a great sin in Islam.
- j. Keeping Speech
Controlling the words used in speaking is important to avoid harming others and maintain social relationships.
- k. Obedient to Worship
Obedience in worshipping Allah SWT strengthens the values of monotheism and maintains the purity of the soul.
- l. Controlling Lust
Controlling your passions is important to avoid negative urges that harm yourself and others.
- m. Beware of Satan's Temptations
Overcoming the temptations of Satan with patience, faith, and piety is a test for mankind to stay on the right path.
- n. Learning from Mistakes
Admitting and learning from mistakes is an important process for better self-development and character.

These values reflect ethical and moral principles that are important in social and spiritual life, helping individuals live their lives in accordance with the values they believe in.

Based on the results of the research that has been explained, the researcher would like to provide several suggestions that can be considered and provide benefits for related parties:

1. For agencies, especially the Islamic Communication and Broadcasting Study Program, Faculty of Islamic Religion, Hasyim Asy'ari University, Tebuireng Jombang. It is recommended that this research can provide benefits and be used as reference material for future researchers. This can increase understanding and contribution in the field of Islamic communication and broadcasting.
2. To film producers, it is recommended to create works that are of higher quality and contain positive values for the audience. It is hoped that they can realize the values of morality in their works, so that they can have a positive impact on people's lives.
Greetings to the audience, it is recommended to take a positive perspective on the message of morality contained in the film "KKN di Desa Penari" by director Awi Suryadi. Thus, they can gain inspiration and valuable lessons to apply in their daily lives.
This suggestion is expected to contribute to improving the quality of films and deepening the understanding and application of moral values in society.

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