

**AN ANALYSIS OF MORAL MESSAGE IN “MIRACLE IN CELL 7”
MOVIE BASED ON ISLAMIC PERCEPTION**

THESIS

Submitted by

EGI FRINATI

NIM.170203132

Student of *Fakultas Tarbiyah dan Keguruan*
Department of English Language Education



**FAKULTAS TARBIYAH DAN KEGURUAN
UNIVERSITAS ISLAM NEGERI AR-RANIRY
BANDA ACEH
2022 M/1443 H**

APPROVAL LETTER FROM SUPERVISOR

THESIS

Submitted to *Fakultas Tarbiyah dan Keguruan*
Universitas Islam Negeri Ar-Raniry Banda Aceh
in Partial Fulfillment of the Requirements for
The Bachelor Degree of Education on English Language Teaching

by:

EGI FRINATI
NIM.170203132

Student of *Fakultas Tarbiyah dan Keguruan*
Department of English Language Education

Approved by:

Main Supervisor,

Co-Supervisor,



Khairiah Syahabuddin,
M.HSc., ESL., M. TESOL., Ph.D

Date: 15/07/2022

Rita Hermida, S.Pd.I., M. Pd

Date: 16/07/2022

It has been defended in *Sidang Munaqasyah*
in front of the board of the Examination for the working paper
and has been accepted in partial fulfillment of the requirements
for the Bachelor Degree of Education in English Language Teaching

On:

Monday, July 25th 2022
26 Dzulhijjah 1443 H

In Darussalam, Banda Aceh

Board of Examiners,

Chairperson,

Secretary,


Khairiah Syahabuddin, M.HSc., ESL.,
M.TESOL., Ph.D.


Nursarirati Fahrizqa, M.Ed.TESOL

Member,

Member,


Rita Hermida., S.Pd.I., M.Pd


Rahmi Fhonna., M.A.

جامعة الرانيري

A R - R A N I R Y

Certified by:

The Dean of *Fakultas Tarbiyah dan Keguruan*
Universitas Islam Negeri Ar-Raniry Banda Aceh




Dr. Muslim Razali, S.H., M.Ag.

NIP. 19590391989031001

SURAT PERNYATAAN KEASLIAN
(Declaration of Originality)

Saya yang bertandatangan di bawah ini:

Nama : Egi Frinati

NIM : 170203132

Tempat/tanggal lahir : Banda Aceh, 23 February 1999

Alamat : Jl. Blang Bintang Lama, Lampsuk, Darussalam. Aceh Besar.

Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

**AN ANALYSIS OF MORAL MESSAGE IN “MIRACLE IN CELL
NO.7” BASED ON ISLAMIC PERCEPTION**

adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 6 July 2022

Saya Yang Membuat pernyataan,

AR - RANIR



Egi Frinati

NIM. 170203132

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, the most Gracious the most Merciful)

All praises are due to the almighty Allah SWT, who has blessed and given the researcher chance, health, and strength in writing and finishing this study. Peace and salutation be upon the beloved prophet Muhammad *shallallahu 'alaihi wasallam*, his companions, and his faithful followers who strived in Allah religion Islam.

The researcher would like to thank all of those who have given her help and guidance. Sincerely, the researcher would like to thank the primary supervisors: Mrs. Khairiah Syahabuddin, M.HSc. ESL., M. TESOL., Ph.D, and co supervisor Mrs. Rita Hermida, S.Pd.I., M. Pd, and also her academic supervisor Mr. Prof. Dr. T. Zulfikar, M.Ed., who have given the researcher direction, useful and helpful encouragement for writing this thesis. Her thanks go to all of the lecturers and staff of the English Department who helped and guided her during her study in the Department of English Language Education of Universitas Islam Negeri Ar-Raniry Banda Aceh.

The researcher would like to express a high appreciation to beloved Father Safrizal, and mother Amal Gusliati, for given the endless love, prayers, support system of the researcher life. Researcher also dedicate thanks to dear younger brother Yudha Fajri Ridha and younger sister Okta Rita Zaura. They are precious people who make researcher keep moving forward.

Last but not least, the researcher would like to thank her beloved friends of Unit 04, PBI 2017, PKKPM members and a great family of MAN 3 Rukoh Banda Aceh. The researcher is grateful to have wonderful friends: Adelia Musti, Widian, Rika Irma, Sufarwitar, Nadirayatul Husna, Muthmainnah, Wildatul Jannah, Sofia Rahmah, Fauza Fiddaraini, Adela Yuga and others who have supported and kindly help her in doing research.

Finally, the researcher believes that this thesis still needs improvement and useful critics to be a better contribution to the education field, especially for the Department of English Language Education of Universitas Islam Negeri Ar-Raniry Banda Aceh

Banda Aceh, 26 June 2022

The researcher,

Egi Frinati

جامعة الرانيري

A R - R A N I R Y

ABSTRACT

Name : Egi Frinati
Reg. No : 170203132
Faculty : *Fakultas Tarbiyah dan Keguruan*
Major : Pendidikan Bahasa Inggris
Thesis working title : An Analysis of Moral Messages in “Miracle in cell No.7”
Movie Based on Islamic Perception
Main Supervisor : Khairiah Syahabuddin, MHSs.ESL., M. TESOL, Ph.D.
Co-Supervisor : Rita Hermida, S. Pd.I, M.Pd.
Keyword : Moral Messages, Islamic Perception, *Miracle in Cell No.7*
Movie

Movie is one of entertainment media which is interesting for all generation. It contains cultural element, moral message, educations, lifestyles, politics, and history. This research entitles An Analysis of Moral Message in ‘Miracle in Cell No 7’ Movie Based on Islamic Perception. This research aimed to find out the moral message contained in the subtitles presented in Miracle in cell No 7 movie and describe the way of presented the moral message based on Islamic perception. This research used qualitative content analysis. The data were collected by analyzing the dialogues: the researcher watched movie related to moral messages theories, read two subtitles (English & Indonesian version), classified, explained, and concluded. The result of the analysis in this study showed that the movie has some of moral message in the movie, such as sacrifice, mutual help, friendly, patient, keeping promises, optimist, love and affection. To conclude, moral message based on Islamic perception was expected to provide some information and knowledge in analyzing movie that might be useful especially analyzing the moral messages in literary works. Each message was conveyed basic message of life. It had an effect on the audience directly or indirectly.

جامعة الرانيري

A R - R A N I R Y

TABLE OF CONTENTS

APPROVAL LETTER FROM SUPERVISOR	ii
SIDANG MUNAQASYAH-EXAMINER SIGNATURE	iii
DECLARATION OF ORIGINALITY	iv
ACKNOWLEDGEMENT	v
ABSTRACT	vii
TABLE OF CONTENTS.....	viii
LIST OF FIGURES	xi
LIST OF APPENDICES.....	xii
CHAPTER I INTRODUCTION.....	1
A. Background of the Research	1
B. Research Questions	7
C. Research Aims.....	8
D. Significances of the Study.....	8
E. Terminology	9
CHAPTER II LITERATURE REVIEW.....	14
A. Moral	14
1. Moral Message in General	14
a. Definition of Moral Message	15
b. Characteristics of Moral Messages	15
c. Types of Moral Messages.....	17
d. The ways of Conveying Moral Message.....	19
2. Moral Messages in Islamic Perception	20
a. Al-Qur'an about Moral	25
b. Hadith about Moral	27
c. Kind of Moral Messages	31
B. Movie	33
a. Type of a Movie.....	34
b. Advantages of a Movie.....	35
c. Element of a Movie.....	36
d. Storyline of the Movie.....	37
C. Previous Study on the Topic	39
CHAPTER III RESEARCH METHODOLOGY.....	42
A. Research Design.....	42
B. The Source of the Data Research	43
C. The Procedures of Data Collection	44
D. The Procedure of Analyzing the Data	46
E. Analysis of Movie Content	48
CHAPTER IV FINDINGS AND ANALYSIS	51
A. Overview of Research Subjects.....	51
B. The Data Presentation	61

C. Discussion of Research Results (Data Analysis)	67
D. Islamic Perceptions Analysis	72
CHAPTER V CONCLUSION AND SUGGESTION	77
A. Conclusions	77
B. Suggestions.....	78
REFERENCES	79
APPENDICE	84
AUTOBIOGRAPHY.....	85



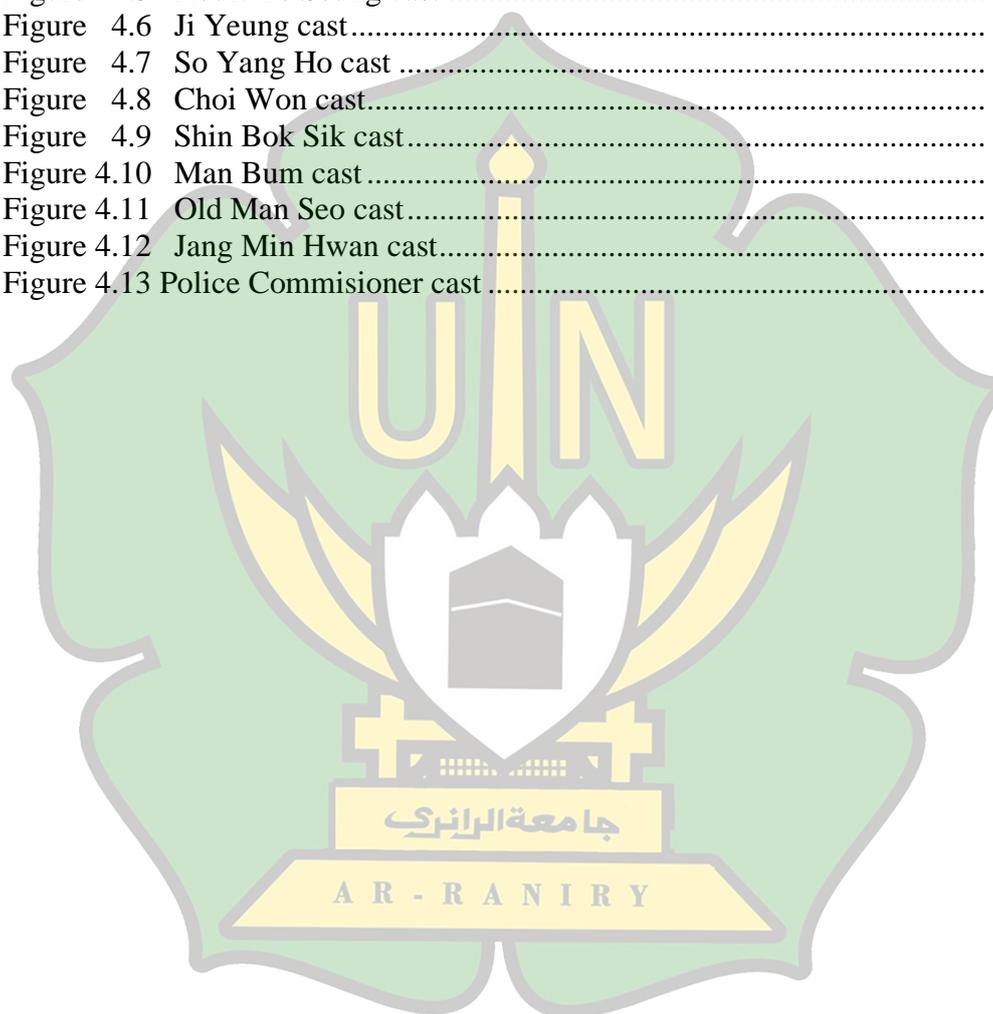
LIST OF TABLES

Table 1	Highlighting the moral message (Be patient)	61
Table 2	Highlighting the moral message (Sacrifice)	62
Table 3	Highlighting the moral message (Mutual help).....	64
Table 4	Highlighting the moral message (Keeping Promise).....	65
Table 5	Highlighting the moral message (Devote, Love).....	66



LIST OF FIGURES

Figure 4.1	Poster the film Miracle in cell no 7.....	51
Figure 4.2	Director and writer.....	52
Figure 4.3	Young Go cast.....	53
Figure 4.4	Young Ye Seung cast.....	53
Figure 4.5	Adult Ye Seung cast.....	54
Figure 4.6	Ji Yeung cast.....	54
Figure 4.7	So Yang Ho cast.....	55
Figure 4.8	Choi Won cast.....	55
Figure 4.9	Shin Bok Sik cast.....	56
Figure 4.10	Man Bum cast.....	56
Figure 4.11	Old Man Seo cast.....	57
Figure 4.12	Jang Min Hwan cast.....	57
Figure 4.13	Police Commisioner cast.....	58



LIST OF APPENDICES

Appendix A	Appointment Letter of Supervisor
Appendix B	Autobiography



CHAPTER I

INTRODUCTION

This chapter presents the introduction. It contains some subjects which explain about background of the research, research questions, research aims, significances of the study and terminologies.

A. Background of the Research

Movie is one of entertainment media which is interesting for all generation. It contains cultural element, moral message, educations, lifestyles, politics, and history. A movie is one of the visual aids that can be used in a writing class. It makes lessons more fun. It can also be used to create situation for writing classes more clearly, that the students have big enthusiasm in teaching learning process (Harmer, 2001). Movie can be an effective media in teaching learning process because it stimulates students both receptive skills (listening and reading) and productive skill (speaking and writing). In fact, movie can fulfill different function for learners at different level of proficiency. For beginning learners, it can provide examples of authentic language use in limited context of use. For higher level students, movie can provide variety, interest, stimulation and help to maintain motivation (Wellek & Warren, 2014). Real messages are communicated through authentic language as opposed to through contrived exercises and drills. Additionally, learning a language involves using it in context to communicate meaningfully.

One literary work that blends aural and visual components to help the audience derive meaning is a movie. Movies are the most widely used medium for appreciating literary works today since they can easily be interpreted by readers and because literary works are now audio visual. People prefer watching movies than reading other literary works. Movies that are presented in spoken and visual language reflect social reality, just like literary works often do. Movies have narrative, metaphorical, and cinematic language in addition to their visual elements. Contrary to other literary works, movies are difficult to study because they cannot be fully analyzed in printed form. After all, a movie is very dependent on visuals and other nonverbal elements that are not easily expressed in writing (Boggs & Petrie, 2008).

In this time, the movie becomes so commonplace. When people watch a movie, they can find enjoyment in it. People can lose track of time while watching a movie. Movies are engaging media for everyone, young and old. Cultural element, moral message, education, lifestyle, politics, and history contained in the movie. Movie is a series of moving pictures recorded with sound that tells a story (Hornby, 2005). Movie is a recording of moving images that tells a story and that people watch on a screen or television (Merriam & Webster, 2012). The majority of movies are based on true events, while the rest are taken from books or novels. Harry Potter, Twilight, The Lord of the Rings, and other films are a few examples of those that adapted from novels.

In the movie, there are language lines and clear character developments that clearly convey meaning to the audience. The movie's explicit content may be some

form of "moral message of story" or socially political stance that the creator is explicitly conveying through the characters' words and deeds. People can receive moral, educational, social, cultural, and other forms of education by watching movies. Movies may inform, educate, and inspire us if we desire to strive to understand them and broaden our minds. The moral message is one that conveys the notion of a decent existence. These messages about how individuals should live well in order to be truly excellent humans are expressed as religious counsel, regulations, commandments, and inherited through religion and culture.

This film teaches us the need of considering opposing ideas in addition to adhering to one political party. Because *Miracle in Cell No. 7* depicts how someone is treated unfairly as a result of one person's opinion. Everyone should have a conscience and be kind to others. *Miracle in Cell No. 7* also reminds us not to dismiss people who are going through difficult circumstances. Some people may be detained as a result of criminal activity. Even if what they did previously was bad, they still have a conscience and are capable of instilling kindness. As a result, this movie will explore how a person with special needs faces discrimination from those in positions of power and influence till the end of his life. Because a movie is a type of art that frequently uses fiction and biography as well as real-life accounts of individuals to entertain audiences. The subjects of most movies are typically love, life, politics, violence, etc. Insofar as both parties are oblivious of consenting to or joining it, symbolic violence is defined by Bordieu as cited by Kathie Njanie (2007) as violence used with implicit collaboration between its victims and its agents.

Miracle in the cell 7 is one of movie that has a lot of moral messages for the audience. The term "moral" is not unfamiliar to hear because it already has a broad connotation that is widely understood. The only difference between a mandate and the moral is that the latter is a positive message delivered via behavior, character, and character. The characters in each of the actors when trying to comprehend the morals of a movie. The movie's characters are supposed to be helpful, especially in terms of character development for everyone. The reason the researcher chose the movie, because the story in the movie is interesting and touching and has a uniqueness, because the main character in the movie is a person who has a disability. In addition, this family-themed movie contains a lot of good moral and moral messages in terms of Islamic perceptions and the problems of each character and figures in this film in accordance with real life in society.

Moral messages are those that offer beliefs about how to live a good life. The question of which values make the good life is often debated. Moral messages are a logical phrase that describes whether a human principle, behavior, or character is true or false, good or bad. The term "social morality" refers to how we react to our immediate surroundings. community, as well as the global community. According to Johnston (2002) moral messages is expressed in attitudes that become visible in opinions and concrete behavior. Attitudes based on moral message refer to society life, being with others, and the reflective view one's own identify. This movie plays a role in conveying messages of goodness in every story, being an example of a moral message in every life of someone who

watches that every human being has the same rights in this world, in the perspective of Islam all created beings have their privileges.

The moral messages in films have been the subject of several studies, but not all of them have taken an Islamic perspective into consideration. The initial study was carried out by Cahyani, Meiga, and Yuniarta (2021), and it was published by the English Department of IKIP PGRI Bojonegoro. Its title was "An Analysis of education value in 'Miracle in the cell no 7' film script." In their investigation, they employed a descriptive qualitative methodology. Miracle in the Cell No. 7 served as their research's primary data source. This study used all of the character interactions as its data. The eleven educational values cooperation, love, honesty, bravery to apologize, justice, religious tolerance, help, pride, trust, belief in ability, and respect were among those the researcher sought to identify. The second research was conducted by Lusiana and Chitra (2021), article paper entitled "Social inequality the miracle in cell 7" movie. Their research's issue is how Lee Yoong's "Miracle in Cell 7" was discovered despite social inequality. The research's informants come from the movie, so go a man who has a disability. A qualitative descriptive research design based on Karl Marks' theory was employed for this study. The outcome demonstrates that even if a person is disabled, has nothing, and has a father who loves his large daughter so much with all of his heart, it is not appropriate to disparage them arbitrarily. The truth will come out in the end, despite the fact that the outcome is always final. This study and earlier research have some similarities and differences. One of these was previous study into the film's title. The focus on moral principles is a similarity

between this study and prior research. The researchers of this study used data from the film "Miracle in Cell 7." Furthermore, prior studies collected data by studying character speech, while the researches of this study focus on morals in the context of Islam. The third research was conducted by Sulayani, Listra, Simbolon, and Susanty Br Tarigan (2021) published by Faculty of Education University of Pahlawan Tuanku Tambusai. The research title is "Moral Value and Character Education Found in Movie Miracle in Cell No 7" The researchers chose this film because this film really displays good moral values and characters. The fourth research was conducted by Fatimah Rusmawati and Sudrajat (2015), published by Faculty of Communication and Business University of Telkom. The study is titled "Father's love in movie narrative analysis of Miracle in the cell no 7 utilizing Algirdas Griemas theory." This study analyzes the narrative structure of father's love who has mental disability in the movie Miracle in Cell No.7. A narrative analysis using Algirdas Greimas theory. The method used in this study is qualitative methods with descriptive of structural analysis. The story of the father's disabled love in the film Miracle in Cell No. 7 is the subject of this study. According to this study, the main characters in this tale are Yonggu, Yesung, Yonggu's cellmates, the warden, and the police commissioner. The last research was conducted by Saskiya Destriansa (2020), published by FISIP of University Pasudan. The title research "The meaning of oligarchy in the 'Miracle in the cell no 7 movies'". The purpose of this research is to found markers and signifiers about the oligarchy in the film and to found social reality. The researcher used a qualitative descriptive method. This study used the Semiotic Theory of Ferdinand

De Saussure and used the Social Reality Construction Theory. The data collection techniques used are library research, observation, interviews, documentation, and the internet. The results of this study there are eight scenes that contain markers, signifiers about oligarchs and there are social realities. Each has an oligarchic meaning contained in the picture. The meaning and message conveyed in the film can make every audience aware of justice and compassion. The meaning and message conveyed in the film can make every audience aware of justice and compassion. The messages in the movie with the inspiring themes are the best of all to be seen and be investigated by the researcher. One of the inspiring movies is “Miracle in the cell 7”, this is comedy drama film produced in 2013 directed by Lee Hwan Kyung. From the reason above, the researcher conducted research entitled An Analysis of Moral Message in “Miracle in the cell 7” movie based on Islamic perception.

B. Research Questions

According to background of study the research questions were briefly stated a follow:

1. What are the moral messages of Islamic perception presented in *Miracle in the cell 7* movie?
2. What are the implications of the *Miracle in the cell 7* movie on Islamic perception?

C. Research Aims

Based on the research questions above, the aims of this study are as follows:

1. To find out the moral messages contained in the subtitles presented in 'Miracle in cell No 7' movie based on Islamic Perception. To make this research acceptable for the research, the researcher has specific goals in mind when doing it.
2. To describe the way of presenting the moral messages in 'Miracle in cell No 7' movie based on Islamic Perception. The goals are to bring to life the messages from the film that can serve as excellent models for viewers who like it and to learn how the director delivered the moral messages in Miracle in Cell 7.

D. Significances of the Study

The purpose of this analysis is to clarify the moral messages contained in literary works, particularly films. The researcher hoped to comprehend through this study what the film's author was attempting to express or convey. The specific study significances are as follows:

1. Theoretically

The results of this study are expected to be beneficial for readers, society and any other researcher in educational field to get motivated in analyzing some literary works especially Lee Hwang Kyung 'Miracle in the cell 7' movie in analyzing the moral message. This research is useful to equip readers to know the moral message contained in the movie Miracle in the cell 7 as learning in life as

social beings who need each other. In addition, this research can also increase knowledge in the field of literature as well as being a benchmark and guideline as a material for consideration and a source of reference for researcher who will conduct similar research

2. Practically

The findings of this study are anticipated to offer some information and knowledge about film analysis that may be valuable, particularly when it comes to examining the moral messages in literary works.

- a) For the students, this research is helpful in enhancing their awareness of literature and is anticipated to inspire them to develop future works with more original and creative ideas.
- b) For the researcher, this research can contribute understanding and information about the film, particularly regarding the moral lessons it conveys.
- c) For the general public, this research can educate readers and broaden their horizons of thought.

E. Terminology

The researcher gives some definitions of the key terms to clarify the terms which is used in this study.

1) Islamic

Islamic is a universal religion with the following description: 1) Islam as the religion of nature (fitrah). Islam as a religion needed by humanity can be

seen in a number of signs from the word of Allah in Surah Al Nisa: 125, which means: "And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend." (QS. Al Nisa: 125) In this verse there are at least two things that can be underlined, namely: first, surrender to Allah SWT which is a vertical dimension, and second, do good to fellow human beings, which is a horizontal dimension. From a vertical dimension, human relations with Allah SWT are established through acts of worship that are sincerely performed to obtain the blessings of Allah. From this, the hope is that humans are recognized as servants of Allah SWT who are always ready to worship and serve Allah. From a horizontal dimension, Islam also regulates the relationship between man and his neighbor, man with his natural environment, and with all who exist this earth well. The worship of Allah in the vertical dimension is a teaching for mankind to find happiness in the hereafter, while other practices in the spiritual dimension are the teachings that guide humans to achieve social perfection and happiness in the world.

2) Moral Message

According to Wibawa (2013) moral values can be used as a reference norm for a person or a group of people to determine whether the attitudes and action are good or not. William James Earle (1997) states that in contemporary English, the words moral and ethical derive from the Greek ethos means usage, character, personal disposition or tendency. Morality and moral derive from the

Latin mores, meaning customs, manner, and character (Earle, 1999). As stated by Oxford Advances Learner's Dictionary, moral relates to the standard or principles of good behavior (Hornby, 2010).

As stated by Sternberg (1994), morality is concerned with what is good or right in how individuals interact with one another. Definitions of good (or terrible) and right (or incorrect) must be precise because the concepts can be interpreted in a variety of ways. Efficiency and being cautious while making decisions and judgments are just two examples of how social relationships can be evaluated (Sternberg, 1994). Henry Hazlitt claims that morality is an art that seeks to maximize happiness since thinking about this issue will be beneficial to both ourselves and other people (Hazlitt, 2003).

Moral messages are the end result of the understanding and application of human and divine ideals in life. Therefore, these ideals will effectively steer human creativity and knowledge (Linda & Eyre, 1997). Education has always sought to instill moral values. What schools do to affect students' thoughts, feelings, and behavior about issues of right and evil is referred to as moral education. It has long been held that education serves to develop character as well as intellect. The return of moral education to the limelight is attributable to the fact that modern societies increasingly have to deal with disturbing trends both within schools, and in the wider society.

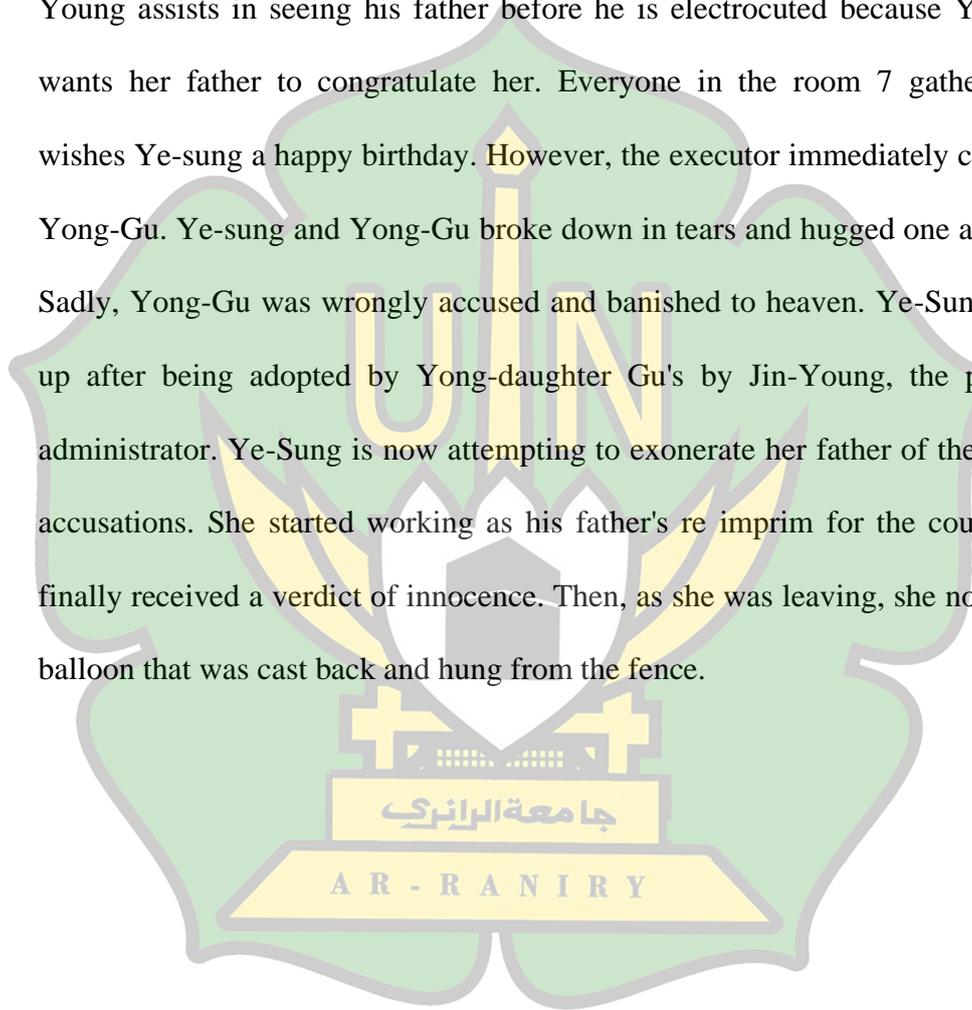
3) Miracle in the cell 7

Miracle in Cell 7 is a Korean film directed by Lee Hwan Kyung and released in 2013. This is a dramatic comedy and family melodrama about a

mentally impaired man. While serving a murder sentence, he becomes friends with the criminals in Room 7. They assisted him by smuggling his daughter back into his life. Everywhere in Korea, spectators cry while seeing it. His own daughter Ye-sung (So-won Gar), who is smarter than her friends, is the same age as Yong-gu (Seung-Ryong Ryu), a mentally challenged guy with the intelligence of a 6-year-old. While Yong-gu is employed at a supermarket to work in the parking lot, they are living a joyful life. However, Yong-gu is the one who watches and tries to assist the police commissioner's daughter when she is in an accident one day. He's been charged with sexual assault. Because someone had the impression that he was trying to do artificial respiration while also sexually assaulting her. Yong-gu, however, was unable to challenge the assertion because of his poor speaking skills. Fortunately, Yong-Gu is able to see his daughter's performance at the concert for inmates from the daycare center. He then takes her to jail. But a short while later, she finds her, and they return the child to daycare. In truth, the prison director (Jin Young) is aware that Yong-Gu was not the attacker, but he was unable to speak up in front of the police commissioner.

Fortunately, Yong-Gu received assistance from those in the jail, enabling him to prevail in court. Before he enters court on the day of the trial, the police commissioner contacts him, beats him up, and threatens to kill his daughter if he is found not guilty. Following that, Yong-Gu fabricates a murder of the daughter of the police commissioner. He ultimately receives a death sentence. People choose to assist the families of Yong-Gu and Ye-sung. They

are allowed inside when the prisoners create a hot air balloon. When they attempted to fly away, the hot air balloon's line became tangled in the barbed-wire fence around the jail. Finally, the date was December 23, which is also the birthday of Yong-daughter Gu's Yesung and the day she was electrocuted. Jin-Young assists in seeing his father before he is electrocuted because Ye-sung wants her father to congratulate her. Everyone in the room 7 gathers and wishes Ye-sung a happy birthday. However, the executor immediately contacts Yong-Gu. Ye-sung and Yong-Gu broke down in tears and hugged one another. Sadly, Yong-Gu was wrongly accused and banished to heaven. Ye-Sung grew up after being adopted by Yong-daughter Gu's by Jin-Young, the prison's administrator. Ye-Sung is now attempting to exonerate her father of the bogus accusations. She started working as his father's re imprim for the court. She finally received a verdict of innocence. Then, as she was leaving, she noticed a balloon that was cast back and hung from the fence.



CHAPTER II

LITERATURE REVIEW

This chapter presents review of related literature. It contains some topics used to support the analysis in this research, which is a necessary source concerning the topics. Those are: Moral Messages, and Miracle in the cell 7 movie the biography of the main actress and Moral Messages in Islamic Perception.

A. Moral

Moral is deciding good or bad considered behavior. A morality is sacrifice from little goodness to big goodness (Hazlitt, 2003; Pratiwi, 2019). Morality according to Bentham is art to maximize happiness; it can be seen by achieving the existence of happy and joyful life of all people (Hazlitt, 2003; Pratiwi, 2019).

1. Moral Message in General

According to Schwartz & Boenke (2004), moral as relating to dealing with or capable of making the distinction between right or wrong conduct principles, standards habits with respect to right or wrong in conduct. Message as the social principles, goals or standards held or accepted by an individual, a class, a society, etc. In short, moral message is the relation of belief, behavior and attitude of each individual. Moral is used to determine the boundary of a trait, temperament, opinions or actions worth saying right, wrong, good and bad (Nurgiyantoro, 2010; Eripuddin, Syahadah & Pipit, 2020). According to Nurgiyantoro (2010), moral as well as a theme, in terms of the content of literary works dichotomy forms, is an element of the content. It is something to be conveyed by the author to the reader.

a. Definition of Moral Message

Moral message of a movie is important because movie is the part of literature and it is indeed the part of literary works. By studying moral value of the movie, we can build our positive characters. Pojman and Fieser (2009) states that “morality refers to the principle of conduct of both actual moralities, the best justified or true moral system. Moral behavior is controlled by moral concepts the rules of behavior to which the members of a culture have become accustomed and which determine the expected behavior pattern of all group members (Hurlock, 2002). The writer conclude that morality refers to the principle that deals with how we live our life with the idea of the good and with such concept right and wrong, good or bad.

Moral messages that must be separated with other messages. Every value will get quality if it has relation with other values. For example, Honesty is example of moral values, this value has no meaning if it does not be applied with other messages. Loyalty is moral messages, but it must be applied with other, humanity value for general, for example, love of husband and wife (Bertens, 2000).

b. Characteristics of Moral Messages

There are four characteristics of moral messages. There are as following:

1. Moral messages or value is related with responsibility, moral message is related with human personality, but beside moral value we also automatically can say another message. Moral messages make people wrong or not, because he/she has responsibility. Especially moral value is related with human personality of responsibility. Moral value

just can be real in action wholly if it became responsibility of the involved person (Bertens, 2000).

2. All moral message must be authentic and tied to a pure heart. It should be used because it is convincing. For instance, playing music composition or other artistic messaging should be practiced. Following that, a painting and some music were desired as results. It is possible to appeal from a pure heart to make moral messages genuine. One of the unique qualities of moral communications is that they will cause the voice of a pure heart to criticize us if we reject moral messages and to commend us if we uphold them. (Bertens, 2000).
3. Obligation, Moral messages obligates us absolutely and it cannot be compromised. Other messages need to be real and admitted, for example, aesthetic messages. Educative and cultural person will admit and enjoying aesthetic value. But indifferent people can't we blame. Moral messages obligate us as such, without requirement. For example, honesty orders us to return thing that borrowed, like or not, because moral messages contain an imperative category. In other value for example, if badminton player wants to be champion, he/she must try hard. It's a must to be champion, but there is a limitation.
4. Formality, Moral messages cannot be understood in isolation from other signals. Although moral signals are among the most important ones that we should value, they would not rank as highly without

other messages. Moral messages permeated all other types of messaging. As an illustration, a merchant combines moral and economic messages all at once. Without additional signals, moral messages are meaningless. It entails some formality (Bertens, 2000).

Many spiritual messages or we can mention with moral message that can be learned by all people and this is universal message. There are love and affection, honesty, responsibility, perseverance, integrity, harmony, patience, bravery, justice, simplicity, peaceful (Buzan, 2003). Everything that schools do to affect how pupils feel, think, and behave about issues of right and evil is referred to as moral education. It was thought that education served the dual purposes of developing good character and intellectual ability. Due to the fact that contemporary civilizations must cope with troubling trends both in schools and in the larger society, moral education is once again receiving attention.

c. Types of Moral Messages

Moral messages are closely related to attitude; messages are our beliefs about how we should behave and about some final goal that may or may not be worth attaining. According to Richard (2001) messages can be divided into two types:

- (1) Instrumental Message, which guide people's day to day behavior, and
- (2) Terminal Message, final goals that are or are not worth attaining.

Instrumental and terminal message are easier to distinguish; messages that guide day to day behavior are similar to those that are learned in scouting organizations, loyalty, honesty, optimism, unity, self-respect, courage and

helpfulness. Meanwhile, message is any characteristic deemed important because of physiological, social, moral or aesthetic consideration, and then messages can be clarified message as follows; cultural, hierarchy, moral and spiritual, and social (Carter 1959).

- 1) Cultural: value being a function of interest, the value of the arts is cultural if one's interest is primarily in refining his taste and developing his power.
- 2) Hierarchy of a ranking of values of objectives in education according to some principle or order in which the objectives are so arranged that below lead to and from a part of those above all taken together present the aims of philosophy of education under consideration.
- 3) Moral and spiritual: those principle and standard, which is accepted by the individual and applied in human behavior, exact life and bring it into accord with approved levels of conduct; this principle, from the point of view of naturalist, approach universality in their concept and acceptance by all mankind.
- 4) A social component of human connection that is deemed valuable, relevant, or necessary for group functioning. According to Lombardo (2004), values are what people work to achieve in their life and are the goals or standards that people employ to guide their actions. Value is the yardstick by which we judge what is significant in life and what constitutes morally acceptable or unacceptable conduct. In light of our values, we evaluate both ourselves and others. Even if we may not share

another person's values, everyone abides by them and uses them to determine what is significant in life. Moral value has always been a perennial aim of education. Moral in education is whatever schools do to influence how students think, feel, and act regarding issues of right and wrong. The function of school, it was believed, was not only to make people smart but also to make them good (Lombardo, 2004).

d. The ways of Conveying Moral Message

According to Nurgiyantoro (2010), moral themes can be expressed in films in one of two ways:

1. Direct Convey

The direct method of sharing moral message appears to be equivalent to the narrative and explanatory methods of character description. The author makes the reader understand the plot by directly describing each character's traits while delivering moral themes. It implies that the message the filmmaker aims to deliver through the films is to directly provide people some advice. It implies that people may quickly understand what the director is trying to convey.

2. Indirect Convey

The stories' implicit messages are consistent with other themes and details. The director won't do it on the spur of the moment because they have carefully selected the story. The events, conflicts, and actions of each character will be used by the filmmaker to convey to the audiences the substance of the narrative.

2. Moral Messages in Islamic Perception

Islam is a full way of life that offers a framework for thought as well as moral principles that direct both individuals and society. A person's behavior and lifestyle choices are governed by their moral principles, a set of rules that a society follows to distinguish between right and wrong. Both Muslims and non-Muslims share in Islamic morality and justice. Islam provides us with moral guidance on everything, including how to respect our parents and neighbors. The ultimate goal of morality in Islam is to achieve love and faith in the Almighty (Hasan, 2013)

As a fundamental requirement for beneficial living, ethics provide the means for deciding purposeful courses of action that otherwise would become random, arbitrary and even aimless (Adibah in Ebrahimi, 2017). Because there are no recognized techniques to select, theoretically, from among limitless aims, in a social setting where there is no ethical code of conduct, there is no way to judiciously achieve certain outcomes. It is still possible to successfully stop someone from pursuing their own objectives in environments that follow accepted ethical norms. Humans are better able to correctly organize and prioritize objectives in order to maximize results when they are guided by logical ethical principles. One's ability to successfully pursue particular undertakings is likewise hampered by any deficiency in the necessary ethics. Therefore, morality and integrity are significant qualities that show a country's integrity, even for individuals who have no interest in a career in law enforcement. We instinctively know that it is good and moral to act with integrity, but by establishing mutual

understanding for the dignity and necessity of providing moral reasoning we become motivated to champion such behavior (Lafollette, 2007).

Al-Quran is the main reference in living the life of a Muslim. In it there are many verses that teach about morals. But in the Qur'an the moral is called the word morals. Understanding morals in Islam in terms of language comes from the word khuluq which means behavior, temperament, or character. This intention is contained in the words of Aisha related to the morals of Rasulullah SAW which means "the morals (Rasulullah) are al-quran". The morals of the Prophet intended in the words above are the beliefs, beliefs, holdings, attitudes and behavior of the Prophet Muhammad who are all implementing the teachings of the Qur'an (Wahyudin, 2011)

In Islam, moral behavior is guided by the teachings of the Qur'an, but in daily life, morality also takes the form of a rule that is applicable to society. Even if the most of them are likewise in keeping with the Qur'an, some of them have been dropped altogether. Morals have a very important position in human life both as individuals and communities and nations, because the rise and fall of a society depends on the existence of morals. If the morals are good, prosperity will be born and the mind, and vice versa. (Elmubarok, 2011). Al-Qur'an presents life's problems as values, but Muslim people are responsible for applying these values in their lives. This means that the application is not uniform for every place and time. It depends on the ability of Muslims to progress and creativity. But there is still law that applies when we as Muslims are not guided by the Qur'an.

Lovat's (2016) research proposes that teaching Islamic morality exists as an urgent matter for moral education. This article seeks to find a meaningful role for moral education in dealing with various issues about Islamic morality. The teaching of Islamic morality to restoring tradition, which has proven to be can be done, is as important as the problem of moral education.

Ebrahimi and Yusoff's (2017) article suggests that Islamic ethics has been studied as a matter of concern since the Prophet Adam received respect from angels in the form of their prostrations and then descended from al-Jannah (heaven) to earth. Islamic ethics discusses how humanity accommodates divine guidance as good human behavior and personal morality. This comprehensive study uses a qualitative approach and cites various verses of the Koran and parts of the Sunnah of the Prophet to support an analysis that emphasizes ethical principles and values of Islamic humanity. The findings highlight Islamic ethics and principles of life which have a significant effect on civilization as valuable teachings for all aspects of daily life.

Moral messages in Islam aim to find the activities of human behavior in social life, control their behavior for the benefit of the society and people, bring a good end as a provision in other lives, integrate human traits, behavior, activities for prepare true followers of God, and explain the path of goodness to them. Moral values in Islam appear on, sincerity, patience, charity love, fighting the soul, or the public such as one's own feelings, obligations, and calls for Islam, intended to bring benefits to people and society and protect human benefits (Halstead, 2007). There is no separate ethical discipline in Islam for most

Muslims, what is considered halal (permitted) and hara m̄ (forbidden) in Islam is understood in the sense of what Allah determines as true and good (Halstead, 2007).

Morality according to Bentham is art to maximize happiness; it can be seen by achieving the existence of happy and joyful life of all people (Hazlitt, 2003). A morality is sacrifice from little goodness to big goodness. According to (Stemberg ,1994) morality refers to concern with what is good or right in people's relationships each other. A key to understanding morality is to be specific about definition of good (or bad) and right (or wrong).

The moral in the literature is the message or lesson to be learned from the story or event. Moral is a term from the Latin language support, namely mos and in the plural mores which also means custom or way of life of a person by doing good deeds (decency) and avoid evils (Ruslan, 2004). Moral concerns something that is good and bad in human change in their life. Moral values are values concerning principles of right and wrong and the standards of behavior. Moral in literary works usually reflects the views of the author's life, views on the values of truth (Hornby, 2011.)

According to the view of morals presented above, morality is tied to the attitude that the author employs and that the readers interpret. Typically, a literary work's moral can be interpreted as a message based on the narrative. Furthermore, experience can teach us moral lessons. If we watch the content of the plot, we can comprehend the moral of a movie. We can decide whether a person's behavior has a good or negative moral. The director wants to convey that to the viewers.

Al-Quran is the main reference in living the life of a Muslim. In it there are many verses that teach about morals. But in the Qur'an the moral is called the word morals. Understanding morals in Islam in terms of language comes from the word khuluq which means behavior, temperament, or character. This intention is contained in the words of Aisha related to the morals of Rasulullah SAW which means "the morals (Rasulullah) are al-quran". The morals of the Prophet intended in the words above are the beliefs, beliefs, holdings, attitudes and behavior of the Prophet Muhammad who are all implementing the teachings of the Qur'an (Wahyudin, 2011)

Moral in Islam is carried out with the guidance contained in the Qur'an while in everyday life morality is also manifested in a regulation that applies in society. Although most of them are also in accordance with the Qur'an but there are some things that have also declined from the Qur'an. Morals have a very important position in human life both as individuals and communities and nations, because the rise and fall of a society depends on the existence of morals. If the morals are good, prosperity will be born and the mind, and vice versa. (Elmubarok, 2011). Al-Qur'an presents life's problems as values, but Muslim people are responsible for applying these values in their lives. This means that the application is not uniform for every place and time. It depends on the ability of Muslims to progress and creativity. But there is still law that applies when we as Muslims are not guided by the Qur'an.

a. Al-Qur'an about Moral

A Muslim cultivates his personality in order to get closer to Allah. We did not act out of self-interest or pride as his driving force. Morals are a collection of good deeds that are thought to be enough to earn one's way into the afterlife. The Qur'an and the Hadiths serve as the normative standard in Islamic teachings, therefore good morals are those that are in line with the Qur'an and Hadith utnuttan, which means that good morals are those that are in line with the guidance of the Qur'an and the example of the Apostle. Commendable morals usually also called akhlaq good or akhlaqul karimah

These types are a few verses from the Qur'an that speak to morality and ethics:

1. Be patient

Patience is a human trait that is used to control the hearts and minds of each bad attitude. patience can lead us in a high position with Allah. There is the proverb which states that patience is bitterness like jadam. The outcome is sweeter than honey, nevertheless. Additionally, the word patience can refer to a trait that is kept up or to the capacity to endure challenges. However, patience is accompanied by ikhtiyar and honesty. Patience does not consider the notion of accepting with subject to whatever confronted without first identifying the cause of the problem. The five levels of patience are: patience to handle the burden of doing what is required; patience to endure disasters and difficulties; patience to withstand insults from others; patience to handle poverty; and patience in obedience. " O you who have believed! Be patient and strengthen your patience. "(QS. Al Imran: 200)

2. Sincere

Sincerity usually appears in every activity, both activities that have a relationship with the world or activities related to here after. Intended only to gain pleasure from Allah SWT. A person's practice can be stated clear when everything is done sincerely. Sincerely to Apologize "So forgive them and leave them alone. Indeed, Allah Likes those who do good." (QS. Al Ma'idah: 13)

3. Work Hard or Istiqomah

According to the Islamic perspective, work is defined as seeking out food to sustain oneself and one's family. For his labor to have elements of goodness and direction for themselves, their families, the local community, and the state, it encompasses all sorts of charity. People who work are people who invest their soul and energy so as not to bother others. Workload all forms of work that result in benefits and services like tangible physical labor, for instance, or mental labor like that required by teachers, doctors, and others. Istiqomah "Then you (Muhammad) (in the right path), as instructed to you and (also) those who repent with you." (QS. Huud: 112)

4. Giving help

Giving help is meant by help and support others so that they can help them in solving problems they face. Then generosity was understood to mean having a giving mindset and always wanting to help others without considering the advantages and disadvantages. "Help each other in doing good and piety. And do not help one another in sinful and enmity. Fear Allah SWT. Actually, Allah's punishment is very painful" (QS. Al Maidah': 2)

5. Devote to parents

Devoted to Both Parents Good deeds that children give to people getting old is a proper action so that it makes happy parents. It is also in accordance with religious provisions. There are seven good children in filial piety to parents, as follows: a) Cover the cost of living when they need, b) Accompany and take care of them when they have old, c) If they invite to talk, then they must deal with it politely, d) Must always pray for them as they are praying for child, e) Must like something that people like old, as long as it doesn't conflict with the Islamic teachings, f) If he is called, he must immediately visit, g) When both of them command to do good to fellow, then must immediately implement his orders. Devoted to parents "And your Lord has commanded that you do not worship other than Him and do good to both parents." (QS.al-Isra': 23)

b. Hadith about Moral

Prophet Muhammad sallallahu alayhi wa sallam he is a person who call upon Allah, who introduces Him, conveys His Shari'ah and who explains His laws. Because of that, the good which the believers receive, both in this world and in the hereafter, is from the efforts of the Messenger of Allah alaihi wa sallam. And no one enters Paradise except obeying and following the Messenger of Allah (peace and blessings of Allah be upon him). In a hadith it is stated that there are three (3) cases which if someone who has it will taste the sweetness of faith, that is when Allah and His Messenger he loves more than the other two, and does not love anyone except for the sake of Allah and hates returning to disbelief after Allah saved him from him, as he hated to thrown into Hell (Muttafakun Alaih).

So, loving the Apostle means love Allah, even a necessity in loving Allah and him have a second position after loving and the Prophet (A. Mahmud, 2017). Loving the Messenger of Allah is obligatory and is part of faith. All Muslims believe that the Messenger of Allah is a servant of Allah and his messenger. The meaning of believing in the teachings of the Prophet Muhammad is to carry out his teachings, obey his orders and judge by them. Ahlus Sunnah love the Messenger of Allah and glorify him like the companions he loves him more than they love themselves and their families, as the Messenger of Allah said, which means, "No". believe one of you, so that I am more loved by him than himself, his parents, his children and all of mankind (HR. Bukhari Muslim, A. Mahmud, 2017)

If the morality is good according to the considerations of the Qur'an and the Sunnah, then it is fine. If it is bad to follow the Qur'an and al-Sunnah, then it's bad. With this, it is clear that morality is behavior that is born through someone's actions easily and happily without the need for mind. So, the behavior is divided into two, namely good behavior and good behavior bad. Good behavior is a good character, which is also the main characteristics of the prophets, apostles, siddiqin, martyrs and salihin. good morals good is established on the basis of doing good things and leaving what is forbidden by Allah S.W.T. (Asming Y, 2015).

In Islam, the moral field occupies a very important position. Morals are the essence of Islamic teachings, in addition to aqidah and sharia, so that with morals the mental and human soul will be nurtured to have high human nature. With morality, you will see the pattern and high human nature. With morality, you will see the pattern and true human nature.

الأخلاق ارم لأتمم انما

Meaning: "I was sent on earth to perfect morals" (H.R. Ahmad).

According to the hadith above, morality is a teaching that the Prophet embraced in order to better the situation of the ignorant populace at the time. Whereas man becomes a slave to lust while simultaneously glorifying it. This is the reason why Morals are a condition for completing one's faith because of faith. The perfect one is being able to be the power of goodness in a good person vertically or horizontally. that is, faith that is capable of move someone to always do good to others human (Husin, 2015)

In another hadith, the Messenger of Allah advised Abu Dharr al-Ghifari and Mu'adz bin Jabal to get along with humans with good morals in his words:

"Have fear of Allah wherever you are. Accompany your fault with goodness, he will be able to erase it. And associate all humans with good morals (character) "(HR. Tirmidhi No. 1987, he said, "This hadith is hasan)."

The Messenger of Allah also reported that good character is capable of pursue the practice of worshipers. In a hadith Aisyah Ummul Mu'minin said, "I heard the Messenger of Allah say: "Indeed, a Believers with good morals will reach the level of people who always pray and fast" (HR. Abu Dawud no. 4798, authenticated by al-Albani). Umm ad-Darda' narrated from her husband, Abu ad-Darda', The Messenger of Allah (saw) said: "There is nothing heavier in al-mizan (scales) than good morals" (H.R. Abu Dawud validated by al-Albani). Good morals are the cause of a person get a high degree in the jannah of Allah SWT. On

the other hand, morals that bad is because a person is prevented from enjoying Jannah (Habibah, 2015).

Rasulullah further stated that the onerous aspect of being a believer is upholding admirable values in one's life. Allah is the finest, without a doubt. 'Istiqomahlah' and let, said Rasulullah enhance your humane behavior. This hadith was narrated by At-Tirmidhi (1987) in the book Al-Birr wa Ash-Shilah, and Ahmad (20847), Al-Allamah Al-Albani recounted this hadith in Sahih Al-Jami, (98) (Mahmud Al Mishri, 2018). In this hadith, the Prophet of Allah explained that admirable morals are good morals that humans must practice; by doing so, we might draw closer to Allah and undo ill deeds done to one another as well as selfish acts. For his followers who consistently uphold honorable principles in the midst of difficulties, Allah also offers benefits. Miracle in Cell Film No. 7 is patient, sincere, wants to help others, works hard to support his family, and serves both young and elderly, if the phenomena of admirable morality in this study is to be believed. If everyone exemplifies the above qualities, Allah SWT will reward them abundantly.

Allah also commands to his servants to always be sincere in accept whatever conditions are encountered. Narrated from Imam Muslim who comes from Abi Hurairah, based on Abd Alwahab, (2004):

" Verily Allah does not look at the physical and your face, but look at the sincerity of your heart".

c. Kind of Moral Messages

There are kinds of moral message, includes the universal concepts such as bravery, humbleness, honesty, justice, steadfastness, respectability, responsibility, sympathy, cooperativeness, thankfulness, trustworthiness, sincerity, and others (Hornby, 2010). In everyday life, we have often heard the word "moral" and of course, morals can be obtained from anywhere. That's why when watching a movie, we should be able to pick the good things, the good messages that are implied from the film. Every film certainly has a variety of moral forms. The moral message of the movie *Miracle in Cell No.7* based on (Bollen, 2010; Nikie, 2022):

1. Sacrifice

Sacrifice is a realized action or attitude that is founded on honest morality and sincerity in the heart. An individual's attitude is a manifestation of their willingness to provide something valuable to others who play significant roles in our lives. Of sure, we have made sacrifices throughout life. Sacrifice can be made in the shape of feelings, time, or even one's life or lives; it is not always in the form of tangible things.

2. Mutual Help

Mutual Help is a type of moral value based on the attitude or action to assist others when they are in challenging situations or to assist in easing the work, burden, and other difficulties that are felt and faced by that person. In addition, the form of assistance can take the form of an action to save someone from danger.

3. Love and Affection

A person's attitude of love and devotion originates from within. a sentiment that appears and can be expressed to others, particularly parents. Affection and love are inseparable from one another. The foundation of all manifestations of love and affection will be sincerity and concern. So, someone will act in ways that make parents or other people happy in order to express their love and affection. In light of that, we sincerely hope that those we cherish and care for my sense our love and affection for them.

4. Keeping Promises

Keeping promises is an attitude and action made by a person as a type of effort and effort to fulfill something that has been promised in line with his ability and willingness to be supplied at a certain time.

5. Upholding Justice

Justice is a predetermined attitude and course of conduct. A fair disposition is a way to demonstrate your humanity. It must be built on a person's integrity, intelligence, and bravery. The law, which was created to uphold justice, comes next. This has been established as a way to shield people from different unjust practices. Justice, in Aristotle's view, is an action motivated by the desire to provide something both excessively and sparingly. It can also be seen as a disposition to desire to provide for others in accordance with the privileges they enjoy. Justice is something that we should all be ready to accept because it will always arrive, sooner or later, in some form. It is governed by the law of cause and effect. Cause and effect are two aspects of the same reality. Each secret is

revealed, and each wrongdoing is dealt with harshly. Silence and undoubtedly cause and effect, means and ends, seed and fruit, cannot be detached because the effect already blossoms in the cause, the end preexists in the means, and the fruit in the seed.

6. Devoted

We are aware of the virtues of filial piety. Doing well by parents, relatives, or teachers. Furthermore, as a way of showing gratitude to our parents, children must practice filial piety. The attitude of a child who follows his parents' instructions and treats them well is known as being devoted.

B. Movie

Movie is the telling of stories which are real. According to Hornby (2006), movie means a series of moving picture recorded with sound that tells a story, shown at cinema or movie. Movie or film is a term that encompassed individual motion pictures, the field of movie as an art form, and the motion pictures industry. Movies are made by employing cameras to capture images from the outside world or by generating images using animation or special effects. The term "genre" in film or movie theory refers to the main system of categorizing films. Setting, mood, and format are the three basic categories that are frequently used to classify movie genre. The setting of a movie is referred to as such. The movie's mood is defined as the emotional force it carries throughout.

The movie might also have been produced in a certain style or format, or it might have been shot with specific tools. The purpose of a film or movie is to

instruct, amuse, and motivate the reader in a foreign language. People can learn about history, science, and human behavior from a movie or film. Some movies combine amusement with education, which makes learning more enjoyable.

a. Type of a Movie

The type of Movie according Bordwell and Thompson (2003), that was the types of movies of film as follows.

1. Documentary Film

A documentary film supports to present factual information about the world outside the film. As a type of films, documentary present themselves as factually trustworthy. According to Bardwell and Thompson (2003), there are two types of documentary films, they are:

- a. Compilation films; produced by assembling images from archival sources.
- b. Direct cinema; recording an ongoing event „as it happens“ with minimal interference by the film maker

2. Fictional Film

According to Bardwell and Thompson (2003), a fictional film shows made-up people, places, or things. But just because a movie is fictional doesn't imply it has nothing to do with reality. For starters, not everything portrayed or implied in fiction films has to be made up; in a typical fictitious film, events are conceived, planned, rehearsed, captured on camera, then captured again. While the agents are photographed directly in a documentary, they are depicted or portrayed through an intermediary in fictional films.

3. Animated Film

According to Bardwell and Thompson, (2003) animated films are distinguished from live-action ones by the unusual kinds of work that are done at production stage. Animation films do not do continuously filming outdoor action in the real time, but they create a series of images by shooting one frame at a time.

b. Advantages of a Movie

Harmer, (2001: 282-283) states that there are many reasons why movie (film) can be used in language learning. The advantages of using movie will be explained as follows:

1. Seeing language-in-use

When watching a movie, people can see language in addition to hearing it. This considerably facilitates interpretation, for instance, as expression, gestures, and other visual cues sometimes muddle general meaning and moods.

2. Cross cultural awareness

A movie allows audiences to expand their circles. This is particularly helpful if they wish to observe, for instance, typical British "body language" when inviting someone out or how Americans converse with wait staff. A movie also offers a terrific opportunity to view things like the food and clothing that people in other countries eat. They can learn about another country's culture in addition to learning the language.

3. The power of creation

People have the opportunity to produce something memorable and entertaining when they use their own movies as teaching and learning tools, which makes the learning process more pleasurable for everyone.

4. Motivation

For all of the reasons already stated, most people's attention levels rise when they have the opportunity to observe language in use in addition to hearing it. It may inspire others to pursue studies.

c. Element of a Movie

Element of movie according Li, Y., Lee, S. H., Yeh, C. H., & Kuo, C. C. (2006) to analyze the film, the first thing is to understand the elements of it. There are five elements of story, they are:

- 1) **Setting:** The time and location where anything occurs make up the setting. In order to convey a strong feeling of place, authors frequently employ descriptions of the environment, scenery, buildings, seasons, and weather.
- 2) **Character:** A character is a person or occasionally, an animal who participates in the events of a tale or other literary work. Two characters appear in the narrative: The major figure or the hero, usually known as the good guy, is the protagonist. Furthermore, the antagonist, sometimes known as the evil guy, is the protagonist's adversary.
- 3) **Plot:** The events of a tale or play are organized into a plot, which is a series of character actions and events that are related to the main conflict. A planned, logical set of events with a beginning, middle, and end constitutes the plot.

4) Conflict: In a tale, the conflict is a struggle between two characters or an issue. Conflicts can be of two types: A person must make certain decisions, overcome, paint, control their temper, resist an impulse, etc. in both an external and internal fight. An external struggle is one in which the person is battling an outside force.

5) Theme: The main contention or tenet of a narrative constitutes the theme. Students are required to be able to effectively understand the information connected to narrative by identifying the key components of a film. Additionally, by understanding the fundamental components of a movie, students will find it simple to organize their thoughts while presenting the story to others.

d. Storyline of the Movie

This stirring comedy and family drama centers on a mentally challenged guy. He established friends with the inmates in room 7 while incarcerated for murder, and they helped him see his daughter again by smuggling her in. Everywhere in Korea, audiences were moved to tears. His own daughter Ye-sung (So-won Gar), who is smarter than her friends, is the same age as Yong-gu (Seung-Ryong Ryu), a mentally challenged guy with the intelligence of a 6-year-old.

While Yong-gu is employed at a supermarket to work in the parking lot, they are living a joyful life. However, Yong-gu is the one who watches and tries to assist the police commissioner's daughter when she is in an accident one day. He's been charged with sexual assault. Because someone had the impression that he was trying to do artificial respiration while also sexually assaulting her. Yong-gu, however, was unable to challenge the assertion because of his poor speaking skills. Fortunately, Yong-Gu is able to see his daughter's performance at the

concert for inmates from the daycare center. He then takes her to jail. But a short while later, she finds her, and they return the child to daycare. In fact, the prison director (Jin Young) is aware that Yong-Gu was not the attacker, but he was unable to speak up in front of the police commissioner.

Fortunately, Yong-Gu received assistance from those in the jail, enabling him to prevail in court. Before he enters court on the day of the trial, the police commissioner contacts him, beats him up, and threatens to kill his daughter if he is found not guilty. Following that, Yong-Gu fabricates a murder of the daughter of the police commissioner. He ultimately receives a death sentence. People choose to assist the families of Yong-Gu and Ye-sung. They are allowed inside when the prisoners create a hot air balloon. When they attempted to fly away, the hot air balloon's line became tangled in the barbed-wire fence around the jail. The day was finally December 23rd, the anniversary of Yong-electrocution Gu's and the birthday of her daughter Ye-sung. Jin-Young assists in seeing his father before he is electrocuted because Ye-sung wants her father to congratulate her. Everyone in the room 7 gathers and wishes Ye-sung a happy birthday. However, the executor immediately contacts Yong-Gu. Ye-sung and Yong-Gu broke down in tears and hugged one another. Sadly, Yong-Gu was wrongly accused and banished to heaven. Ye-Sung grew up after being adopted by Yong-daughter Gu's by Jin-Young, the prison's administrator. Ye-Sung is now attempting to exonerate her father of the bogus accusations. She started working as his father's re imprim for the court.

C. Previous Study on the Topic

There are numerous research papers on literary analysis of the moral worth in films. Other studies that are closely related to this one is being presented by the researchers. The first study was carried out by Wulandari (2015). She graduated from the IAIN Salatiga's English Department. "A Moral Value in the Charlie and the Chocolate Factory Movie" was the title of the study she undertook. In her research, she employed the descriptive qualitative method. The Charlie and the Chocolate Factory movie served as her study tool. All of the character dialogue was used as the research's data. She made an effort to determine the moral messages conveyed in the film. The result of the research showed that there are some moral values in the movie, there are love, respectful, reliability of self, and loyalty and trustworthy.

The second was Anggraeni's (2015) capstone project, The Analysis of Moral Value in the Motion Picture "Dangerous Minds," which involved a study. In her research, she made an effort to examine the film's moral relevance. The strategy that was used by the researcher was descriptive qualitative. The main source of information for this study was the dialogue from the movie "Dangerous Minds." She conducted content analysis on the information. The study's conclusions then made clear several moral principles in the movie. The analysis identifies these qualities as love, respect, bravery, kindness, and friendliness as well as honesty, hard work, patriotism, and responsibility.

The similarities and differences between this study and the prior study were obvious. One of them was the earlier investigation into the film's title. This study's

focus on moral value was comparable to the prior studies. The Sulayani, Listra, Simbolon, and Susanty Br Tarigan (2021) study was conducted using materials from the Faculty of Education at Pahlawan Tuanku Tambusai. "Moral Value and Character Education Found in Movie Miracle in Cell No. 7" is the title of the study. The scholars picked this movie because it has strong moral principles and morally upright individuals. Then, Fatimah Rusmawati and Sudrajat (2015) did yet another study, which was then released by the Faculty of Communication and Business University of Telkom. "Father's love in movie narrative analysis of movie Miracle in the cell no 7 utilizing Algirdas Griemas theory," reads the research paper's title. This study examines the Miracle in Cell No. 7 film's father's love story, which features a mental handicap. using Algirdas Greimas theory to analyze a narrative. This study's methodology combines qualitative methodologies with structural and descriptive analyses. The Miracle in Cell No. 7 movie's narrative is the focus of this study. The story of the father's disabled love in the film Miracle in Cell No. 7 is the subject of this study. This study found that, the characters in this story are Yonggu, Yesung, Yonggu's cell friends, warden, and the head of the police commissioner. The most recent study was carried out and published by FISIP of University Pasudan by Saskiya Destriansa (2020). The phrase "The significance of oligarchy in the Miracle in Cell No. 7 movies" appears in the title of the study. This study aims to identify indicators and signifiers of the oligarchy in the movie as well as social reality. This study employed a qualitative descriptive approach. The Social Reality Construction Theory and Ferdinand De Saussure's semiotic theory were both applied in this

work. Internet research, observation, interviews, and library research are some of the methods utilized to obtain data. The study's findings include eight settings with indicators, signifiers, and social realities regarding oligarchs.



CHAPTER III

RESEARCH METHODOLOGY

This chapter consists of the explanation about methodology for this study. It justifies the research design, source of the data research, procedures of data collection, and analysis of movie content.

A. Research Design

The method used in this research is qualitative (content analysis method), this research is in the domain of qualitative research. The qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning (Schreier, 2012). The qualitative research is not relying on evidence based on mathematical logic, the principle of numbers, or statistical methods. This study aims to maintain the shape and content of human behavior and analyze their quality. Qualitative Research Method is research method based on the post positivism philosophy, used to research a natural condition of the object where the researcher is the key instrument (Sugiyono 2012). Characteristic of qualitative method as are qualitative research analyzes data that is collected in the form of words or pictures rather than numbers, and it is more concerned with the process than just the results or products. The researcher is the main instrument in qualitative research, and the natural environment serves as the direct source of data. The qualitative research tends to analyze their data inductively “Meaning” is of essential to the qualitative approach (Bogdan & Biklen, 2003).

The researcher uses qualitative approaches (qualitative content analysis) as methods in supporting this research. All of the data that are evaluated in this research are in the form of words and sentences rather than numbers because they were all gathered and interpreted without the use of numbers or statistics. By putting theories into practice, analyzing the data in light of the theory of the moral messages, and finally drawing a conclusion from the study of the data. The qualitative technique, which is founded on the post-positivist philosophy and used to study an object's natural state, allows the researcher to participate as a crucial tool in the collection of samples and data sources with purposive and snowball, the collecting data technique with triangulation, the analysis character is inductive, and the result of the research is to emphasize the means rather than generalization (Sugiyono, 2012). According to Taylor, Bogdan and DeVault (2016), the goal of qualitative research is to examine how things look from different vantage points. According to Bogdan and Biklen (2006), the qualitative researchers tend to analyze their data inductively.

B. The Source of the Data Research

The sources of the data in this research were taken from the movie “Miracle in the cell no 7” by Lee Hwan Kyung. The Miracle in Cell No.7, which was released in 2013 and has 2-hour 7 minutes duration, and it has been watched several times by researcher with English and Indonesian subtitle in order to understand comprehend the movie better. In collecting the data, the sources of the data were divided into primary source and secondary source. Primary source is the

original thought, which refers to information gleaned from the first source film *Miracle in Cell No.7* is the data primer for this research. Secondary source is essay of the other reviews that used to complete the primary data. The data was taken from any kinds of books that relevant with to this research such as books of theories, moral, message that related to moral messages consisted in the movie. The researcher also gets the information's from certain websites which related to this paper.

C. The Procedures of Data Collection

In research, it is necessary to have several stages in writing to be more structured and to make it easier for researchers to develop procedures in writing. The stages of the research used by researchers include:

1. Choose an interesting topic

Topic selection is the first step in carried out in a study. Whereas in this case, the researcher selects a topic that considered attractive. Thus, the researchers made the decision to analyze the film *Miracle in Cell No.7* is because the film tells a lot events and conflicts related to community life. This film is one of a film that provides a lot of material as an object in research, but here the researcher wants to focus on commendable behavior based on an Islamic perspective, as is in the film. By knowing the characteristics of the form of commendable behavior based on the Islamic perspective that are displayed in the film *Miracle in Cell No.7*, the researcher using framing technique the moral message of commendable behavior into several parts, namely, the sacrifice of a father who works hard for

the sake of his family's life with (patience), his sincerity in accepting punishments he did not do (sincere), likes to help each other and others, filial love and affection for parents.

2. Formulating research problems

Based on the results of the research discussion carried out by researchers, for that researcher formulate a problem in research among them are, what are the moral messages of Islamic perception presented in Miracle in Cell No.7 movie, and what are the implications of the Miracle in Cell No.7 movie based on Islamic Perception.

3. Determine the research method

Researchers obtained data sourced from primary data and secondary data as research objects namely the film Miracle in Cell No.7 Then researchers clarify the data that has been obtained from data collection through observation and documentation on film. This is a qualitative method of content analysis, the research uses a framing analysis method in which the following sub-chapters are included: approach and type of research, unit of analysis, type of and data sources, research phases, data collection methodologies, and data analysis techniques.

4. Perform the data analysis

After collecting the data in, the next stage is to do data analysis. This research uses content analysis method to make conclusions by identifying the characteristics of a moral message based on Islamic Perception contained in the film objectively and systematically.

5. The conclusion

The researchers draw conclusions in the results of the analysis research, that film works Miracle in cells. No.7 has the meaning of a positive message for the community, namely give the meaning of the message about the commendable morality framed in film.

D. The Procedure of Analyzing the Data

The research's next phase, after gathering all the data, is data analysis to produce results. The researcher employs content analysis techniques to examine the moral message based on Islamic perception discovered in the film "Miracle in cell no. 7" when examining the data. The researcher chose textual analysis because the method was qualitative and the data were taken from talks and words. In analyzing the data, the researcher uses content analysis technique to analyze the moral message based on Islamic perception found in "Miracle in cell no 7" movie. Since the method used is qualitative, the researcher used textual analysis since the data are from the dialogues and words. Vanderstop and Johnston (2008) explained that textual analysis is about the identification and interpretation of verbal signs.

The researcher attentively examined the film's screenplay, which made it simpler to identify the moral lessons that were embedded in the conversation. The researcher then organizes the pertinent information into categories and discards irrelevant information. the data were evaluated utilizing a qualitative approach and a theoretical framework to determine the research's ultimate finding;

1. Watching the Movie

The researchers watch films related to moral theories and messages. first, the researcher looked for a safe and quiet atmosphere so that he could focus and prepare the things needed such as a laptop, study table, pens and notepads, then the researcher opened the laptop to play the film on the telegram desktop application or YouTube, then understood the story completely. understand the content of the story and also the storyline so that they can find the moral message in the film, the film must be watched repeatedly and not once or twice. Researchers also studied the entire dialogue and found dialogues related to moral messages in the film Miracle in the cell 7

2. Read the Subtitle

The researchers read film subtitles while watching the film repeatedly obtained from the internet. To comprehend and identify dialogues relating to moral message, the researcher examines the complete discussion in both the English and Indonesian versions. This makes the moral message conveyed in the speech of the Miracle in the Cell 7 movie easier to understand. This makes it simpler to understand the moral message found in the speech of the Miracle in Cell 7 movie.

3. Classifying

In classifying the data, the researcher only classifies it based on the adaptable theories. The dialogues classify the important data and removes unimportant data that does not related to moral message.

4. Explaining

The researcher explains and interpreting all the dialogues which has meaning moral messages based on theories in Chapter II to get features and meaning.

5. Conclusion

After the researcher explained all moral messages, the researcher interprets the data that are analyzed to get conclusion.

E. Analysis of Movie Content

The researcher explains the film by attentively and precisely studying and reading the *Miracle in Cell No 7* script. Then, after finding the moral principles in the film, prove the moral messages. Derived from sentences and scenes by watching, reading, surfing, and gathering information materials from the library and the internet The researcher gets down to business, analyzing data from a variety of sources. selecting a film, then watching it and comprehending the entire screenplay to find out what kind of moral messages was used in the film following that, the researcher gathering references that are pertinent to the analysis, and then all relevant information the discussion topic is transcribed. According to Jung et al (2004) analysis of movie content, as opposed to generic video content, implies „story-oriented“ video (for example, movies or films, TV series, and animations, etc.).

These narrative-driven movies have rich sets of events, characters, and complex often non-linear narratives that are accessible to human interpretation

and adhere to features of film theory, grammar, and structure. As a result, analyzing and extracting its content is a difficult undertaking. As a result, analyzing and extracting its content is a difficult undertaking. This section delves into attempts to deconstruct the substance of such narrative-driven videos community of computer scientists the researcher examines the film *Miracle in Cell No 7* as part of the analysis procedure. Using the framing by technique, you may organize your data. After acquiring data, the analysis is conducted information, the information was gathered from the film *Miracle in Cell No 7*. Watching the film comprehending it, and writing down all of the information contained in the film based on the book of the same name. Theoretically, the method proposed in this research can also be used for smaller units such as the paragraph. However, in previous research, frames are most commonly coded perarticle (Matthes, 2007; Matthes & Kohring, 2008). The reason may be that this unit is easy to define. The coding frame consisted of registration variables; variables on topics and actors; variables related to risks, benefits, and responsibilities; and evaluations of biotechnology (Gaskell & Bauer, 2001; Matthes & Kohring, 2008).

A more detailed and widely accepted definition is offered by Entman (1993, p. 52, original emphasis): “To frame is to select some aspects of a perceived reality and make them more salient in a communicating context, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described.” In this definition, several frame elements constitute a frame: a problem definition, a causal

interpretation, a moral evaluation, and a treatment recommendation (Matthes & Kohring, 2008).



bag Moon. Misfortune also happened to Lee Young Go that the father of the child is a general arrogant cop, in the end Lee Young Go was beaten on the head and Lee Young Go was not fight at all, all he can think of is get a sailor moon bag so that his son is not sad. The son of the police commissioner named Ji Yeong turned out to be kind, he met Lee Young Go and shows another shop selling the bag. Finally, Lee Young Go and Ji Yeong went together, on the way Ji Yeong slipped and died world. Lee Young Go accused of murdering Ji Yeong because Ji Yeong's forehead was injured and beside him there was a brick so he was accused of hitting Ji Yeong part of his head. But what actually happened was a rock the brick fell itself just as Ji Yeong fell. Worse yet, he was accused of raping Ji Yeong because at that time Ji Yeong practiced the training he earn as a parking attendant, how to save people the one who faints is to take off his pants so he can breathe looser and provide artificial respiration from the mouth when this incident was known by one who crossed paths when Yong Go gave artificial respiration on the child.

Ji Yeong's father is a commissioner accuses Lee Young Go of killing his son because I want revenge for Sailor Moon's bag. Lee Young Go is imprisoned with 5 class inmates' snappers in cell no 7 is the highest prisoner the case. At first Lee Young Go was hostile and beat up battered because they weren't happy with Lee Young Go's case. Lee Young Go including people who like to help even though he is alone hurted. The proof is when the chairman of cell number 7 So Yang Ho will be harmed by another fellow cell leader Young Go swiftly helps So Yang Ho and the aftermath The wretched Young Go and instead So Yang Ho and some of

his friends in cell no 7 will granted Young Go's request for bring him together with Ye Seung. Then Young Go saves warden Jang Min Hwan when there was a fire in prison. With the one on Lee Young Go they become close friends of Young Go even head the warden helps take care of Ye Seung and tries looking for evidence that Young Go is guilty of the case. They help to make Young Go freed from the snares of the death penalty. In the end head the warden intervened directly to the commissioner general police for retrial because there is no evidence strong on the accusation. Friends at number 7 help Young Go that he must answer whatever happened during the incident while watching the trial. But it's in vain, when Young Go is confident and finds a solution that works appropriate. He was threatened by the police commissioner of Ji Yeong's father child who dies, that he must admit that Young Go committed the murder and the match was on purpose, and if not Ye Seung who killed. police commissioner conspired with Young Go's lawyer for Young Go to admit the error. Because for Ye Seung's safety, the child who loved him all his life. He is willing to admit he who killed Ji Yeong during the second trial. And in the end, he was determined as the murderer and rapists of minors and caught in a snare death penalty.

After the incident a few years ago, Ye Seung being a smart and intelligent woman, she succeeded fulfill his dream of becoming a lawyer with the aim that he can clear his father's good name so it can be cleaned again. He was helped by 5 friends of his father while in cell number 7 and assisted by the chief warden who took care of Ye Seung until Ye Seung became a woman great. Finally, a retrial was held and Ye Seung can prove his father's innocence. Even though his father

	<p>Sung intentionally asked retrial to the court related to the case override by his father with bring evidence that can prove that his father innocent on the case. Ye Sung did it standing in front trial and he alone become a lawyer his father. With the evidence he threw succeed free his father from the snare and the accusation overwrites).</p>	
--	--	--

C. Discussion of Research Results (Data Analysis)

Every movie must have a storyline and concept different from one movie to another, but the purpose of making a movie is to make the message what you want to convey to the audience can be captured and understood properly according to what has been conceptualized. In the movie Miracle in Cell No.7 there are aspects that the researchers find related to highlighting issues contained in the movie, namely: social inequality and a commendable message. Some

scenes from this movie there are several scenes that represent the issues that the researchers raise related to highlighting aspects of social inequality and commendable message. The whole scene from the movie *Miracle in Cell No.7* is set in South Korea, where was Korean society at that time pay attention to the problem of social inequality and the form of oppression of the lower class. They show how to be unworthy in that low class and physically disabled. Then in this movie there is also a main character who get social inequality from various parties related, but he replied to it with a way of addressing what he received with the behavior and attitudes that good. It shows how to repay the deed someone with commendable behavior displayed. Thing this is in accordance with the words of the Prophet SAW

From Abu Zar, Jundub bin Junadah and Abdurrahman, and Mu'adz bin Jabbal Radhialahuan the Messenger of Allah said: associate people with good morals and behavior good. HR. Tirmizi”

Based on the hadith, we can already conclude that, if anyone else that acts badly on fellow human beings, then it must be can repay it with kindness, so that they realize that human life is not worthy of each other hate and even hurt others. Based on Framing elements, the following is an analysis of data research findings, highlighting features that have been presented above:

1. Identifying the issue

Based on the information supplied above, the researchers discovered various scenes that depict social inequality behavior and types of oppression perpetrated by the upper class against people with disabilities who are from the lower classes.

Several sequences in the film *Miracle in Cell No.7* depict signs of suppression and social inequity toward the lower class, and persons who received the treatment responded with positive treatment and activities. Some of them are listed below by the researchers:

Lee Young Go was attempting to persuade and entice Ji Yeung at the time. purchase the Sailor Moon purse that has been requested by as Ji Young's father, he has a daughter who is a police commissioner. Come in and smack young square in the face. Make a decision. Young Go should not be spoken to in a disrespectful manner. The manner in which the police commissioner was treated was shocking. physical violence and is a reflection of hatred Lee Young Go, since he believed that requesting anything from what has already been purchased otherwise, it's not a good idea. In addition, the one who is being seduced is his own kid.

When Lee Young Go was accused of murder and sexually abusing a tiny daughter (Ji Young), he was sentenced to death rather than prison. Since the disaster, Lee Young Go has received unjust treatment from the public and even police enforcement. Because killing and harassing tiny children is not rational and should be severely punished, because it violates an adult human's norm, namely assaulting a child. However, in this case, it was not fully probed as to why a little child may die and in what circumstances. The police only believe the evidence presented to them. At the time of the occurrence, a mature girl witnessed Lee Young Go attempting to save Ji Yeung. That mature woman misinterpreted because Lee Young Go's actions were done in such a way that they led to him

breaking the law. Lee Young Go was apprehended in prison and sentenced to death as a result of the evidence presented by that adult woman. With this occurrence, the police commissioner (Ji Young's father) came to the conclusion that the defendant's actions were a form of payback for being beaten up at the shop.

The police commissioner made the charge against Lee Young Go because his daughter died at the same time as Lee Young Go, and he believes Lee Young Go is a parent who is unhelpful and does not model appropriate behavior in his kid. It has no right to be called a parent. The commissioner commits an error as a result of the presence of this case, namely, threatening Lee Young Go to plead misbehavior that was never stated before the court during the trial, even though he himself physically abused Lee Young Go. When Young Go sought to accept his error so that his son Ye Seung wouldn't have any problems with it, he made a great sacrifice between love parents.

When a fire broke out in a prison cell and Lee Young Go needed to save himself, he still made time to help others. One of the qualities is that helping others is the right thing to do, but helping truly without expecting anything in return is the wrong thing to do. With this lawsuit, Ye Seung, Le Young Go's daughter, helped to free a mistake his father never made. Ye Seung was able to clear his father's name in the eyes of the community and the rest of the world, who believe that the death of the police commissioner's daughter was due to Le Young Go's negligence. While in prison, he is hunting for actual proof with the support of his father's friend. Ye Seung eventually won the retrial and his father was found

innocent. Children's evidence of love for their parents is something that must be considered since humans will be happier if they love and work hard.

2. Causal Interpretation

Causal interpretation (Estimating Problems or the Source of the Problem) is a technique for determining the cause of a problem. Some acts of violence and oppression perpetrated by law enforcement and a police commissioner against Lee Young Go were motivated by what happened when the police commissioner's daughter was involved in an accident and died while with Lee Young Go. The tragedy occurred when Ji Yeung wanted to take Lee Young Go to another shop to buy a Sailor Moon bag, but on his way there, he slipped and fell because it was snowing at the time, and by coincidence, he poked the building itself, causing a brick to fall on her forehead, killing her. After the incident, Lee Young Go is a well-known figure through the glare of the media, all across the world Lee Young Go had reported the event being branded a murderer and committing acts of violence impractical for minors.

3. Moral Assessment (Making Moral Decisions in the Face of a Problem)

One that has been completed by someone will always be linked to and associated with fresh errors. Something like that would be detrimental to someone involved in the case; he would feel cornered and isolated. Even the son of a police commissioner was affected by this tragedy, as she died after slipping in the snow and being crushed by a block that landed on her head. Islam teaches that people should not harm one another, let alone kill one another. Even the teachings of Islam teach that every crime or bad conduct should be met with good. This is

plainly stated in Surah Al-A'raf verse 56 of the Qur'an, which talks Amar Ma'ruf nahi mungkar, or battling evil with good. The researcher discovered various instances in the film *Miracle in Cell No.7* that show how Human beings must constantly be friendly to one another, similar to some of the facts stated above.

4. Recommendation for Treatment (Positive Problem Solving)

The necessity to reinvestigate for errors and accusations made before accusing those who are at fault, because once it has been recognized by the media and circulated, it can lead to people being falsely accused. Trying to give others a chance to speak up and defend themselves, since by seeing and hearing the stories that are told, we can learn more about what happened. It can also promote harmony and decrease prejudice against others.

D. Islamic Perceptions Analysis

According to the findings of this study, the moral message in the film *Miracle in Cell No.7* is more focused on the moral message according to Islamic perception, which is characterized by several scenes such as patient nature, sincere nature, likes to help people in need, devoted to parents, and worked hard to support his family. Patience is used when he is insulted and hit by others. Lee Young Go, a victim with a history of mental disability and a low socioeconomic status, receives violence mentally and physically from a balanced family environment higher than him, with all forms of violence and humiliation he receives without responding in kind. If it is related with an Islamic perspective, the nature of patience is good behavior, and we as Humans must be able to apply

patience to one other in order to maintain and contain something terrible anger that comes out of our bodies later can hurt others. Allah SWT instructed us to use the nature of patience in all situations. Muslims, as explained by Imam Bukhari (Mahjuddin, 2009; Susanti, 2016), are:

The content of the hadith above gives a warning in humans that, while enduring all sorts of our trials must be able to deal with it patiently. Because someone who is always patient will give by Allah in the form of protection, protection, help and protection from Allah SWT. Allah SWT too said in QS. As-Syuura (42): verse 43

الْأُمُورَ عَزْمَ لَمِنَ ذَلِكَ إِنَّ وَعَفَرَ صَبْرًا وَلَمِنَ

Meaning: But whoever is patient and forgive, really that is included noble deeds.

The content of the verse above explains that Allah will give a great reward for people who want be patient and forgive the mistakes that have been made by someone else to him.

If you look back at the scene the patient nature of the results the findings are shown at the 9.06th minute. Depicted with verbal abuse and physical violence, “who are you?” Slap Lee Young Go, you're crazy, how dare you, I will report you to the police while slapping Young Go.” Only quiet is considered harshly by the Police Commissioner when it comes to Lee Young Go's patience. Allah SWT always tells us to be patient when dealing with a situation, and those who can control their wrath by being patient will be rewarded the most. The second discovery is a genuine attitude. Lee Young's earnestness in the film Miracle in

Cell No. 7 is exemplified by his attitude. In the minute scene 1:27:20, the go scene truly accepts threats and receives the death penalty for protecting safety. Allah SWT also told his slaves to always be truthful in accepting whatsoever situation they were in. Narrated from Imam Muslim who source from Abu Hurairah;

وَأَعْمَالِكُمْ قُلُوبِكُمْ إِلَى يَنْظُرُ وَلَكِنْ وَأَمْوَالِكُمْ، صُورِكُمْ إِلَى يَنْظُرُ لَا اللَّهُ إِنَّ
Meaning: verily Allah does not look at the physical and your face, but look at the sincerity of your heart.

According to the hadith above, someone who does something with sincerity in himself, whether it be in the form of sadness or Allah's joy, would offer them charity without seeing his bodily or facial features.

In the third finding, the commendable moral message "likes help people in need" which is proven at 51.30- and 52.22-minute scene "Lee Young Go was sitting in a squat style, and saw there strange from the people around. Suddenly he saw the boss enemy chased towards So Yang Ho, then Lee Young Go runs and beats the boss as a result he got stabbed" and "There was someone there, someone needs help!". If you look at it in perspective Lee Young Go's Islamic behavior reflects a commendable act, that is, likes to help others without care for their own safety and not expect benefits to those who helped. Rasulullah gave directions to his friend by saying, that help towards fellow human beings is an effort to receive greater and more deserving help high from Allah.

The fourth finding in this study is filial piety, which is a positive reflection of morals. It is proven in this study by framing the scenario at 2:0:40 where Ye Seung succeeded to clear his father's good name in court despite his father's death on confession for a mistake he didn't do. Devoted to parents act very noble, we as

children must remember the sacrifices that given to us from childhood to adulthood. Allah SWT says in QS. Al-Isra '(17): verse 24 which sounds,

صَغِيرًا رَبِّيْنِي كَمَا اَرْحَمَهُمَا رَبِّ وَقُلِ الرَّحْمَةَ مِنَ الذُّلِّ جَنَاحَ لَّهُمَا وَاخْفِضْ

Meaning: And humble yourself towards both of them with love and say, "O Allah SWT, love them both as they are Both of them have educated me when I was little."

The content of the verse above explains that as a child must always be polite and polite to parents. Without exception and discriminate, because it is parents who have given all his love to us and provide a variety of knowledge that we deserve so that we can become human beings who understand science and etiquette. In the scene in this study, it is clear that Ye Seung has fulfilled his obligations as a child is to be filial to his father through the love and sacrifice given to Lee Young Go successfully cleared his father's good name even though his father had died.

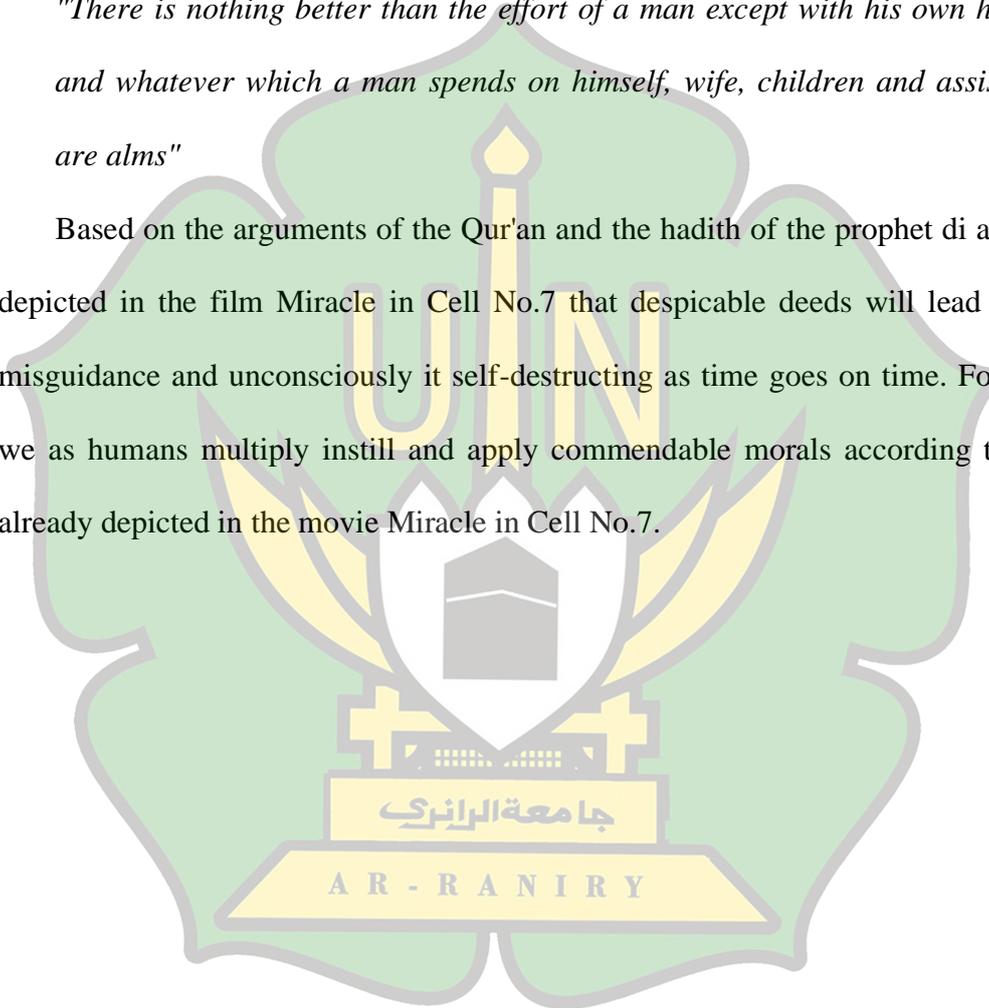
How does Islam regulate the relationship between parents and children. The Prophet Muhammad Shallahuoalaih Wassalam then said, "Fear Allah and be fair to your children." (HR Muslim). Islam has regulated the relationship between children and parents well. In Islam, not only children need to respect their parents, but parents also need to be kind and behave fairly to their children

The fifth finding in this study connected in the realm of the incoming Islamic perspective into commendable moral behavior by being demonstrated in the 11:07 minute scene when Lee Young Go is working hard to meet the needs of himself and his children by going through various shortcomings that exist in him. As head

family is very obliged to protect and seek a living to improve the family's economy as long as he still healthy and still alive. Rasulullah SAW is very like someone who works hard at good things to fulfill his family life, as explained from Ibn Majjah which reads,

"There is nothing better than the effort of a man except with his own hands, and whatever which a man spends on himself, wife, children and assistants are alms"

Based on the arguments of the Qur'an and the hadith of the prophet di above, depicted in the film Miracle in Cell No.7 that despicable deeds will lead us to misguidance and unconsciously it self-destructing as time goes on time. For that we as humans multiply instill and apply commendable morals according to the already depicted in the movie Miracle in Cell No.7.



CHAPTER V

CONCLUSION AND SUGGESTION

This chapter comprised two sub chapter, conclusion and suggestion. The conclusion briefly describes report and suggestion is addressed to practical and theoretical need.

A. Conclusions

Following an analysis of the moral lessons contained in the film "Miracle in Cell No. 7," the researcher would like to draw the following conclusions:

1. Moral messages in this movie

Moral messages in this movie are: Based on results of the study, it can be concluded that "Miracle in Cell No 7" The movie has a number of moral lessons to motivate the audience, including dedication, sacrifice, love, and respect for one another. The movie's characters all contribute to this moral lesson. Each character in the film conveys a different moral lesson. Some fictional characters convey positive moral messages, while others convey negative moral messages. The moral message that has been delivered by the characters must therefore be understood on both a positive and a negative level by us, the audience.

2. Moral messages and the implications for Islamic perception

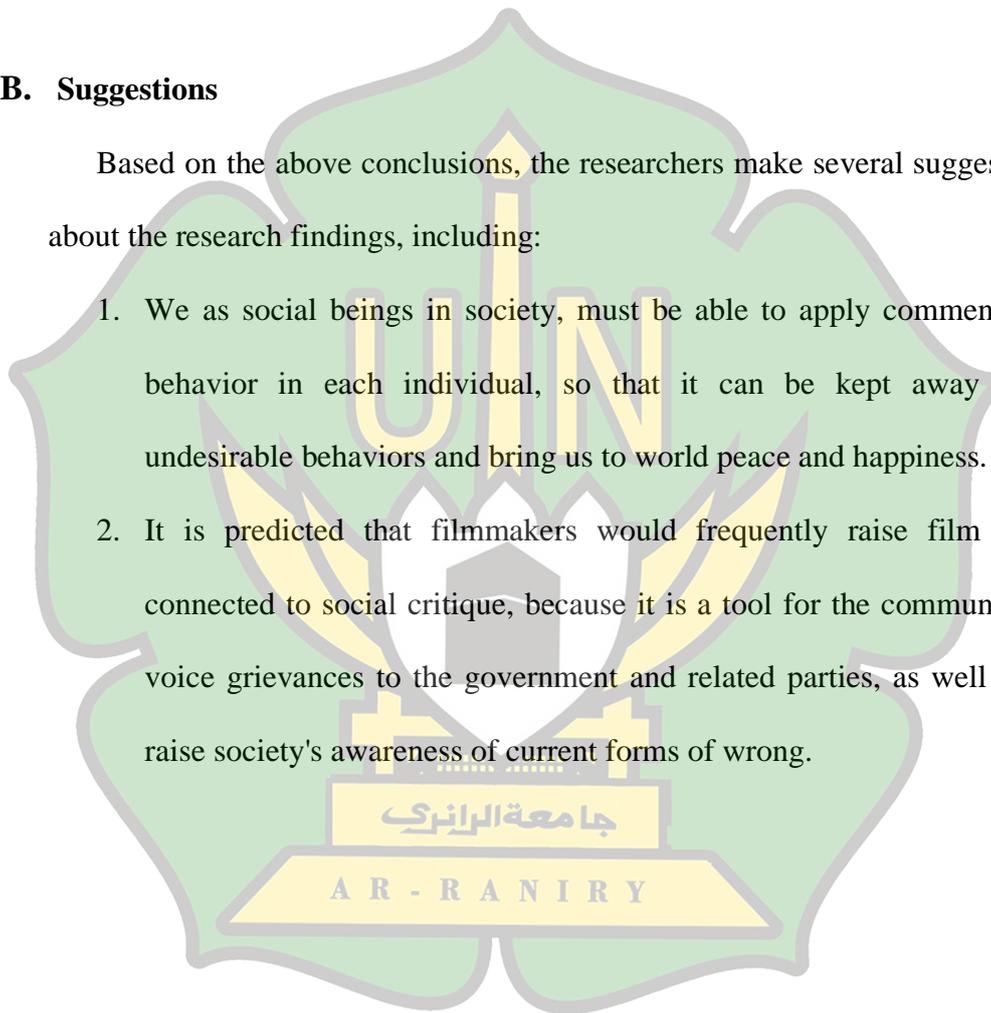
As humans and especially Muslims, we must apply and cultivate patience with what Allah has ordained in each person's life. We must be able to create the ability of peace in ourselves, feel the point of sincerity in destiny and also children should know that their parents love them very much. We must friendly and kind

to others, helping each other if someone gets into trouble. Each message contained a fundamental lesson about life. It has a direct or indirect impact on the audience. The references are both horrible and right because every attitude and action in the movie is captured and displayed.

B. Suggestions

Based on the above conclusions, the researchers make several suggestions about the research findings, including:

1. We as social beings in society, must be able to apply commendable behavior in each individual, so that it can be kept away from undesirable behaviors and bring us to world peace and happiness.
2. It is predicted that filmmakers would frequently raise film plots connected to social critique, because it is a tool for the community to voice grievances to the government and related parties, as well as to raise society's awareness of current forms of wrong.



REFERENCES

- Arkoun, M., & Salih, H. (1992). *Al-fikr al-islami naqd wa-ijtihad*, philosophy papers.
- Ahmad, N. Z., & Al Muhsin, M. A. (2019). Analisis keperluan Bahasa Arab untuk pegawai shariah di bank islam di Malaysia: idea untuk pendidikan 4.0. Muallim. *Journal of social sciences and humanities*, 3(2), 246-257
- A. Mahmud. (2017). Akhlak terhadap Allah dan rasulullah. *Sulesana, Jurnal Wawasan Keislaman*, 11(9).
- Asming Y, A. (2015). Akhlak warisan rasulullah SAW membawa kemuliaan umat. *Jurnal usuluddin*, volume 26(26).
- Al-Razi, M. (1985). Tafsir al-fahr al Razi, (Mesir: Dar al Fikr, cet. ke-3, 1405 H/1985 M).
- Alwahhab (2004). *99 Akhlaq sufi*. Bandung: PT Mizan Pustaka,66.
- Al-Qur'an (2005). *Al-Qur'an dan terjemahnya*. Yayasan penyelenggara penterjemah departemen agama RI. Bandung.
- Al-Mundziri, I (2001). *Ringkasan shahih muslim*. Pustaka Amani. Jakarta
- Az-Zabidi, I (2001). *Ringkasan shahih al-bukhari*. PT Mizan pustaka. Bandung
- Boggs, Joseph M. & Dennis W. P (2008). *The art of watching films*. new ork; McGraw-Hill.
- Buzan, (2003). *Regions and powers: The structure of international security*. Buzan, BG Buzan, O W'ver, OWB Buzan 2003
- Benninga S. J, (1991). *Moral, character, and civic education in the elementary school*, New York, teachers' college press
- Bertens, K. (2000). *Etika*. Seri filsafat Atma Jaya. Jakarta: Penerbit PT Gramedia Pustaka Utama
- Bogdan, Rc & Sk Biklen. (2003). "Qualitative research in education." *An introduction to theory and methods*
- Diyanni, R. (2002). *Literature reading, fiction, poetry, and drama*. New York: McGraw Hill.

- Deightoon & Lee C. (1971). *The encyclopedia of education*. USA: The macmilan company and the Free Press.
- Earle & William J. (1992). *Introduction to philosophy*. New York: Mc. Graw Hill.
- Ebrahimi, M., & Yusoff, K. (2017). Islamic identity, ethical principles and human values. *European journal of multidisciplinary studies*, 6(1), 325.
- Eripuddin, Syahada N. U., & Pipit R. (2020). "An analysis of moral value in short story "the Last Leaf" by O Henry." *Journal of English Education*, 6(1).
- Gharbal, M. S. (1993). *Al-Mausu'ah al-arabiyyah al-muyassarah*, (Mesir: Dar al-Qadr), hal. 155.
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education. *Journal of moral education*, 36(3), 283–296.
- Harmer. J. (2001). *The practice of english language teaching*. London: Pearson education Limited
- Habibah, S. (2015). Akhlak dan etika dalam islam. *Jurnal pesona dasar*, 1(4), 73–87.
- Hornby, AS. (2005). *Oxford advanced learner's dictionary*. London: Oxford University press.
- Hornby, AS. (2010). *Oxford advanced learner's dictionary of current English*. New York, Oxford University press.
- Hurlock, E.B. (2002). Menjadi tua dengan penuh rahmat. *Kompas*, Jakarta (29 September 2014)
- Husin, N. (2015). Hadis-hadis Nabi SAW. Tentang Pembinaan Akhlak. *An-Nur*, 4(1), 14–40.
- Jalil & Hasan. (2013). Islamic concept, of morality as notion of war fighting concept. *NDU journal*
- Jung, B., Kwak, T., Song, J., Kwak, T., & Lee, Y. (2004). Narrative abstraction model for story-oriented video. *Korea advanced institute of science and technology*
- Johnston, B. (2003). *Values in English language teaching*. Routledge.

- Kottaparamban, M. (2019). Sea, community and language: a study on the origin and development of Arabi Malayalam language of mappila muslims of Malabar. *Muallim Journal of Social Sciences and Humanities*, 3(4)
- Lambardo T. (2004). *Education ethics and value*. USA: Macmilan company and the Free Press.
- Linda, Eyre & Richard. (1997). *Mengajarkan nilai-nilai kepada anak*. Jakarta: Gramedia.
- Little & Graham. (1970). *Approach to literature, an introduction to critical study of content and method in writing*. Australia: Science Press
- Li, Y., Lee, S. H., Yeh, C. H., & Kuo, C. C. (2006). Techniques for movie content analysis and skimming: tutorial and overview on video abstraction techniques. *IEEE signal processing magazine*, 23(2), 79-89.
- Lovat, T. (2016). Islamic morality: Teaching to balance the record. *Journal of moral education*, 45(1), 1–15.
- Matthes & Kohring. (2008). The content analysis of media frames: Toward improving reliability and validity. *Journal of communication*.
- Merriam & Webster. (2012). "Merriam-webster's online dictionary." *Merriam Webster*.
- Miracle in the cell 7 Movie Script (online) Accessed on June 1st, 2021. 11.30 PM https://www.scripts.com/script/miracle_in_cell_no.7_13813
- Miracle in the cell 7 Movie Script (online) Accessed on June 1st, 2021. 11.30 PM <https://www.imdb.com/title/tt2659414/reviews>
- Miracle in the cell 7 Movie Script (online) Accessed on June 1st, 2021. 11.30PM <https://giftofroom7.weebly.com/summary.html>
- Moleong & Lexy J. (2011). *Metode penelitian kualitatif*. Bandung: Remaja Rosdakary
- Nachiappan, S., Ganaprakasam, C., & Suffian, S. (2018). Examining the role of religion in developing altruism and self-esteem among youth. *Muallim Journal of Social Sciences and Humanities*, 2(1), 74-83.
- Nagu, A., & Gurusamy, S. (2019). The art of koolam in sungai petani, Kedah - illustration perspective [Perspektif lukisan koolam dari segi ilustrasi di

- bandar sungai petani, kedah]. *Muallim journal of social sciences and humanities*, 3(1), 61-76.
- Nikie, S., Listra, S., Linsay O, S., & Merry S, B, T. (2022). *Moral value and character education found in movie Miracle in Cell No 7*. Faculty of education University of Pahlawan Tuanku tambusai.
- Pratiwi, D. (2019). *The analysis of moral values in "A Walk to Remember" novel written by Nicholas Sparks*. Doctoral dissertation; Universitas Buddhi Dharma.
- Pojman, Louis P, Fieser, & James (2012). *Ethics discovering right and wrong*, Boston: Wadsworth.
- Ruslan, R. (2004). *Metode penelitian*. Jakarta: PT Raja Grafindo.
- Richards J, C. & Theodore S, R. (2001). *Approaches and methods in language teaching*. Cambridge: Cambridge University Press.
- Schwartz, S. H.& Boenke.K. (2004). *Jurnal of Research in Morality*. Canada: McGill University. 230-253
- Schreier, M. (2012). *Qualitative content analysis in practice*. Sage publications.
- Shihab, M. Q. (1984). *Metode penyusunan tafsir yang berorientasi pada sastra, budaya dan kemasyarakatan*. Ujungpandang: IAIN Alauddin.
- Sugiyono. (2012). "Metode penelitian kuantitatif, kualitatif dan R&D." *Bandung Alfabeta*.
- Susanti, A. (2016). Penanaman nilai-nilai tasawuf dalam pembinaan akhlak. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 7(2), 277-298.
- SW Vanderstoep & DD Johnson (2008). *Research method for everyday life. Blending qualitative and approaches*, 1470. John Wiley & Sons
- Thompson, K., Bordwell, D., & Smith, J. (2003). *Film history: An introduction* (Vol. 205). Boston: McGraw-Hill.
- Varghese, M., Morgan, B., Johnston, B., & Johnson, K. A. (2005). Theorizing language teacher identity: Three perspectives and beyond. *Journal of language, Identity, and Education*, 4(1), 21-44.

- Wellek & Warren. (2014), The Tso-Chuan as example from the book Chinese Narrative John C.Y. Wang, Published by Princeton University Press
1977 Early Chinese Narrative: <https://doi.org/10.1515/9781400856466.3>
- Wibawa & Sutrisna. (2013). Moral philosophy in 'serat centhini': Its contribution for character education in Indonesia. Yogyakarta: Yogyakarta State University.



APPENDICE

Appendix A

SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-11091/UN.08/FTK/KP.07.6/07/2021

TENTANG
PENGGAKTAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang** : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
- b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh.
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan** : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 28 Juni 2021
- MEMUTUSKAN**
- Menetapkan PERTAMA** : Menunjuk Saudara:
1. Khairiah Syahabuddin, M.Hsc. EsL., M.TESOL, Ph.D. Sebagai Pembimbing Pertama
2. Rita Hermida, M.Pd. Sebagai Pembimbing Kedua
- Untuk membimbing Skripsi :
- Nama : Egi Frinati
- NIM : 170203132
- Program Studi : Pendidikan Bahasa Inggris
- Judul Skripsi : An Analysis of Moral Message In "Miracle In The Cell 7" Movie Based on Islamic Perception
- KEDUA** : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2020; No.025.04.2.423925/2020, tanggal 12 November 2019.
- KFTIGA** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2021/2022
- KEEMPAT** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh

Pada Tanggal: 29 Juli 2021

Dekan



Muslim Razali

Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan
4. Mahasiswa yang bersangkutan
3. dsmp.