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Representations of Islamic Religious Education Processes in Faozan Rizal's *Lafran* and Their Conceptual Relevance to University Students' Character Education

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Abstract

Purpose of the study: This study examines how faith, worship, and moral conduct are communicated through educational interactions in Faozan Rizal's *Lafran* and considers their conceptual relevance to university students' character education. It focuses on participants, educational strategies, and represented responses rather than assessing changes in viewers' attitudes or behaviour. Method: A qualitative descriptive design was employed using Krippendorff's content analysis framework. The film constituted the analytical corpus, with interactions selected purposively according to their educational content. Repeated viewing, timecoded recording, transcription, and theoretical interpretation supported the analysis. Three primary value categories organised the findings, while narrative context informed the interpretation of overlapping meanings. Main findings: The analysis identified 14 interactions: four concerned faith, six worship, and four moral conduct. Educational strategies included explanation, questioning, clarification, correction, practical guidance, assistance, and public communication. Some interactions depicted immediate behavioural responses, whereas others left responses unshown or disagreements unresolved. Contrasts between expressed religious commitments and observable actions highlighted the need to distinguish educational messages from demonstrated learning. Connections across the categories indicated that faith, worship, and moral conduct were interrelated rather than separate. Novelty and originality: The study's originality lies in its interaction-focused examination of who communicates values, to whom, through which strategies, and with what observable response. This perspective complements analyses centred on identifying values or interpreting narrative structures, while preserving distinctions between depicted evidence and inferred educational significance. Contributions: The study contributes an account of cinematic educational encounters and a basis for guided reflection on religious responsibility, ethical judgement, disagreement, and leadership. Its implications remain conceptual because a single film and a limited set of interactions cannot establish audience effects. Further research should strengthen coding transparency and investigate interpretations across audiences.

Keywords: Islamic Religious Education; *Lafran*; educational interactions; qualitative content analysis; character education; university students.

Introduction

Islamic Religious Education seeks to connect religious understanding with ethical conduct in everyday life. Daradjat (2014) defines Islamic education as guidance that enables learners to understand, practise, and adopt Islamic teachings as a framework for living. Its content encompasses three interrelated domains: *aqidah* (faith), *ibadah* (worship), and *akhlaq* (moral conduct). In higher education, these domains provide a foundation for examining how Muslim students approach religious responsibilities, disagreements, and participation in academic and organisational life. Although concerns about students' moral development remain prominent in discussions of Islamic education (Firman, 2024), such concerns should not be taken as evidence of a uniform moral decline across university populations. A more specific educational question concerns how religious principles are explained, negotiated, and translated into conduct in situations involving differences of opinion, worship, and social responsibility.

Addressing this question requires attention to both educational content and the processes through which that content is communicated. Identifying a religious value does not, by itself, explain how someone teaches it, how another person responds, or whether the interaction provides opportunities for understanding and reflection. These distinctions are particularly important when religious education involves examples of conduct rather than explicit instruction. Research on moral exemplars similarly suggests that the educational significance of role models depends on how learners interpret and engage with them. Sanderse (2024), discussing adolescent moral self-cultivation, emphasises learners' engagement with their chosen exemplars rather than assuming that the presence of an exemplary figure necessarily produces moral development. Although this argument does not establish effects among university students, it offers a useful conceptual basis for examining how represented interactions might become resources for ethical reflection.

Film provides one medium through which such interactions can be examined. Effendy (2003) identifies entertainment, information, and education as functions of film as a form of mass communication. Hassan et al. (2020) examine how Islamic values are represented through cinematic narratives, demonstrating the relevance of film to discussions of religious meaning. In Islamic Religious Education, audiovisual media have also been discussed as resources for making learning content more concrete and accessible (Ernanida & Yusra, 2019), while research on learning media reports their potential contribution to motivation (Parulian, 2025). These findings support investigating the educational possibilities of film, but they do not establish that viewing a particular film changes students' character. For the present study, film is therefore approached as an audiovisual text that represents educational encounters and offers material for interpretation.

The changing media environment of Islamic education further supports this focus. Zulaikhah et al. (2025) identify digitalisation among the themes

addressed in research on Islamic Religious Education in higher education. More specifically, Pabbajah et al. (2021) document how Indonesian Muslim young adults engage with mediated forms of religious learning, highlighting accessibility, efficiency, and the variety of available content. Nevertheless, familiarity with digital media should not be equated with a distinctive or uniformly effective learning style. Kirschner and De Bruyckere (2017) challenge the assumption that young people possess advanced information-processing abilities simply because they have grown up with digital technologies. Accordingly, the rationale for examining film in Islamic Religious Education rests on its capacity to present contextualised interactions for analysis, rather than on a generalised claim that Generation Z students are naturally suited to audiovisual learning.

Faozan Rizal's *Lafran* (2024) provides a relevant case because its narrative connects religious learning with student life and Islamic organisational activity. The biographical film portrays Lafran Pane, the founder of the Islamic Students Association (*Himpunan Mahasiswa Islam*, HMI), through experiences involving family guidance, religious instruction, intellectual disagreement, worship, and collective responsibility. These settings allow the film to be examined in relation to concerns relevant to Muslim university students, particularly the ethics of disagreement, the relationship between religious understanding and practice, and responsibilities within student organisations. Lafran's portrayal as a student also creates a possible point of comparison for university audiences. However, whether viewers identify with him or regard him as a moral exemplar remains an empirical question. Moreover, as a dramatised biographical narrative, the film represents selected encounters rather than providing an unmediated record of historical educational practice.

Existing studies provide important foundations for analysing this film and related representations of Islamic values. Sinaga and Nurbahri (2025) employ Vladimir Propp's narrative framework to examine Islamic leadership in *Lafran*. Research on other films includes Astuti and Pratikno's (2025) Peircean semiotic analysis of Islamic educational values in *Titip Surat untuk Tuhan* and Jaelani's (2020) descriptive examination of Islamic educational values in *Upin dan Ipin*. These studies illuminate narrative structures, signs, and value content. The present study develops a complementary analytical focus: educational interaction as represented within the film. Rather than treating the identification of values as the endpoint, it examines who communicates a value to whom, through which instructional or interpersonal strategies, and with what observable response. This focus also accommodates encounters in which responses are absent, disagreement persists, or conduct does not clearly correspond to verbal instruction.

The study therefore uses content analysis to investigate representations of educational processes involving faith, worship, and moral conduct in *Lafran*. It addresses two questions: (1) How are these values communicated through interactions among characters, including the participants, educational strategies, and responses depicted? and (2) What conceptual

relevance might these interactions have for character education among Muslim university students? Its intended contribution is an account of the relationship between value content and represented educational practice, supported by traceable audiovisual evidence. The analysis distinguishes actions and responses shown within the narrative from interpretations of their educational significance. Consequently, it does not test audience reception, value internalisation, or changes in students' character. Its pedagogical implications concern the potential use of selected encounters as resources for guided reflection in university Islamic Religious Education.

Method

Research Design

This study employs a qualitative descriptive design to examine how Islamic Religious Education values are communicated through educational interactions represented in Faozan Rizal's *Lafran* (2024). A qualitative approach is appropriate because the study seeks to understand contextual meanings rather than test statistical hypotheses or measure educational effects (Sugiyono, 2023). The analysis follows Krippendorff's (2018) content analysis framework, which emphasises systematic and context-sensitive procedures for developing valid and potentially replicable inferences from recorded communication.

The film is treated as an audiovisual text in which dialogue, observable actions, and narrative context contribute to meaning. The analysis distinguishes the identification of religious values from the examination of processes through which characters explain, demonstrate, question, correct, or facilitate those values. The three value domains provide a deductive framework, while descriptions of educational strategies and responses remain open to patterns identified in the film. This distinction is consistent with methodological discussions of theory-informed qualitative analysis that encourage attention to evidence that supports, complicates, or challenges initial conceptual expectations (Fife & Gossner, 2024). Krippendorff's framework remains the principal analytical structure; the additional methodological literature supports its operationalisation rather than replacing it.

The study is a document-based investigation and does not involve interviews, questionnaires, or observations of university students. Its findings concern representations within the film and their conceptual relevance to character education, rather than audience reception, value internalisation, or changes in students' behaviour.

Data Sources and Analytical Scope

The primary source is *Lafran*, directed by Faozan Rizal, written by Oka Aurora and Jujur Prananto, and produced by KAHMI, Reborn Initiative, and Radepa Studio. The complete film constitutes the bounded analytical corpus. Relevant interactions are selected purposively from this corpus according to

their relationship to the research questions. The selection therefore concerns educational interactions involving Islamic values, rather than an exhaustive inventory of all religious symbols or practices depicted in the film.

Secondary sources comprise books on Islamic Religious Education and character education, scholarly journal articles, previous studies, and information concerning the film's production and context. These sources support category development and interpretation. They do not substitute for audiovisual evidence or constitute independent confirmation of what occurs in a particular scene.

The recording unit is a continuous educational interaction involving an identifiable communicator, an intended recipient, a value-related message or action, and an observable attempt to explain, guide, question, correct, exemplify, or facilitate learning. The context unit is the surrounding scene, including preceding or subsequent exchanges needed to interpret the interaction. Dialogue, expressions, actions, settings, and visual symbols serve as evidence within these units rather than being counted automatically as separate units.

An interaction begins with the relevant educational utterance or action and ends when that exchange concludes or its participants, topic, or educational purpose changes. A scene containing distinct educational exchanges is divided into separate recording units when each exchange has an identifiable purpose and sufficient contextual evidence. Conversely, several statements belonging to the same continuous exchange remain within one unit. Each unit receives a unique identifier and a start and end timecode referring to the same film copy.

Data Collection and Selection

Data collection involves repeated viewing of the film, with a minimum of three viewings, and a review of relevant literature. The first viewing establishes familiarity with the narrative and its educational settings. Subsequent viewings identify candidate interactions and check the correspondence between recorded descriptions, dialogue, and the film. The researcher serves as the principal analytical instrument, supported by a structured coding sheet.

The coding sheet records the unit identifier, start and end timecodes, scene context, participants, relevant dialogue, observable actions, value indicators, educational strategy, recipient response, and interpretive notes. Dialogue is distinguished from descriptive summaries, while observable evidence is separated from inferred meaning.

Interactions are included when they contain both a recognisable Islamic educational value and an identifiable educational act directed towards another character or group. Mere depictions of worship, religious clothing, buildings, or symbols are excluded when no educational interaction is represented. Practical assistance is included only when its context supports an

interpretation of guidance, demonstration, or facilitation of learning. Scene transitions without relevant educational content are excluded.

A response is not required for inclusion because a film may depict an educational act without showing its reception. In such cases, the response is recorded as "not shown". Silence is described as an observable feature rather than treated automatically as evidence of agreement, ignorance, or non-compliance. Likewise, a single act of guidance is not classified as habituation unless repetition or an established routine is supported by the narrative.

Coding Framework

The coding framework comprises three primary domains: AKD for *aqidah* or faith, IBD for *ibadah* or worship, and AKH for *akhlaq* or moral conduct. The theoretical sources are Nata (2014), Ramayulis (2005), and Ilyas (2004), respectively. These sources inform the categories, while classification requires a demonstrated connection between the theoretical indicator and the evidence within each interaction.

AKD concerns educational messages whose central focus is belief, religious commitment, or an explicitly articulated understanding of faith. IBD concerns instruction, reminders, demonstrations, or guidance relating to worship and its performance. AKH concerns ethical judgement and conduct towards oneself or others, including responsible speech, clarification before judgement, mutual assistance, and respect in disagreement.

The primary category is determined by the central educational purpose of the interaction, established through dialogue, actions, and context. A religious symbol or Quranic reference alone does not determine the category. For example, *tabayyun* is classified according to whether the exchange primarily concerns ethical verification or explicitly connects that practice to instruction about faith.

Each recording unit receives one primary category for reporting the distribution of unique interactions. Secondary labels preserve relevant overlaps between faith, worship, and moral conduct without increasing the number of unique units. Where two educational purposes are separately developed, the interaction is reconsidered for division into distinct units. Where the evidence remains ambiguous, the uncertainty is documented rather than resolved solely to maintain a predetermined category distribution.

Data Analysis

Analysis follows six stages adapted from Krippendorff (2018).

1. Unitising identifies recording units and establishes their boundaries in relation to the surrounding scenes.
2. Sampling applies the inclusion and exclusion criteria to candidate interactions throughout the film. The resulting corpus comprises the interactions that meet these criteria.
3. Recording and coding documents audiovisual evidence and assigns value categories, educational strategies, and response descriptions. Category

decisions are checked against their definitions and the context of each interaction.

4. Reducing condenses the evidence into an analytical matrix while retaining the information necessary to trace each interpretation to its source. Similar interactions are compared, but meaningful differences and ambiguous cases are preserved.
5. Inferring examines patterns across participants, educational strategies, value domains, and responses. Interpretations are returned to their original narrative contexts to avoid drawing conclusions from isolated statements. This attention to the relationship between meaning units and context is supported by Lyhne et al. (2025), whose discussion of qualitative content analysis highlights the importance of contextual grounding and transparent analytical assumptions.
6. Narrating presents findings through concise evidence-based descriptions, unit summaries, and interpretations that distinguish what the film depicts from what the researcher infers.

The conceptual relevance of the interactions to character education is examined using Lickona's (1991) distinction between *moral knowing*, *moral feeling*, and *moral action*. Evidence of moral knowing concerns expressed understanding or reasoning; moral feeling requires verbal or audiovisual indications of care, empathy, or moral concern; and moral action concerns conduct represented within the narrative. An instruction to act morally is distinguished from an action actually performed. Similarly, apparent concern is not treated as a confirmed internal emotional state.

Religious, intellectual, social, and leadership-related dimensions are used as contextual domains for discussing potential relevance to Muslim university students. They are not presented as Lickona's original categories or as measured student outcomes. Frequencies describe the selected recording units and do not establish the relative importance, intensity, or effectiveness of the values represented.

Trustworthiness and Interpretive Limitations

Trustworthiness is supported by repeated viewing, explicit coding criteria, comparison between interpretations and audiovisual evidence, and scholarly discussion with peers. These discussions are treated as opportunities to question interpretations rather than as proof of independent intercoder agreement.

For the revised analysis, the audit trail comprises coding-sheet versions, decisions concerning unit boundaries, reasons for category assignment, and records of changes arising from analytical review. This documentation follows Bingham's (2023) emphasis on transparent coding procedures and analytic memoing. Particular attention is given to ambiguous interactions and cases in which speech and conduct do not correspond.

Lickona's framework provides an interpretive perspective rather than an independent validation of the faith, worship, and moral-conduct classifications. Repeated viewing likewise supports familiarity and checking but does not, by itself, demonstrate coding reliability. No claim of statistically established intercoder reliability is made without independent coding and an appropriately documented assessment.

The findings remain interpretations of a dramatised audiovisual narrative. They do not establish the historical accuracy of every encounter, the internal states of the characters, or the educational effects of the film on viewers. Their applicability to university teaching is therefore presented as a conceptual and pedagogical possibility requiring separate empirical investigation.

Results and Discussion

Overview of the Findings

The reported coding identified 14 educational interactions involving Islamic Religious Education values: four classified primarily as faith (*aqidah*), six as worship (*ibadah*), and four as moral conduct (*akhlaq*). Table 1 summarises their timecodes, participants, and educational strategies. These categories describe the principal focus assigned to each interaction; they do not imply that faith, worship, and moral conduct are mutually exclusive within the narrative.

An educational interaction is understood here as an encounter in which a character explains, questions, advises, corrects, guides, reminds, or provides an example to another character. The findings concern the representation of these acts rather than their effectiveness. An educational message may be present even when the recipient's response is not shown or when the interaction does not resolve a disagreement.

The distribution indicates that worship-related interactions are more numerous within the selected units than either faith-related or moral-conduct-related interactions. Faith and moral conduct each account for four units. Because the units differ in duration, complexity, and narrative context, these frequencies cannot establish the relative importance of the three domains across the entire film.

Table 1. Reported Educational Interactions in Lafran

ID	Primary category	Reported timecode	Participants	Represented educational strategy
A1	Faith	00:04:25–00:06:10	Teacher, Lafran, and other pupils	Quranic recitation, explanation of Surah al-Asr, and questioning

A2	Faith	00:57:17–00:59:40	Lafran and a lecturer	Reciprocal discussion, clarification, and argumentation
A3	Faith	01:02:10–01:04:09	Lafran and fellow students	Explanation using a board, exposition, and questioning
A4	Faith	01:09:30–01:13:29	Lafran, members, Syarif, and John	Explanation, invitation to verify information, and dialogue
W1	Worship	00:03:40	Grandmother, Lafran, and a friend	Correction and accompaniment to the mosque
W2	Worship	00:24:48–00:25:35	Lafran and a friend	Questions and guidance concerning ablution
W3	Worship	00:45:24–00:46:30	Yamin, Syarif, and fellow discussants	Reminder about prayer and verbal explanation
W4	Worship	00:46:32–00:47:59	Pakde and another man, with Lafran observing	Reciprocal argumentation concerning qunut
W5	Worship	00:53:10–00:55:12	Ratih, Mbok, and Lafran	Practical assistance with prayer arrangements
W6	Worship	00:55:12–00:55:52	Dewi and pupils	Questions concerning daily religious practices
M1	Moral conduct	00:06:15–00:07:28	Grandmother and Lafran	Questioning, correction, and advice
M2	Moral conduct	00:48:00–00:50:00	Lafran and Syarif	Clarification, reprimand, and explanation
M3	Moral conduct	01:16:10–01:17:30	Lafran and his audience	Public address and an appeal to shared commitments
M4	Moral conduct	01:19:08–01:19:29	Dewi and Lafran	Advice concerning the limits of an educator's responsibility

Note. W1 is reported as a single timestamp rather than a complete interval. Its endpoint requires verification against the analysed film copy. The table retains the reported primary classifications and does not represent a completed reassessment of unit boundaries or secondary categories. A2 and

W4 involve reciprocal exchanges rather than fixed educator and learner roles. W3 includes contrasting contributions from two characters within one reported unit.

Faith Education through Explanation and Dialogue

The four interactions classified as faith-related associate religious commitment with explanation, questioning, and argumentation. Nata (2014) provides the conceptual background for considering faith in relation to religious understanding and conduct. Nevertheless, classification as faith requires attention to the central educational purpose of each interaction rather than the presence of religious language alone.

In A1, the teacher's explanation of Surah al-Asr connects recitation with meaning and the pupils' conduct, including attendance at religious instruction. The educational significance lies in the movement from repeating a text to discussing its implications. This interaction also overlaps with moral conduct because the surah addresses righteous action, truth, and perseverance, while the surrounding exchange concerns the use of time. Its primary classification therefore represents one analytical emphasis rather than the entirety of its educational content.

A2 presents a reciprocal discussion between Lafran and a lecturer about understanding religious commitment and engaging with differences of opinion. The interaction represents religious reasoning as something that can be articulated and questioned. Its relationship to the principle of wise and respectful communication in Quran 16:125 is a normative interpretation of the exchange. Such correspondence should be distinguished from evidence that the verse is explicitly cited within the scene.

In A3, Lafran presents the declaration of faith as the basis for learning together without prioritising differences of religious school or political orientation. This can be interpreted as an attempt to establish common religious ground among Muslim participants. Its openness is therefore situated within the group's stated religious boundaries and should not be generalised into unrestricted inclusion of all identities. The connection with Islam as a mercy to the worlds, expressed in Quran 21:107, provides a normative perspective on this invitation.

A4 combines religious discussion with accusations and an invitation to verify information. Lafran's response is educational insofar as it redirects attention from allegation to clarification. However, *tabayyun*, associated with Quran 49:6, also concerns ethical judgement and therefore overlaps directly with moral conduct. The reported description supports an interpretation of restraint and encouragement of verification more clearly than a definite inference about *tawakkul*, or reliance on God. The latter requires explicit verbal or contextual evidence.

Taken together, these units represent religious understanding as a matter of communication and reasoning rather than affirmation alone. They do not establish that recipients accept the arguments or change their beliefs.

Other articles of faith, including belief in angels, messengers, and the Last Day, were not identified as the central educational focus of the reported units. This is a statement about the selected interactions, not proof that these themes are absent from the entire film.

Worship Education through Guidance Assistance and Disagreement

The six worship-related units include reminders, practical guidance, assistance, and discussion of religious practice. Their diversity shows that educational content can be communicated through both speech and action. However, the distinction between immediate guidance, repeated habituation, and successful learning must be maintained.

In W1, the grandmother corrects Lafran and accompanies him to the mosque. Accompaniment provides practical support beyond a verbal instruction. The reported scene therefore supports an interpretation of direct guidance. It does not, on its own, establish habituation, which would require evidence of repetition or an established routine.

In W2, Lafran asks his friend about religious identity and ablution before proceeding towards prayer instruction. The friend's subsequent ablution is an observable immediate response. This supports a limited finding about compliance with guidance in the scene, rather than mastery of prayer or enduring commitment to worship. The reported evidence concerns preparation for prayer more directly than a complete demonstration of prayer performance.

W5 depicts Ratih and Mbok assisting Lafran with a prayer mat and the direction of prayer. Their actions make worship practicable within the immediate setting. The interaction can therefore be read as facilitation, although its status as explicit instruction depends on whether guidance accompanies the assistance. It also carries a moral dimension of helping another person, which may be interpreted in relation to cooperation in goodness in Quran 5:2.

W6 presents Dewi asking pupils about the dawn prayer, prayers for their parents, and Quranic reading. These questions represent an attempt to review everyday religious practice. The pupils' silence in response to the question about Quranic reading is an observable feature of the interaction. It cannot establish that they do not read the Quran, since the film does not provide sufficient evidence about the reasons for their silence or their conduct outside the scene.

W3 introduces a contrast between Yamin's reminder about prayer and Syarif's verbal emphasis on its importance while continuing the discussion. This contrast exposes a possible gap between stated religious knowledge and immediate action. It does not demonstrate that reminders are generally more effective than explanations, because the film does not provide a comparative assessment of learning outcomes.

W4 extends the analysis to disagreement about *qunut*. The participants exchange reasons, while Lafran listens and takes notes. These actions indicate

engagement with competing positions, but they do not confirm a change of belief or practice. Continued disagreement should not automatically be interpreted as educational failure. The scene may provide material for examining how religious differences are discussed even when no consensus is represented.

The worship-related findings consequently concern opportunities for guidance and reflection, together with limits on what can be inferred from immediate responses. They show neither a uniform instructional model nor a demonstrated process of long-term religious habituation.

Moral Education through Correction Advice and Public Communication

The four moral-conduct units present ethical concerns through interpersonal correction, family advice, and public communication. Their significance lies in how a value is addressed within a particular relationship and conflict.

In M1, the grandmother asks Lafran about his learning, corrects his understanding, and advises him about the use of time. This exchange connects educational content with everyday conduct. Its relationship to A1 suggests a narrative link between the teacher's explanation of Surah al-Asr and family guidance. The connection is thematic; it does not establish that one interaction causes the outcome of the other.

M2 concerns Syarif's judgement of another person's faith on the basis of appearance. Lafran's reported statement, "Jangan gampang mengkafirkan orang, Rif," directly challenges the readiness to declare another person an unbeliever. Its educational force lies in correction accompanied by reasons rather than in the prohibition alone. However, the claim that the correction occurs without humiliation requires evidence about delivery, expression, and response. The available description supports a more cautious conclusion that Lafran challenges the judgement and seeks to explain his objection.

In M3, Lafran's address appeals to shared Muslim identity and commitment to Indonesia while acknowledging different approaches. The speech represents an effort to identify common ground in a divided setting. Quran 49:10 provides a normative point of comparison concerning brotherhood among believers. Nevertheless, the speech itself does not demonstrate that the audience becomes united or that disagreement is resolved.

M4 shifts attention from the learner to the educator. Dewi's advice distinguishes the responsibility to teach from the ability to determine another person's ultimate response. Read in relation to Quran 28:56, it offers a normative reflection on the limits of guidance. This should not be interpreted as removing educators' responsibility to examine their methods. Rather, it opens a distinction between responsible educational action and control over outcomes. The fact that Lafran receives advice also does not establish that he accepts or subsequently applies it unless his response is shown.

These units reveal overlaps with the other primary domains. Verification in A4 concerns ethical judgement, while assistance in W5 concerns care for others. The primary classifications organise the reported data, but the interactions remain educationally multidimensional.

Educational Strategies Participants and Connections across Domains

Questions, explanations, clarification, and reciprocal discussion recur across the reported units. However, the current evidence does not support a precise count of dialogic interactions without an operational distinction between genuine reciprocal engagement and questions used primarily to direct conduct. The findings therefore support identifying recurring dialogic features rather than assigning an unverified total.

Educational participation is distributed among the grandmother, teacher, Dewi, Lafran, Yamin, Syarif, Pakde, Ratih, and Mbok. Roles vary by interaction. Lafran appears as a learner, a discussion partner, a guide to a friend, and a public speaker. Educational authority is consequently represented through changing relationships rather than a single permanent teacher–student hierarchy.

The narrative also connects family and peer encounters, mosque-based instruction, and classroom or university settings. Muhaimin (2020) provides a contextual basis for discussing formal, non-formal, and informal educational environments. This distinction concerns the settings represented within the film. It should not be confused with the institutional setting in which the film might subsequently be used for university teaching.

Connections across the domains include the relationship between Quranic explanation and advice about time, between religious reasoning and ethical verification, and between worship assistance and concern for others. These connections suggest that the separation of faith, worship, and moral conduct is analytically useful but insufficient to capture the entire meaning of each interaction.

Role modelling is relevant where actions can be compared with expressed commitments. Quran 33:21 provides a normative reference for exemplary conduct, while the contrast in W3 offers material for examining correspondence between words and actions. Educational implications nevertheless depend on interpretation rather than exposure alone. Engelen et al. (2018) discuss how moral exemplars may contribute to moral education, while Sanderse (2024) emphasises learners' engagement with exemplars. These perspectives support asking what makes conduct worth emulating and how learners might critically assess it. They do not establish that viewers of Lafran actually engage in such assessment.

Conceptual Relevance to University Students' Character Education

Lickona's (1991) distinction between moral knowing, moral feeling, and moral action provides an interpretive framework for examining the educational significance of the interactions. In this discussion, religious, intellectual, social, and leadership-related dimensions are contextual domains for

organising potential relevance. They are neither presented as Lickona's original categories nor treated as measured outcomes among university students.

Table 2. Potential Relevance of the Reported Interactions to Character Education

Contextual domain	Supporting units	Evidence and interpretive focus	Potential focus for university reflection
Religious	A1, W2, W5, W6	Explanation of religious meaning, guidance concerning ablution, practical assistance, and questions about worship	Relationships between understanding, religious responsibility, and support for others
Intellectual	A2, A4, W4, M2	Argumentation, verification, disagreement, and correction of appearance-based judgement	Evaluating reasons, checking information, and distinguishing evidence from assumption
Social	A3, W5, M2, M3	Invitation within a shared religious framework, assistance, interpersonal correction, and appeals to common commitments	Boundaries of inclusion, responsible speech, cooperation, and respectful disagreement
Leadership	A3, A4, M3, M4	Articulation of a shared basis, responses to accusation, public communication, and advice to an educator	Clarifying commitments, responding to conflict, recognising limits, and considering advice

Note. The domains summarise potential applications of the analysis rather than empirically validated student-character dimensions. References to care, openness, or leadership remain interpretations whose strength depends on the evidence available for each unit.

Moral knowing is most directly represented where characters explain meanings, provide reasons, or question judgements. These exchanges offer possible resources for discussing religious understanding and responsible reasoning. Moral action is more directly supported by observable conduct, such as ablution, accompaniment, or practical assistance. A verbal instruction about an action must be distinguished from its performance.

Moral feeling requires greater interpretive caution. Assistance may be consistent with care, but an internal emotional state cannot be confirmed from action alone. Likewise, M3 expresses concern for religious and national commitments through speech, but the address does not independently establish the presence of all three components of character. It provides evidence of expressed reasoning and communicative action, with moral concern interpreted from its content.

The leadership-related relevance is therefore located in practices such as explaining commitments, addressing disagreement, and receiving advice, rather than in a demonstrated transformation of followers. The same distinction applies to the intellectual and social domains: a scene can present an issue for reflection without showing that the participants or viewers acquire a stable disposition.

Research on moral exemplars further qualifies the relevance of Lafran's student identity. Han et al. (2017) found that perceived attainability and relevance mattered in interventions intended to encourage voluntary service. Their study supports examining whether specific actions appear practicable to learners. It does not demonstrate that a historical figure portrayed as a student will necessarily be perceived as a peer exemplar by contemporary university audiences. That perception requires separate investigation.

Hakim's (2022) account of habituation in Islamic primary education provides a comparison with approaches involving repeated practice. Film-based university reflection involves a different educational activity and learner context. Rasyid et al. (2023) similarly provide a relevant discussion of lecturers' roles in student-character education, but such roles should not be equated with those of cinematic characters.

Studies concerning film, empathy, and character education also provide contextual support for investigating pedagogical possibilities (Fatiha & Sari, 2025; Maharani et al., 2025; Widya & Hariyanto, 2022). Their populations and educational designs must nevertheless be considered separately. Findings involving primary-school pupils cannot establish effects among university students, and findings involving other films cannot be transferred automatically to Lafran.

Position of the Findings Pedagogical Implications and Limitations

The findings complement research identifying Islamic educational values in other films (Astuti & Pratikno, 2025; Jaelani, 2020) and the narrative analysis of Islamic leadership in Lafran by Sinaga and Nurbahri (2025). The present analytical contribution concerns the organisation of value content around represented educational encounters: participants, strategies, contextual conditions, and the responses described or left unshown.

The timecoded units provide an initial basis for locating these encounters. Timecodes alone, however, do not constitute a complete evidential record. A fully auditable presentation requires corresponding excerpts, contextual descriptions, classification rationales, and explicit distinctions

between observed responses and inferred meanings. The contribution should therefore be understood in terms of the reported interaction-based analysis, without claiming a level of reproducibility not yet demonstrated.

The presence of university and organisational settings gives Lafran a direct thematic relationship to student life. This relationship supports its consideration as a resource for university discussion, but it does not prove that it is pedagogically superior to films intended for younger audiences.

One possible application is to use selected units for guided comparison. Students could compare W1 and W2 to distinguish accompaniment from verbal guidance, or examine W3 to discuss the relationship between religious knowledge and action. M2 could support analysis of evidence-based judgement and alternatives to accusatory speech. W4 could prompt consideration of whether an educational discussion must end in agreement. M3 and M4 could be considered together to examine public responsibility and the limits of influence.

Such activities should assess students' use of evidence, reasoning, and consideration of alternative interpretations. A classroom response alone would not justify claiming lasting character change. Where scenes depict childhood instruction, discussion should explicitly address how their educational principles might be adapted, rather than transferred directly, to adult learners.

Several limitations qualify the findings. First, the film is a constructed dramatic narrative whose selected encounters cannot be treated as a complete historical record. Second, the analysis is based on 14 reported units with unequal duration and potentially overlapping content. Their distribution depends on decisions about selection, boundaries, and primary classification. Third, responses are not consistently represented, limiting conclusions about learning even among the characters.

Fourth, some theoretical indicators, including other articles of faith, fasting, and environmental ethics, were not identified as the central educational focus of the selected units. This does not establish their absence from the entire film. Fifth, independent intercoder reliability and the adequacy of all boundary decisions cannot be inferred from the available presentation.

Future research could reassess unit boundaries, document primary and secondary categories, and undertake independent coding before reconciliation. Separate audience studies could investigate how university students interpret the interactions, whether they perceive the conduct as relevant and attainable, and how guided discussion differs from viewing alone. Claims about effects would require designs appropriate to those questions. The present findings support a more limited conclusion: Lafran contains represented educational encounters that can be critically examined as potential resources for Islamic Religious Education and character-related reflection.

Conclusion

This study identified 14 educational interactions in *Lafran*, classified primarily as faith, worship, and moral conduct. The principal finding is that the educational significance of these values extends beyond their presence in dialogue or religious symbols to the ways characters explain, question, guide, assist, and correct one another. Some encounters depict immediate responses, whereas others leave disagreement unresolved or reveal tensions between verbal commitments and observable conduct. These patterns invite discussion of Islamic Religious Education in film as a relational process rather than a collection of positive messages. They also provide a conceptual basis for examining religious reasoning, ethical judgement, and responsibility in university character education, without establishing effects on viewers.

The study complements previous analyses of Islamic values and leadership by focusing on the participants, strategies, contexts, and responses within represented educational encounters. It qualifies interpretations that equate the depiction of an exemplary character with successful learning or character development. Its conceptual contribution is an interaction-focused perspective that connects value content with educational practice while distinguishing observable conduct from inferred meaning. Applied alongside the distinction between moral knowing, moral feeling, and moral action, this perspective enriches discussion of how cinematic narratives may support critical reflection, including reflection on ambiguity, disagreement, and the limits of educational influence.

The study is limited to a small set of selected interactions from a single dramatised biographical film. Unequal unit lengths, overlapping categories, incomplete representations of responses, and the absence of demonstrated independent coding reliability restrict the breadth and certainty of its conclusions. The findings therefore support contextual interpretation rather than generalisation to other films or claims about students' character development. Further research should examine larger and more diverse film corpora, refine and independently assess coding decisions, and investigate audience interpretations through appropriately designed empirical studies. For university teaching, selected scenes may be used in guided discussions that assess evidence-based reasoning and alternative interpretations; any claim of lasting character change requires separate investigation.

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