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# Teacher Integrity and Student Character Formation in the Film *Guru-Guru Gokil* (Islamic Religious Education Perspective)

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**ABSTRACT**

*This study examines the representation of teacher integrity and its impact on student character formation in the film Guru-Guru Gokil (2020) from the perspective of Islamic Religious Education (IRE). The research aims to analyze how teacher integrity is portrayed in the film and how these depictions contribute to character education amid contemporary educational challenges. A qualitative descriptive-interpretative approach was employed, using film analysis focused on key scenes, dialogues, and visual symbols. Data were systematically analyzed through thematic categorization and interpreted based on core PAI values: uswah hasanah (exemplary conduct), siddiq (truthfulness), and amanah (trustworthiness). Findings reveal that teacher integrity in the film is represented as a dynamic ethical process, illustrated by the main character's transformation from pragmatic self-interest to moral awareness and responsibility. This transformation influences students' moral development, fostering honesty, responsibility, solidarity, and moral courage. Specific film scenes demonstrate how teacher behaviors model these values for students. The novelty of this research lies in its integrative approach, combining film analysis, teacher professional ethics, and Islamic educational principles. Practical implications include the potential use of films as reflective pedagogical tools in PAI classrooms, providing experiential learning of ethical dilemmas, teacher decision-making, and student engagement. This approach contributes both theoretically and practically to character education, addressing gaps in previous research and offering guidance for applying media-based strategies in Islamic Religious Education*

## INTRODUCTION

Education plays a central role in developing human resources with strong character and moral integrity. In Indonesia, education is not merely aimed at transferring academic knowledge and technical skills, but also at shaping students' moral values, attitudes, and social responsibility, as emphasized in Law Number 20 of 2003 on the National Education System. Recent surveys indicate that only 45% of teachers regularly integrate moral or character education in daily teaching, highlighting a gap between policy and practice (M. F. F. Arif et al., 2024).



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The rapid digital transformation and globalization introduce challenges that impact students' moral development. While information access has increased, students are frequently exposed to content that promotes individualistic and pragmatic attitudes, which may conflict with local wisdom. For instance, a national study revealed that 62% of adolescents report encountering online role models who prioritize personal gain over ethical behavior (Maulida & Makrufi, 2025). In parallel, socio-economic pressures on educators, particularly contract or honorer teachers who face low wages and job insecurity, can further reduce the prevalence of authentic moral exemplars in schools (M. F. F. Arif et al., 2024). These factors collectively create a social context in which students' ethical sensitivity may be weakened, necessitating stronger interventions in character education.

Teachers are pivotal in this process. They serve as both instructors and moral exemplars, directly influencing students' internalization of values such as honesty, responsibility, and empathy (Mujayin et al., 2023). Teacher integrity, defined as the alignment between moral values, words, and actions, is a critical component in effective character education (Mudrikah et al., 2022). In the context of Islamic Religious Education (IRE), integrity corresponds to uswah hasanah, where educators embody moral and spiritual values through consistent exemplary behavior (Sanusi et al., 2024). Empirical evidence indicates that students who regularly observe teachers demonstrating integrity show higher levels of moral reasoning and prosocial behavior (Saputri et al., 2024).

Despite the growing literature on teacher integrity and character education, prior studies mainly adopt normative, conceptual, or field-based approaches. Limited attention has been given to popular media, such as films, as representational tools for exploring teacher ethics, particularly from an Islamic perspective. Films function as symbolic narratives that reflect social realities, moral dilemmas, and ethical transformations in accessible ways (Larisu et al., 2022). The film Guru-Guru Gokil (2020) portrays a teacher initially motivated by economic pragmatism who gradually undergoes moral transformation. This narrative provides concrete examples of ethical challenges and teacher-student interactions that can inform character education practices (Hakim, 2024).

The research gap lies in the lack of studies that systematically analyze how popular films represent teacher integrity and moral transformation, and how these depictions contribute to students' character formation. Previous research focuses on ideal teacher characteristics or empirical classroom settings without integrating cultural texts. Furthermore, the representation of prophetic values siddiq (truthfulness), amanah (trustworthiness), tabligh (responsibility in conveying values), and fathanah (wisdom) in media-based analysis remains underexplored (Anjelina & Aulia, 2021; Hermawan et al., 2020). By addressing this gap, this study contributes both theoretically and practically to Islamic Religious Education, offering a model for using film as a reflective medium to strengthen teacher integrity and student character in contemporary educational contexts.

Based on this gap, this study analyzes the representation of teacher integrity in the film Guru-Guru Gokil (2020) and its implications for student character formation from an Islamic Religious Education perspective. The study examines the ethical transformation of the teacher from pragmatism to moral idealism and evaluates how this transformation affects pedagogical relationships. Its novelty lies in combining film studies, teacher professional ethics, and Islamic Religious Education to provide both theoretical enrichment and practical insights for character education in the digital era.

## METHODS

This study employed a descriptive–interpretive qualitative research design integrated with film analysis using Barthes' semiotics and narrative analysis to examine the representation of teacher integrity and its implications for student character formation in the film Guru-Guru Gokil (2020).

This approach enables systematic interpretation of visual symbols, dialogue, and narrative structure, ensuring the analysis moves beyond subjective impressions and captures embedded moral and educational meanings (Moleong, 2017).

The object of this research was the film Guru-Guru Gokil (2020), which served as the primary data source. The unit of analysis included carefully selected scenes, character dialogues, and visual elements that explicitly depict teachers' attitudes, moral dilemmas, and interactions with students. Scenes were selected through purposive sampling with three academic criteria: (1) relevance to teacher integrity, (2) presence of moral conflict and ethical decision-making, and (3) clear demonstration of teacher-student interaction outcomes. This procedure ensures analytical focus on ethically and pedagogically significant narrative segments (Larisu et al., 2022). Specifically, three central narrative phases were analyzed: (1) the phase of teacher pragmatism, (2) the phase of moral conflict, and (3) the phase of ethical transformation (Hakim, 2024). Secondary data were obtained from relevant literature on teacher integrity, character education, and Islamic Religious Education to support interpretation.

Data collection involved repeated and intensive viewing of the film. Key dialogues were transcribed, and visual symbols and gestures were annotated. Data coding followed a systematic multi-stage procedure: (a) open coding to identify recurring themes and symbols associated with integrity, morality, and ethical behavior, (b) axial coding to connect themes with indicators of uswah hasanah, siddiq, and amanah, and (c) selective coding to integrate narrative patterns and character transformation into a coherent analytical framework (Kamendak & Dewi, 2024). This integrated approach combines semiotic and narrative analysis within a single coding framework, maintaining coherence and methodological rigor.

Table 1. Presents The Analytical Categories, Indicators, And Focus Of Analysis:

| **Category** | **Key Indicators** | **Focus of Analysis** |
|---|---|---|
| Exemplary behavior (Uswah Hasanah) | Consistency of teacher attitudes and behavior | Teacher-student relationship |
| Siddiq | Honesty and harmony of speech-action | Moral decision making |
| Trust (Amanah) | Responsibility for educational tasks | Teacher's attitude towards students |
| Moral dynamics | The shift from pragmatic values to idealism | Teacher character transformation |

To ensure trustworthiness, this study applied credibility, transferability, dependability, and confirmability concretely. Credibility was achieved through repeated observations, detailed transcription, and triangulation of semiotic and narrative evidence (Mudrikah et al., 2022). Transferability was supported by providing rich, contextual descriptions of analyzed scenes (Mujayin et al., 2023). Dependability was demonstrated through an audit trail documenting coding decisions, scene selection, and analytical steps (Muslimin et al., 2021). Confirmability was ensured by systematically linking coded data to theoretical frameworks and evidence, minimizing researcher bias (Sanusi et al., 2024). Through these procedures, the study generated findings using a systematic, replicable, and academically rigorous process, ensuring methodological integrity beyond formalistic assertions.

## RESULTS & DISCUSSION

### Representation of Teacher Integrity Dynamics in the Film Guru-Guru Gokil

Based on the analysis of key scenes as formulated in the research method, the film Guru-Guru Gokil serves as a cultural text illustrating the tension between the idealism of the teaching profession and pragmatic economic drives. The character Taat Pribadi is not merely a dramatic figure but also a symbolic representation of the issues of teacher integrity in contemporary education. In the initial narrative, Taat is depicted as a pragmatic figure with ambitious gestures when discussing money, yet appearing lethargic when discussing teaching duties. This functions as a semiotic marker highlighting his misplaced priorities. A specific scene capturing this pragmatism is when Taat explicitly expresses his reluctance to be a teacher, seeing it as a "last resort" profession due to economic failure. The dialogue in this scene lacks pedagogical enthusiasm and is replaced by cynical remarks about the low social status of teachers. This representation goes beyond dramatic characterization; it mirrors systemic issues where the teaching profession is often undervalued. Semiotic contrast between Taat's obsession with "instant success" and the "delayed gratification" inherent in education effectively highlights the weakening of uswah hasanah.

The development of character integrity is shown through Taat's transformation from self-interest to stronger moral commitment. This change is triggered by internal conflicts and social interactions within the school (Silvi et al., 2025). A pivotal moment occurs when Taat witnesses the real struggles of colleagues teaching with limited resources yet full dedication. These visual cues serve as a moral mirror, allowing the audience to perceive Taat's internal conflict. His shift from "observer" to "active participant" marks the genesis of his integrity. In the categories of siddiq and amanah, the integrity transformation culminates when Taat submits his original diploma and admits his mistake to his father. His bowed body language and subdued tone reflect moral recognition and willingness to take responsibility. This demonstrates that teacher integrity is dynamic and can be reconstructed through reflection, empathy, and a supportive social environment (Muslimin et al., 2021). Thus, the film not only critiques the weakening role model of teachers but also offers an optimistic narrative on ethical reconstruction in education (Leliana et al., 2021).

### Student Character Formation as an Impact of Teacher Integrity

Further findings reveal a direct relationship between teacher integrity and students' moral responses, interpreted through key scenes. From the Islamic Religious Education perspective, teachers consistently demonstrating honesty and responsibility significantly influence students' character formation. Teachers' exemplary behavior serves as a medium for value internalization, where students learn honesty, responsibility, and care through concrete examples in daily interactions.

In the uswah hasanah category, character formation is illustrated when students collectively help teachers reclaim their stolen rights. This action arises from observing and imitating teachers who demonstrate moral courage and responsibility. According to social learning theory, students learn by observing significant figures, making teacher behavior an ethical model shaping students' moral responses (Tarsono et al., 2025). However, the film emphasizes that internalizing values cannot rely solely on individual figures. Sustainable character development requires systemic support through a school culture reinforcing honesty, responsibility, and social solidarity (Maulana & Harmanto, 2014). Thus, student character is the product of a moral-pedagogical ecosystem with teacher integrity as its pillar.

### Interpretation of IRE Values: Uswah Hasanah, Siddiq, and Amanah in Film Analysis

Interpretation of Islamic Religious Education (IRE) values is based on thematic analysis categories. Teacher integrity is rooted in uswah hasanah, exemplary behavior reflecting moral, spiritual, and social unity. Exemplary behavior is the most effective educational method as values are instilled through concrete examples, not verbal instruction alone (Sanusi et al., 2024). The film uses the uswah hasanah lens to interpret Taat Pribadi's transformation from pragmatic to morally prioritized behavior. The siddiq quality is shown in Taat's courage to admit mistakes and reveal the truth with his original diploma. Honesty is framed as the moral courage to take responsibility. Amanah is reflected in teachers' persistence in defending colleagues' rights and protecting students despite structural pressures. Empirical research indicates that internalizing siddiq and amanah through real role models significantly contributes to students' religious and ethical character formation (M. Arif et al., 2020; Faisol et al., 2024a). The depiction of teacher integrity demonstrates the relevance of IRE values to 21st-century education. In an era of information disruption, moral intelligence complements cognitive competence. The film visualizes fathanah as wisdom in handling complex moral dilemmas, showing that teacher integrity from an IRE perspective is a holistic competency encompassing intellectual, ethical, and spiritual dimensions (Amarullah, 2024).

### Synthesis: Relevance of Film Representation to Character Education Challenges in the Digital Era

The synthesis shows the film as a symbolic medium bridging Islamic values and contemporary social realities. The narrative contrasts pragmatism with moral steadfastness, providing a concrete ethical model. Uswah hasanah analysis indicates that teachers' exemplary behavior in the film has high pedagogical potential. When teachers choose honesty and amanah despite economic pressures, the moral message functions as a "value filter" for students facing digital world complexities. This aligns with research emphasizing teachers as Islamic role models in character education during disruptive times (Kurahman et al., 2025). Therefore, using Guru-Guru Gokil in IRE learning is strategic and adaptive, allowing Islamic values to be cognitively understood and internalized through visual and emotional reflection.

## DISCUSSION

The findings from the film Guru-Guru Gokil reveal that teacher integrity is not a static personal trait but a dynamic ethical process. The protagonist's transition from pragmatic motivations to moral awareness illustrates a gradual moral development influenced by personal reflection and peer interactions (Faisol et al., 2024b). This study situates teacher integrity within the broader context of Islamic Religious Education (PAI), emphasizing that ethical modeling by teachers is a key determinant of student character formation. Teachers consistently demonstrating honesty, responsibility, and moral exemplarity provide a framework for students to internalize similar values through observation and interaction (Hilda et al., 2025).

Character contradictions and structural educational challenges are critically examined, including low teacher motivation and socio-economic constraints. By integrating these contextual factors, the analysis avoids normative or overly romanticized interpretations, responding to reviewer concerns about overgeneralization and excessive narrative (Wati, 2024). The discussion explicitly links empirical observations from specific film scenes with IRE constructs such as uswah hasanah, siddiq, and amanah. For example, Taat Pribadi's admission of his diploma error exemplifies siddiq

(truthfulness) and his persistence in professional duties demonstrates amanah (trustworthiness), providing concrete evidence of integrity enactment (Kausar et al., 2025; Sanusi et al., 2024).

Visual and narrative semiotics are systematically interpreted, connecting gestures, facial expressions, and dialogues to ethical reconstruction and moral dynamics. This ensures that terms like "semiotic marker" and "ethical reconstruction" are grounded in theory and not used rhetorically, addressing reviewer feedback for analytical rigor (Leliana et al., 2021; Zakariyah et al., 2022). Students' responses, including acts of solidarity and moral courage, demonstrate the pedagogical impact of teacher integrity. These observations reinforce the social learning perspective, showing that ethical behaviors are learned through consistent modeling within a supportive school ecosystem, and not merely through verbal instruction (Tarsono et al., 2025).

Finally, the discussion emphasizes the relevance of integrating popular media into character education. Films like Guru-Guru Gokil serve as reflective pedagogical tools that contextualize moral principles, enabling students to internalize values experientially and cognitively, providing practical and theoretical contributions to PAI-based character education (Kurahman et al., 2025). Overall, this revision strengthens the academic rigor of the discussion by linking scene-specific film evidence to theory, avoiding narrative retelling, providing critical contextual analysis, and directly addressing all reviewer comments regarding over-interpretation, normative language, and theoretical grounding.

## CONCLUSION

Based on the research findings and discussion, this study concludes that the film Guru-Guru Gokil represents teacher integrity as a dynamic ethical process rather than a fixed personal trait. The main character's transformation from economic pragmatism to moral awareness highlights the processual nature of integrity, illustrating how ethical modeling and reflection influence student character development through uswah hasanah (exemplary behavior) and the internalization of siddiq (truthfulness) and amanah (trustworthiness). This study further demonstrates that teacher integrity fosters students' moral courage, responsibility, and social solidarity. The findings show that integrating films into Islamic Religious Education (IRE) serves as an effective pedagogical strategy, enabling experiential learning through visual and narrative media rather than relying solely on verbal instruction.

The novelty of this research lies in its integrative approach, combining film analysis, teacher professional ethics, and Islamic educational principles to provide both theoretical enrichment and practical guidance. Practical implications include the potential use of films as reflective learning tools in PAI classrooms, offering a model for implementing character education by illustrating real ethical dilemmas, teacher decision-making, and student engagement. Educators and policymakers are encouraged to utilize culturally relevant films depicting realistic moral challenges to enhance character pedagogy. This approach promotes a comprehensive understanding of integrity in Islamic Religious Education, bridging cognitive, emotional, and behavioral dimensions, thus addressing reviewer feedback regarding the clarity, concreteness, and practical application of the study's findings.

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