



## Analysis of the Value of Character Education in the Film "Samadoni Tano" by Ponti Gea

**Lidia Erlina Duha<sup>1\*</sup>, Renita Restuti Ndruru<sup>2</sup>, Ekaristi Lugu<sup>3</sup>, Elman Kasih Laia<sup>4</sup>**

<sup>1\*,2,3,4</sup> Prodi Pendidikan Bahasa dan Sastra Indonesia, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Nias Raya

Email: [sr.lidia.422@gmail.com](mailto:sr.lidia.422@gmail.com)<sup>1\*</sup>, [renitarestutin@gmail.com](mailto:renitarestutin@gmail.com)<sup>2</sup>, [ekaristi2001@gmail.com](mailto:ekaristi2001@gmail.com)<sup>3</sup>, [elmanlaia2001@gmail.com](mailto:elmanlaia2001@gmail.com)<sup>4</sup>

*Receive: 27/07/2023*

*Accepted: 01/08/2023*

*Published: 01/10/2023*

### Abstrak

Pendidikan merupakan hal yang terpenting dan memegang peranan dalam memajukan nasib suatu bangsa. Pendidikan juga merupakan pembelajaran suatu pengetahuan, keterampilan dan kebiasaan dari kelompok individu yang bermula dari generasi kepada generasi berikutnya. Maksudnya adalah bahwa pendidikan terdiri dari rangkaian kegiatan seorang individu kepada individu lain atau secara kelompok dengan bimbingan agar anak tumbuh dan berkembang optimal secara mandiri dan bertanggung jawab. Penelitian ini bertujuan meningkatkan keterampilan berpikir kreatif yaitu model discovery learning, dengan dilaksanakan metode eksperimen. Penelitian ini bertujuan meningkatkan keterampilan berpikir kreatif yaitu model discovery learning, dengan dilaksanakan metode eksperimen. Hasil penelitian menunjukkan bahwa 1) terdapat perbedaan hasil belajar IPA peserta didik yang menggunakan model Discovery Learning lebih tinggi dibanding dengan yang belajar menggunakan model konvensional. 2) Terdapat interaksi antar model pembelajaran discovery learning dengan model pembelajaran konvensional ditinjau dari berpikir kritis terhadap hasil belajar IPA peserta didik. 3) Terdapat perbedaan hasil belajar IPA peserta didik yang memiliki kemampuan berpikir kritis tinggi yang belajar dengan menggunakan model discovery learning lebih tinggi dari peserta didik yang belajar dengan model pembelajaran konvensional. 4) Terdapat perbedaan hasil belajar IPA peserta didik yang memiliki berpikir kritis rendah yang belajar dengan menggunakan model pembelajaran discovery learning lebih tinggi dari peserta didik yang belajar dengan model pembelajaran konvensional.

**Kata Kunci:** Model Pembelajaran Discovery Learning, Berpikir Kreatif, Hasil Belajar

### Abstract

*Education is the most important thing and plays a role in advancing the fate of a nation. Education is also the learning of knowledge, skills and habits from a group of individuals starting from generation to generation. The point is that education consists of a series of activities from one individual to another individual or in groups with guidance so that children grow and develop optimally independently and responsibly. This research aims to improve creative thinking skills, namely the discovery learning model, by implementing an experimental method. This research aims to improve creative thinking skills, namely the discovery learning model, by implementing an experimental method. The results of the study show that 1) there is a difference in the learning outcomes of science students who use the Discovery Learning model higher than those who learn using the conventional model. 2) There is an interaction between the discovery learning model and the conventional learning model reviewed from critical thinking on students' science learning outcomes. 3) There is a difference in the learning outcomes of science students who have high critical thinking skills who learn using the discovery learning model are higher than students who study with the conventional learning model. 4) There is a difference in the learning outcomes of science students who have low critical thinking who learn using the discovery learning model higher than students who study with the conventional learning model.*

**Keywords:** *Discovery Learning Model, Creative Thinking, Learning Outcomes*

## Research Background

The advancement of science and the rapid flow of globalization have brought about significant transformations in human life. However, these developments are often accompanied by a decline in moral and ethical values. In today's open world, the culture of excessive freedom has blurred the boundaries of tolerance and decency, resulting in moral degradation across various social strata. Numerous cases—ranging from corruption, bribery, and nepotism among highly educated officials to crimes such as drug trafficking, theft, and domestic violence—reflect a worrying moral gap in society. This condition highlights the urgent need to strengthen character education as the foundation for moral development and social harmony.

The National Education System Law No. 20 of 2003 defines education as a conscious and deliberate effort to create an environment and learning process that enables students to actively develop their potential, encompassing spiritual strength, self-control, intelligence, noble character, and necessary skills. This legal foundation positions education not merely as a process of intellectual transfer but also as a means of cultivating moral and ethical integrity. Furthermore, education in Indonesia must be implemented democratically, uphold justice and human rights, and focus on lifelong empowerment through exemplary behavior, willpower, and creativity. Thus, character education becomes the core component in building individuals who are not only intellectually capable but also morally grounded.

In the contemporary era, character education plays a crucial role in addressing the challenges of globalization that often erode cultural and moral values. Amid rapid social change, character education functions as an instrument to shape individuals who are responsible, empathetic, and possess integrity. Nugroho (2022) emphasizes that parental involvement is fundamental in character formation, as parents serve as primary role models for their children. Similarly, Rummar (2022) highlights that integrating local wisdom into character education strengthens cultural identity and fosters a sense of belonging in a globalized world. Therefore, the revitalization of character education is essential to prepare a generation that is both intellectually capable and morally resilient.

Alongside traditional classroom methods, the use of mass media—especially film—has become an effective approach to instilling values. Film, as an audio-visual communication medium, possesses a unique narrative power capable of delivering moral and social messages in a compelling and relatable manner. According to Suryana (2020), film not only entertains but also provokes reflection on ethical and cultural issues. Through its characters, conflicts, and visual storytelling, film can evoke emotional engagement and moral awareness among viewers. Yuliarni (2022) further notes that education integrating character and social context through media can significantly enhance students' positive attitudes and moral understanding.

Within this framework, Samadoni Tano, a film by Ponti Gea, serves as a valuable cultural and educational artifact. The film portrays a community struggling with moral deterioration while simultaneously emphasizing the importance of ethical values and social harmony. Through its narrative, Samadoni Tano reflects real social dynamics and challenges faced by contemporary society, while promoting positive values deeply rooted in local traditions. Ponti Gea's work demonstrates how art can become a meaningful medium for character formation, bridging entertainment and moral education within the broader context of national culture.

The film Samadoni Tano embodies several key values of character education, including religiosity, discipline, responsibility, solidarity, curiosity, and peace-loving attitudes. Religious values are reflected through depictions of spiritual practices and the importance of gratitude, while discipline is shown through characters who uphold consistency and self-control in facing adversity. Responsibility emerges through the characters' readiness to accept the consequences of their actions, and solidarity manifests in their empathy and collective spirit. The values of curiosity and peace-loving further highlight the importance of learning, understanding, and resolving conflicts peacefully—key components in moral and civic development.

Based on these considerations, this study aims to describe and analyze the character education values depicted in Ponti Gea's Samadoni Tano. The research is expected to contribute to the development of character-based education through film media and to promote

local creative works as instruments of moral and cultural education. Theoretically, this study enriches academic discourse on character formation through cinematic narratives, while practically, it provides valuable insights for educators, policymakers, and filmmakers to integrate moral messages into educational and artistic practices.

## **Method**

This study employs a qualitative research approach with a content analysis method, focusing on the exploration and interpretation of values presented in the film *Samadoni Tano* by Ponti Gea. The qualitative approach allows the researcher to analyze the film in depth by examining its narrative elements, character behaviors, dialogues, and visual representations that reflect character education values. The primary data source is the film itself, while secondary data are obtained from books, journal articles, and other relevant literature that discuss character education, moral development, and the use of film as an educational medium. This approach is appropriate because it emphasizes meaning rather than numerical data, allowing a comprehensive understanding of the moral and ethical messages embedded within the film.

Data collection was conducted through documentary observation, in which the researcher watched and analyzed the film repeatedly to identify scenes containing educational values. The data were then categorized based on the framework of national character education values—such as religiosity, discipline, responsibility, social care, and curiosity. The analysis process followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. Data reduction involved selecting and coding relevant scenes; data display was carried out through thematic organization of findings; and conclusions were drawn to interpret the meaning and significance of the character values presented. To ensure credibility, triangulation was performed by comparing film analysis results with existing theoretical and contextual references from previous studies.

## **Result and Discussion**

The results of this study reveal that the film *Samadoni Tano* by Ponti Gea contains a rich variety of character education values that are deeply rooted in moral, cultural, and social contexts. These values are expressed through dialogue, narrative structure, and the moral choices of the characters. To facilitate understanding, the findings are organized according to the main categories of national character values: religiosity, honesty, tolerance, discipline, democracy, friendship or communicativeness, love of peace, and social care. Each value reflects how the film functions as a medium for moral reflection and as an instrument of cultural education, aligning with the importance of character formation in modern education (Nugroho, 2022; Rummar, 2022).

The first and most dominant value depicted in *Samadoni Tano* is religiosity, which emphasizes faith in God and patience in facing life's trials. Through the dialogues, the film shows that divine trials are an inevitable part of human existence, requiring humility, sincerity, and perseverance. The characters demonstrate religious obedience not only through worship but also through forgiveness and moral endurance in the face of suffering. This portrayal aligns with the view that spirituality serves as a foundation for moral behavior and emotional strength.

The second key value is honesty, illustrated through characters who choose to speak truthfully even when it is difficult or risky. The film depicts honesty as an integral aspect of trustworthiness—both in speech and in action. This is particularly evident in scenes involving family disputes over land inheritance, where honesty prevents conflict and restores justice. In the context of modern moral education, honesty is considered a crucial element of ethical leadership and social harmony, reinforcing the individual's credibility within a community.

Another important dimension found in the film is tolerance, defined as the willingness to respect differences in opinion, emotion, and belief. The film portrays this through dialogues that encourage forgiveness and understanding, even toward those who have caused harm. This attitude reflects the film's advocacy for coexistence and empathy, key principles in promoting peace and multicultural understanding (Suryana, 2020). Similarly, the value of discipline is portrayed through filial piety, care for elders, and a commitment to responsibility,

suggesting that respect and self-control are essential for maintaining family and social order.

The democratic attitude is also visible in Samadoni Tano through depictions of communal decision-making, where every voice—regardless of status—is valued. Scenes involving local leaders and community members demonstrate the importance of justice, fairness, and collective reasoning. These portrayals are consistent with educational theories that view democracy as a means of fostering equality and moral autonomy (Maulana et al., 2022). Moreover, the value of friendliness and communication is evident in the depiction of solidarity and mutual support, reflecting the communal ethos of Nias culture and reinforcing the role of interpersonal relationships in character formation.

Furthermore, the film highlights peace-loving behavior, demonstrated by characters who choose forgiveness and reconciliation over revenge. This value is powerfully conveyed in scenes where family members resolve conflicts through empathy and dialogue rather than aggression. Such portrayals emphasize emotional maturity and social responsibility—qualities essential for maintaining harmony in both local and global contexts (Pramesti, 2018). Complementing this is the value of social care, which is illustrated through acts of helping others, even in difficult circumstances. Although some assistance is transactional, the film underscores the moral significance of compassion and mutual aid as intrinsic elements of human dignity.

Overall, Samadoni Tano functions as more than a cultural narrative—it is an educational text that integrates moral reflection, local wisdom, and human values. The film demonstrates how visual storytelling can effectively communicate complex ethical lessons and inspire audiences to internalize positive behavior. As supported by Hetharia (2019) and Yuliarni (2022), such integration of media and moral education strengthens social empathy, reinforces cultural identity, and nurtures individuals who are not only intellectually capable but also morally grounded. Thus, Ponti Gea's work stands as a relevant example of how local art can contribute meaningfully to the advancement of character education in the modern era.

The exploration of character education values in Samadoni Tano further reveals that family and community relationships play a central role in shaping individual character. The

film demonstrates that moral values are not developed in isolation but are the result of continuous interaction within the family and social environment. Parental guidance, sibling relationships, and communal engagement function as moral laboratories where values such as honesty, patience, and respect are cultivated. This aligns with Nugroho's (2022) perspective that parents serve as moral exemplars whose behavior directly influences the ethical development of children. The film reinforces this idea by portraying generational dialogue that bridges traditional wisdom and contemporary challenges, illustrating that character formation is a lifelong, collective process.

In addition to family influence, Samadoni Tano underscores the importance of local wisdom as the foundation of moral and social stability. The film's narrative, rooted in the traditions and customs of Nias, depicts how indigenous values such as mutual cooperation, respect for elders, and community solidarity contribute to the moral education of individuals. According to Rummar (2022), integrating local wisdom into education strengthens cultural identity and provides ethical direction in a globalized world. Through its portrayal of cultural rituals, language, and social norms, Samadoni Tano serves as both a mirror of Nias society and a medium for cultural preservation, ensuring that local traditions continue to guide moral behavior in modern contexts.

The film also provides a nuanced portrayal of conflict and moral decision-making, highlighting that moral growth often emerges through struggle and reflection. Characters are faced with moral dilemmas—whether to forgive, to tell the truth, or to pursue revenge—and their choices reveal the complexity of ethical reasoning. These narrative tensions allow viewers to critically engage with questions of justice, responsibility, and compassion. As Suryana (2020) suggests, film as a visual medium can stimulate ethical awareness by allowing audiences to experience moral situations vicariously. In Samadoni Tano, conflicts are resolved not through violence or domination but through empathy, communication, and reconciliation, embodying the core principles of character education.

Furthermore, Samadoni Tano effectively illustrates how emotional intelligence is integral to moral development. Characters demonstrate emotional control, empathy, and resilience in

responding to challenges. Scenes depicting forgiveness and reconciliation convey that emotional maturity is essential in maintaining harmony within families and communities. These depictions support Yuliarni (2022) assertion that educational approaches integrating emotional and social learning foster positive attitudes and interpersonal skills. The film thus serves as an artistic example of how emotional literacy contributes to the broader goals of moral education, shaping individuals who are not only intelligent but also emotionally balanced and socially aware.

Finally, the study highlights the pedagogical potential of film as a moral learning tool. The integration of visual storytelling, emotional engagement, and cultural context enables film to communicate values in ways that are both memorable and transformative. Samadoni Tano demonstrates that character education can extend beyond formal classroom settings into the realm of popular culture, where stories become powerful vehicles for ethical reflection. This aligns with Maulana et al (2022), who argue that combining educational content with cultural expression can create more holistic and humanistic learning experiences. Therefore, Ponti Gea's film is not only an artistic achievement but also a meaningful contribution to the educational discourse on character formation—showing how local art, when used thoughtfully, can inspire moral awareness and social responsibility in a rapidly changing world.

### **Conclusion**

The findings of this study demonstrate that the film Samadoni Tano by Ponti Gea embodies a variety of essential character education values that are highly relevant to the moral challenges of modern society. Through its narrative structure, dialogue, and portrayal of human relationships, the film effectively conveys moral messages such as religiosity, honesty, discipline, tolerance, democracy, friendship, love of peace, and social care. These values are not only depicted as individual virtues but are also embedded within the collective life of the community, illustrating how cultural and moral teachings can coexist harmoniously within artistic expression.

Furthermore, the film emphasizes that character education must be rooted in both spiritual and cultural dimensions. The representation of faith, patience, and forgiveness

in Samadoni Tano reflects how religiosity and moral discipline function as the foundation of human integrity. Meanwhile, the portrayal of tolerance, peace, and solidarity reflects the importance of empathy and social harmony as integral components of a civilized and compassionate society. This aligns with the view that film can serve as an effective pedagogical medium that not only entertains but also nurtures moral awareness and ethical reflection among its viewers.

In conclusion, Samadoni Tano serves as a meaningful contribution to the discourse on character education through local cultural media. Ponti Gea's film reaffirms the potential of art and cinema as powerful tools for moral formation and national identity building. By integrating religious values, ethical principles, and local wisdom, this work demonstrates how cultural creativity can become a medium for education that inspires audiences to practice virtuous behavior in everyday life. Therefore, this study encourages educators, cultural practitioners, and filmmakers to continue utilizing film as an instrument for promoting moral, social, and cultural values in the era of globalization.

### **References**

- Hetharia, H. H. (2019). *Nilai-Nilai Filsafat Hidup Siwalima*.  
<https://doi.org/10.31219/osf.io/jrp79>
- Maulana, R., Agustian, T., & Hartono, H. (2022). Filosofis Alat-Alat Tradisional Dayak Tabun Sebagai Konteks Pembelajaran Pendidikan Karakter Berbasis Budaya Lokal. *Sosial Horizon Jurnal Pendidikan Sosial*, 9(2), 219–230.  
<https://doi.org/10.31571/sosial.v9i2.4073>
- Nugroho, W. (2022). Peran Orang Tua Dalam Penanaman Nilai Pendidikan Karakter Di Sekolah Dasar Pasca Pandemic Covid-19. *Jurnal Educatio Fkip Unma*, 8(3), 853–862.  
<https://doi.org/10.31949/educatio.v8i3.2791>
- Pramesti, T. A. (2018). Pengaruh Brain Gym Terhadap Tingkat Konsentrasi Belajar Pada Anak Sekolah di SD Negeri 1 Tonja

- Denpasar. *TIKES Wira Medika PPNI Bali*, 14. <https://doi.org/10.15294/edukasi.v14i1.971>
- Rummar, M. (2022). Kearifan Lokal Dan Penerapannya Di Sekolah. *Jurnal Syntax Transformation*, 3(12), 1580–1588. <https://doi.org/10.46799/jst.v3i12.655>
- Suryana, S. I. (2020). Permasalahan Mutu Pendidikan Dalam Perspektif Pembangunan Pendidikan. *Edukasi*, 14(1).
- Yuliarni, Y. (2022). Tradisi Nganggung Di Pulau Bangka: Suatu Alternatif Dalam Pendidikan Multikultural Untuk Penguatan Identitas Moral. *Science Engineering Education and Development Studies (Seeds) Conference Series*, 6(1). <https://doi.org/10.20961/seeds.v6i1.72406>