

Representation Moral Values in the Serial “Alrawabi School For Girls” by Tima Shomali and Shirin Kamal: A Sociological Literature Study

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ABSTRACT

In contemporary media, series reflect societal values, including moral principles in human interactions. Some modern series present moral dilemmas that challenge traditional ethical norms. AlRawabi School for Girls explores bullying, revenge, and justice, raising concerns about its impact on viewers' moral understanding. With the growing influence of media, it is essential to examine how moral values are portrayed in this series. This research aims to analyze the representation of moral values in the serial “Alrawabi School For Girls” by Tima Shomali And Shirin Kamal through a sociological literature approach. The study explores moral values related to human relationships with God, oneself, and others. The research employs a qualitative descriptive method, using textual analysis to identify moral messages embedded in dialogues and character interactions. Data collection is conducted through careful observation and note-taking of relevant excerpts, followed by an analysis within the framework of literary sociology. The primary data source consists of selected dialogues and scenes from the series that depict various moral values. The findings reveal that the series contains multiple moral values, including gratitude, honesty, courage, self-awareness, dignity, discipline, responsibility, friendship, empathy, care, justice, and solidarity.

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1. Introduction

In social life, moral values act as a foundation that determines what is considered right and wrong in every social interaction. Moral values not only function as guidelines for individual behavior, but also reflect the ethical order that forms a harmonious social structure. Moral values are principles that distinguish good and bad deeds, so they have a crucial role in daily decision making. In the midst of ever-changing social and cultural developments, mass media, especially films and television series, have proven to be one of the most effective means of communication to convey moral values to society (Hadiono, AF, 2016; Weda et al., 2022; Syawal et al., 2022).

Moral values include aspects of ethics and morals in society, which relate to human relationships with themselves, others, and God. Moral values reflect a person's outlook on life regarding the values of truth, both those that are in accordance with and those that violate applicable social norms. Therefore, moral values can be communicated directly or indirectly through various forms of literary works, such as novels, short stories, poems, drama scripts, films, or other literary works (Nurgiyantoro, 2009; Rahman et al., 2023; Junaid et al., 2025).

Several researchers have conducted various experiments and studied moral values in literary works. One of them is a study conducted by Ilahi (2021) entitled "Moral Values in the Novel 3600 Detik: A Pragmatic Study of Literature" that moral values in novels can be conveyed in two ways, namely directly through the author's explanation and indirectly through events and conflicts that occur in the story. Another study by Istiqomah Faridah, (2021) with a study entitled "Moral Values in the Nussa Film" revealed that the results of her study showed that the film contained as much as 85% of the total 7 moral values.

Moral values in a series are reflected through various events and interactions between characters that illustrate ethical principles in life. Series often convey moral messages either directly through dialogue or indirectly through conflict and storyline. Characters in the series face various dilemmas that show the consequences of their actions, so that the audience can learn from the experiences depicted. Thus, series not only function as entertainment, but also as a learning medium that can instill moral values in everyday life.

The Serial “Alrawabi School For Girls” is a concrete example of visual media that not only entertains, but also educates and criticizes social reality through the representation of moral values. Series or films are communication media that are able to convey stories, moral messages, and values through narrative elements, dialogue, and visuals. As explained by Fossard (2005), series are a form of narrative that allows character development and the gradual delivery of moral values through a continuous story. Television series have great potential in shaping people's moral perceptions.

Serial “Alrawabi School For Girls” has been airing on the Netflix platform since 2021, highlighting the lives of teenage girls in a special school, where bullying conflicts and social pressures are the central themes. In this context, the main character, Mariam, is depicted as an intelligent and quiet figure but has to face acts of intimidation and violence, both physical and verbal, carried out by popular groups at school. The existence of this series is very relevant considering the phenomenon of bullying which is still rampant in various educational institutions, where victims often experience psychological trauma and decreased self-esteem.

The urgency of this research lies in two main aspects. First, in the era of globalization and modernization, there is a shift in traditional values that often causes conflict between old norms and the demands of the new era. Moral values that are the basis of human relations with God, oneself, and others are questioned when these values are tested by violent and discriminatory practices in the social environment. Second, visual media such as films and television series have extraordinary power in influencing the perceptions and attitudes of the audience. Along with the development of digital technology, this media has penetrated various levels of society, so that the representation of moral values in it has great potential to educate and trigger positive social change.

In the first episode (minute 32), there is a dialogue that reflects threats and violence against Mariam:



Figure 1. Excerpt from the Moral Values Representation Dialogue in Series “Alrawabi School For Girls”

“If you bother me again, I will destroy you, even if it is the last thing I do!”

This action not only affects the emotional well-being of the characters, but also depicts the social dynamics that allow popular groups to use their power to dominate the weaker ones. From a sociological perspective of literature, this series is a reflection of the social realities that occur in the lives of teenagers today.

The representation of moral values in this series is also reflected through the characterization of its characters. The character Mariam, for example, is a symbol of the internal struggle to maintain self-esteem amidst the pressure of bullying. Although she is known as an intelligent figure, her high emotional sensitivity makes her vulnerable to verbal and physical violence carried out by popular groups. The transformation of her character, from being down and out to rediscovering her spirit and courage, shows that moral values such as honesty, perseverance, and courage play an important role in dealing with difficult situations. The sociological approach of literature used in this study allows us to understand that moral values are not something static, but rather a social construction that continues to develop and can be strengthened through the process of education and self-reflection.

Sociology of literature is an interdisciplinary study that connects the paradigm of sociology with literature. As a field of science, sociology covers various aspects of human social life, both in relationships between individuals and groups. On the other hand, literature represents human experience in the form of works that reflect social conditions and human activities based on the author's perspective (Sutejo & Kasnadi, 2016; Asha et al., 2022; Jariah et al., 2022). The sociological approach to literature in literary studies examines the relationship between literary works and the social reality that underlies them (Carter, 2024). This approach examines how literary works reflect social values, societal structures,

and conflicts that exist in everyday life. According to the perspective of sociological literature, a literary work is not only the result of an individual writer's expression, but also a representation of the social and cultural conditions of his society.

In this study, sociology of literature is used to analyze the moral values contained in the *Alrawabi School For Girls* series as a form of reflection of social reality. Moral values in literature are important elements that describe norms in society, both those that are accepted and those that are contested. This shows that literature can act as a medium of social criticism that provides insight into social change, value conflicts, and the impact of modernity on individuals and groups in society.

In addition, in the context of interpersonal relationships, the series displays complex conflict dynamics. The bullying that occurs not only affects the individual victim, but also creates an atmosphere that damages social relations as a whole. For example, the threat dialogue mentioned above is a real representation of abuse of power where one party uses violence as a tool of domination to control and oppress the weaker party. This phenomenon is in line with the view of Nurgiyantoro (2009) who states that moral values in interpersonal relationships must be able to prioritize the principles of justice and equality. In this case, the series "*Alrawabi School For Girls*" serves as a mirror for social reality where the values of empathy and solidarity are often eroded by practices of violence and domination.

Implicitly, this series also inserts values about the importance of human relationships with God as a spiritual foundation in life. Although there is not much explicit dialogue about religious aspects, the use of symbolic elements such as religious background music, visuals that refer to spiritual values, and ethical nuances inherent in each scene indicate that every action must be based on an awareness of moral responsibility to the Creator. This view is in line with the theory put forward by Subur (2015), which emphasizes that ideal moral values are not only related to relationships between individuals, but also to the relationship between humans and God which leads to a life full of honesty and obedience.

Previous research related to this series is a study by Della Wahyuni (2023), a student at the Imam Bonjol State Islamic University, Padang, entitled "تحليل النفسي الأدبي لغاردنر مورفي" using Gardner Murphy's theory to analyze the resilience of the main character's personality. The results of this study focus on two main aspects of Maryam's abilities, namely physical and mental. Further research by Alkatiri et al., (2023) in his journal Bachelor of Humanities "Characterization of the *Alrawabi School For Girls* Series by Tima Shomali and Shirin Kamal (Intrinsic Review)". The results of the study indicate the existence of various character dimensions, such as external, internal, and social dimensions, as well as character painting techniques, while research by lin Ulfatul Hasanah (2023) Student of the Syarif Hidayatullah State Islamic University of Jakarta with the title "Representation of Bullying Between Women in the Lives of Arab Teenagers in the Netflix Drama Series *Al Rawabi School For Girls*" using Charles Sanders Peirce's semiotic approach. The results show that bullying in this series includes physical, verbal, and electronic aspects. This confirms that visual media, through authentic representation, has a strategic role in educating the public about the importance of the values of justice, courage, and empathy.

Overall, this study will look at how moral values are represented in the *Alrawabi School For Girls* series and how the narrative elements in the series can influence the audience's perception of morality and justice in everyday life. Using a sociological literary approach, this study will explore the relationship between the narrative in the series and social realities in Arab society, as well as how literary works can be a tool to educate and make people aware of the importance of moral values.

2. Methodology

This research is descriptive research based on qualitative data that aims to understand and explain moral values in literary works, especially in the *Alrawabi School For Girls* series. Descriptive methods can be interpreted as problem-solving procedures that are investigated by describing or depicting the current state of the subject or object of research (novels, dramas, short stories, and poems) based on the facts that appear or as they are (Siswantoro, 2010: 56). Meanwhile, according to Moleong (2011: 4) said that qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. The approach in this study refers to the way researchers approach the object of study, namely by using a sociological study of literature.

The data source in this study is the *Alrawabi School For Girls* series by Tima Shomali and Shirin Kamal. While the data is phrases, words, or sentences that contain moral values. The data collection technique used in this study is the listening and recording method. The listening and recording technique is recording the results of observations or descriptions related to the problem being studied. The data is stated as research data. In this case, the author watched the series "*Alrawabi School For Girls*" as a whole carefully and repeatedly. Also followed by observing audio and visuals

that are in accordance with the researcher's focus, namely moral values. Then analyzed based on the theory of moral values put forward by Subur.

This research was conducted through several stages. The first stage is preparation, where the researcher determines the object of research, compiles an analysis framework, and collects relevant data. The second stage is data collection marking sentences or dialogues quoted from the *Alrawabi* School For Girls series. The third stage is data analysis, where each dialogue is examined based on the theory of moral values put forward by Subur. The last stage is the preparation of the research report, which includes background, analysis, research results, and conclusions.

3. Result and Discussion

Moral values are fundamental principles that guide human actions in relation to God, oneself, and others, ensuring dignity and ethical conduct (Wissang, 2021). In the context of divinity, humans recognize God as the Creator, with religious devotion being a key moral value (Subur, 2015). Self-related moral values include honesty, discipline, hard work, and responsibility, fostering independence and personal growth. Meanwhile, social moral values, as emphasized in Surah Al-Hujurat (49:13), highlight the importance of friendship, empathy, and harmony in human interactions. These values are also reflected in *Alrawabi* School For Girls which portrays ethical lessons applicable to everyday life.

a. Moral of Politeness

Data 1 (Eps 1 00:03:46 - 00:03:47)

"مريم: صباح الخير يل أنسة "لميا"

Maryam: "Good morning, Mrs. 'Lamia'."

Based on data 1, Maryam's dialogue in which she says hello first reflects the value of politeness in social interaction. In Subur's (2015) moral value theory, politeness is included in moral values related to oneself and others, because it shows respect for the interlocutor and awareness of social ethics. Greetings in life are a form of etiquette that shows respect for others, especially to older figures such as teachers. From the perspective of literary sociology, the use of polite language in literary works or films reflects the social norms that apply in society. Characters who use polite language tend to represent moral values that are upheld in their community. This also shows how norms of politeness in language are taught and maintained as part of cultural identity.

b. Moral of Honesty

Data 2 (Eps 2 00:12:58 – 00:12:60)

ليان: لا بأس. نعرف أننا غلطنا.

Layyan: "We know that we have made mistakes."

Based on data 2, this expression reflects the individual's moral value, namely honesty. The character Layyan openly admits the mistakes he has made. From a sociological perspective of literature, this confession shows the individual's moral awareness in facing the social consequences of his actions. According to Subur (2015), honesty is an important aspect in healthy social relationships, because it reflects a responsible attitude and openness. However, in a broader context, Layyan's honesty can also be seen as a form of social strategy, whether it is sincere honesty or just an initial step in an effort to seek justification for their mistakes.

c. Moral of Courage

Data 3 (Eps 1 00:03:59 – 00:04:19)

ليان: انت اتحدث اليك.

مريم: ما مشكلتك يا ليان؟

ليان: انت مشكلتي. سأسألك سؤالاً، حين تستيقظين كل صباحاً تحاولين أن تتشبهي بالصبية، أن هذا وضعك الطبيعي؟

مريم: لا أعرف. دعيني أسألك. حين تستيقظين كل صباح تحاولين أن تكوني وضيعة

Layyan: "Hey, I'm talking to you."

Maryam: "What is your problem, Layyan?"

Layyan: "You. Tell me, do you wake up every morning trying to look like a boy or is that just how it is?"

Maryam: "I don't know. Do you wake up every morning trying to be a jerk?"

Based on data 3, in the dialogue above there is a moral value of the relationship with oneself, namely, courage. Layyan judges Maryam's appearance with a judgmental tone, as if her appearance that does not conform to the feminine standards expected by society is a form of deviation. Meanwhile, Maryam responds bravely, showing her courage in defending herself. In Subur's (2015) theory of moral values, courage is one of the important moral values in building a person's character. Courage does not only mean fighting physically, but also includes courage in defending principles, identity, and self-esteem. Maryam, in this context, Maryam is a symbol of resistance to a system that wants to limit women's identity in a certain form, which is in line with the idea in the sociology of literature that literary works are often a medium for depicting social reality and providing criticism of it.

d. Moral of Self-Awareness

Data 4 (Eps 5 00:27:19 – 00:27:25)

"مريم: نوف، أنا أسفة فعلا على ما قلتة غاب حتي السليم لأن تركيزي كان منصبا على الخطة و"ليان وجماعتها ونسييت الأهم. خاصة أنك ساندتني حين لم يصدقني أحد. اسفة بشدة لأنني ضايقتك

Mariam: "Noaf, I am truly sorry for what I said. I lost my train of thought because my focus was only on the plan, Layyan, and her group, so I forgot the most important thing. Especially since you have supported me when no one believed in me. I am very sorry for making you feel uncomfortable."

Based on data 4, there is one's own moral values. Mariam's story reflects the moral value of self-awareness, where she realizes her mistake after being carried away by emotions and focusing on her own interests. From a sociological perspective of literature, this illustrates how individuals in society are often trapped in group dynamics and certain interests to the point of ignoring broader social relationships. According to Subur (2015), self-awareness in morality involves one's ability to reflect on mistakes, understand their impact on others, and seek to correct them. Mariam's awareness here shows the development of character that moves from egoism to empathy, which is also part of the concept of self-awareness.

In the study of literary sociology, Mariam's inner conflict reflects a larger social dynamic, where individuals are often faced with a moral dilemma between personal interests and social responsibilities. As explained by Damono (2009) in *Sociology of Literature: A Brief Introduction*, characters in literature often reflect social reality, where their actions are influenced by their environment and social groups.

Data 5 (Eps 6 00:17:45 – 00:17:49)

نوف: أشعر أنني منافقة بالفعل وبوجهين. لعل "مريم" محقة. أنا من شجعتها على هذا كله

Noaf: "I feel like a hypocrite, having two faces. Maybe Mariam is right. I support this plan to bring them down."

Based on data 5, Noaf's statement shows a high level of self-awareness of his role in a negative action. He feels guilty and begins to question the morality of his actions, which shows personal responsibility for the decisions that have been made. According to Subur (2015), self-awareness is an important part of a person's morality, namely the ability to admit mistakes and re-evaluate actions that have been taken. Noaf realizes that he is not only a victim of the situation, but also has a role in encouraging Mariam to do something that may be wrong. This awareness reflects moral growth, as explained by Damono (2009) that the characters in the story reflect values and moral conflicts that also occur in real life. Noaf experiences an inner conflict between guilt and recognition of his role in the situation, which illustrates how individuals in society are often faced with right or wrong choices.

Data 6 (Eps 6 17:54 – 17:59)

دينا: بصراحة، كنا أنا وأنت نريد الالتزام بالخطة وكنا نريد المضي بها، لكن بعد أن شعرنا بتفاهم هول الموضوع توقفنا لأنه فاق قدرتنا. وهذا لا يجعلنا منافقتين أو بوجهين. يجعل منا فتاتين صالحتين. السبب؟ لأننا عرفنا الخطأ الذي ارتكبناه وتوقفنا

Dina: "It's true that we wanted to be part of this plan, but now we realize that it's too much and it has to stop. It doesn't mean that we're two-faced. It means that we're good people. You know why? Because we realized that we were wrong, and stopped."

e. Moral of Women's Self-Esteem and Dignity

Data 7 (Eps 4 00:01:40 – 00:01:57)

أم رقية: سمعة البنت أهم ما لديها. فهي كلوح الزجاج تماما. إن كسر لا يصلح. وإن أصلح لا يعود كما كان. وأنت الآن عبارة عن لوح زجاج مكسور.

Mother Ruqoyya: "A girl's reputation is the most important thing she has. It is like a piece of glass. If it breaks, it cannot be repaired. And if it is repaired, it will not be the same again. And now, you are like a piece of glass that has been broken."

Based on the data 7 above, this dialogue emphasizes the concept of women's self-esteem and dignity, but in a more repressive form. Mrs. Ruqoyya advises her daughter to always maintain her self-esteem as a woman. Subur (2015) explains that moral values related to women's self-esteem include self-awareness of dignity and resilience in facing social pressure.

f. Moral of Empathy and Caring

Data 8 (Eps 2 00:43:32 – 00:43:37)

نوف: وأن الألوان ليضع أحدهم لهن حدًا. وأنا وأنت سنرسم الحد. ما رأيك؟
مريم: لماذا؟ ماذا فعلن معك؟

نوف: ليس معي، بل مع أختي الصغيرة. أخذوا منها اليوم المنشقة. ولولا أنني وصلت في الوقت المناسب فلا أعرف ماذا كان سيحدث.

Noaf: "They have to be given limits. We have to stop them. You and me, how about it?"

Maryam: "Why? What did they do to you?"

Noaf: "Not me, but my brother. They took his asthma medicine today. If I hadn't come on time, I don't know what would have happened."

Based on data 8, the dialogue above shows the moral value of human relationships with others, namely the moral value of caring described by an older sibling towards his younger sibling who suffers from asthma. Theft of the inhaler can endanger the life of his younger sibling, and the timely presence of the older sibling shows empathy and affection in the family. Moral values such as these emphasize the importance of the role of the family in providing support and protection. As expressed by Singgih D Gunarsa (2004), family harmony is characterized by the presence of care, deep affection, mutual support, and togetherness. These values play an important role in the formation of individual morality. From a sociological perspective, moral values such as empathy and caring instilled in the family play an important role in forming individuals with high social awareness, which later contributes to social cohesion in society. This emphasizes the importance of the role of the family in instilling and practicing empathy and affection to support the moral development of each of its members.

Data 9 (Eps 4 00:04:31 – 00:04:35)

رانيا: فيم تفكرين؟

ليان: لا أصدق أن "رقية" لن تعود إلى المدرسة

Rania: "What are you thinking?" Lian: "I don't believe that 'Ruqayyah' won't come back to school."

Based on data 9 above, the dialogue reveals empathy and concern among Ruqayya's friends, who feel lost and have difficulty accepting the fact that Ruqayya will never return to school. This shows that in social groups, especially among adolescent girls, emotional attachment and a sense of togetherness play an important role in dealing with difficult situations. In Subur's (2015) moral value theory, solidarity is one of the important aspects in forming harmonious social

relationships. Solidarity is not only about showing sympathy, but also involving real action in supporting individuals who are experiencing difficulties.

Data 10 (Eps 6 00:04:56 – 00:05:07)

نوف: اسمعي يا "رانيا". لم تتح لي الفرصة أن أشكرك من قبل.

رانيا: علام؟

نوف: لأنك لم تشي بي في الرحلة. أنفهم أن تفعلي هذا لأجل "ليان"، لكن من أجلي؟

رانيا: اسمعي، صحيح أنني قد أكون وضيفة أحياناً، لكنني لست واثية

Noaf: "Listen, Rania. I haven't had a chance to thank you before.

Rania: "For what?"

Noaf: "Because you didn't report me during the trip. I can understand if you did it for Layan, can't it be for me?"

Rania: "Look, I can be annoying sometimes, but I'm not a complainer."

Based on data 10, it shows the moral value of empathy and concern for others. According to Subur (2015), empathy is a person's ability to understand and feel the feelings of others, thus encouraging individuals to act with care and compassion. In this context, it shows Noaf's gratitude to Rania for not reporting him to Ms. Abeer. Rania's action of choosing not to report her friend reflects the application of moral values that facilitate harmonious interpersonal relationships because she chooses to protect her friend even though she has reasons not to do so. In the Cerdika Journal by Henerges and Sri Tiatri (2024) it is emphasized that empathy plays an important role in shaping the quality of relationships between people. This study found that empathy has a positive correlation with the dimensions of support, communication, and interaction in interpersonal relationships.

Data 11 (Eps 5 42:10 – 42:24)

"دينا: قلت لك إنه يجدر بنا التحدث إليها، لكن الخطة الغبية أعمت ناظريك". مريم، إن كشفوا أمر "نوف" فسيفصلونها من المدرسة

Dina: "I told you we should talk to him, but that stupid plan blinded you. Mariam, if they find out about Noaf, he will be expelled from school."

Based on data 11, this dialogue reflects the moral value of caring. Where the character Dina realizes the impact of the actions they have taken. Dina warns Mariam that their previous decision could have bad consequences for Noaf. The caring attitude in this dialogue is shown through Dina's efforts to warn Mariam of the dangers that might befall Noaf. In moral theory according to Subur (2015), caring reflects empathy and responsibility for the welfare of others. This concern is not only shown in direct actions, but also in the form of warnings about things that can harm someone.

g. Moral of Friendship and Loyalty

Data 12 (Eps 1 00:02:38 – 00:02:48)

دينا: "مريم" صديقتي المقربة. ولا صديقة لي غيرها. كيف لأحد أن يؤذيها بهذه الصورة؟ لا أفهم ما جرى.

Dina: "Maryam" is my closest friend. I have no friends other than her. How could someone hurt her like this? I don't understand what happened."

Based on data 12, this expression shows Dina's shock and disbelief at the bad treatment received by her friend, Mariam. This dialogue illustrates the dynamics of interpersonal relationships that are not only based on emotional closeness, but also on the value of loyalty. In the social order of everyday life, we are expected to have sensitivity to the suffering of others and try to participate in upholding justice. This is in line with Durkheim's thoughts (1893) in a journal entitled "Social Solidarity in the Perspective of Émile Durkheim's Sociology" (2022), which states that mechanical solidarity based on similarity and emotional ties is still relevant in human relations in modern society. This is reflected in the relationship between Dina and Maryam, where a strong emotional bond is the basis of the moral value of solidarity between them.

Data 13 (Eps 5 00:03:40 – 00:03:45)

رانيا: حسنا، لكن توخي الحذر أرجوك أنت الجانب المشرق الوحيد المتبقي في حياتي

Rania: "Okay, but be careful, please. You're the only good thing in my life right now."

Based on data 13, this shows how valuable friendship is for the character. The moral value contained in this dialogue is friendship. Rania expressed that her friend, Layyan is the only good thing in her life right now, which emphasizes the importance of loyalty and support in friendship. According to Subur (2015) the moral value of friendship includes elements of loyalty, trust, and care that form a strong bond between individuals. This is in line with the concept of morals in social relations, where friendship functions as a tool that strengthens solidarity, psychological well-being, and forms individual character in community life.

h. Moral of Honesty & Courage

Data 14 (Eps 6 00:15:20 – 00:15:30)

نوف: مريم! إنك تتسببين بفضي عارمة. وهذا يكفي

دينا: مريم. لا نريدك أن ترتكبي أي خطأ. لكن نريدك أن تفعلي ما هو صائب

Noaf: "Maryam! You are causing a big mess. That's enough."

Dina: "Mariam. We don't want you to do anything wrong. But we want you to do the right thing."

Based on data 14, this expression shows a moral conflict where Noaf and Dina reprimand Maryam's actions which are considered wrong and ask her to end all the chaos. The moral values reflected in this dialogue are honesty in revealing mistakes and courage in upholding the truth. Courage is the result of strong moral awareness and moral motivation. Someone who is morally brave will continue to act based on ethical principles even though there are unpleasant social consequences. In this context, Noaf and Dina show moral awareness that Maryam's actions are wrong and have the courage to remind her.

i. Moral of Discipline

Data 15 (Eps 2 00:13:38 – 00:13:40)

ام عبير: كيف تفكرن أنتن ال3؟ أتعتقدن أنكن تملكن المدرسة؟ ألا توجد عواقب لتصرفاتكن؟ تعملن ما يخلو لكن من دون أي مراعاة. حتى أن الحال وصلت بكن إلى التطاول على معلمتكن

Umm Abeer: "What are you thinking? Do you think you own this school? Are there no consequences for your actions? You do whatever you want without considering others. In fact, you have even gone to the extent of going against your teachers."

Based on data 15, the above expression contains moral values towards others, namely discipline. Umm Abeer emphasized the importance of discipline in the school environment. She reprimanded students who acted arbitrarily without obeying the rules and respecting teachers. Discipline is a moral value that shapes a person's character to be able to act according to norms and ethics. In the context of education, discipline teaches students to understand boundaries, respect authority, and be responsible for their behavior. In the context of literary sociology, this quote reflects how literature depicts social reality, namely the conflict between school authorities and students who break the rules.

j. Moral of Responsibility

Data 16 (Eps 2 00:13:44 – 00:13:46)

ام عبير: وحيان الوقت لتلقينكن درسا لن تنسينه في حياتكن

رقية: ماذا يعني ذلك؟

ام عبير: مبدئيا، سأحر مكن كل الأنشطة المدرسية. وابتداء من اختبار كرة القدم اليوم. أطلب مكن القيام بخدمة مجتمعية حتى آخر الفصل

Um Abeer: "It's time you were taught a lesson you will never forget in your life."

Ruqayyah: "What do you mean, ma'am?"

Um Abeer: "First, I will ban you from all school activities. Starting from today's soccer test. I also ask you to clean the school environment until the end of the semester."

Based on data 16, Umm Abeer shows that students' actions that violate the rules cannot be left without consequences. The act of stopping them from school activities and asking them to do community service is a form of recognition that every action has consequences, which is the moral value of responsibility. They must not only face the consequences of their actions, but also learn to be responsible for the mistakes they have made.

k. Moral of Upholding Justice

Data 17 (Eps 2 30:23 – 30:30)

ام عبير: لكن يا انسفة "فاتن" لا يمكننا أن نتساهل مع "ليان" للمجرد أننا نعرف مكانة والدها.

Umm Abeer: "But, Miss Faten, we cannot compromise with Layyan, just because we know her father's position."

Based on data 17, Umm Abeer's statement reflects the moral values of justice and responsibility. Umm Abeer emphasized that a person should not receive special treatment just because of his/her family background. In the sense that we as teachers must reflect good moral values to everyone. Layyan as the child of the school donor must receive the same rules as other students. This shows that justice must be upheld without any discrimination or special treatment based on social status. In the context of the sociology of literature, Umm Abeer's statement illustrates a critique of the social system that often gives privileges to somebody because of power.

According to Subur (2015), justice in one's actions reflects a high moral responsibility, where each individual has an obligation to be objective and not let external pressure influence their decisions. In this case, Umm Abeer shows a professional attitude as an educator by emphasizing that rules must be applied fairly to all students, without exception. According to Thomas Aquinas, justice is the principle of equality, where each individual has the right to receive something based on a fair proportion. In other words, justice must be realized according to a person's rights and obligations in a proportional balance (Arum, 2019).

l. Moral of Gratitude

Data 18 (Eps 1 00:19:39 – 00:19:40)

دينا: الحمد لله

Dina: "Thank God!"

Based on data 18, there is a moral value in God, namely, gratitude. As stated by Subur (2015), gratitude is part of the moral value of the relationship with God, because it shows an individual's awareness of the blessings given by God, both in big and small situations. In saying Alhamdulillah, Dina expresses gratitude for something that has happened. Dina's gratitude emerged as a spontaneous response to a situation that benefits her, namely getting the opportunity to rest after being tired. This shows that gratitude does not always appear in big things, but also in simple everyday life. This attitude shows how someone realizes the small blessings given by God and appreciates them, thus creating a positive mindset in living life.

4. Conclusion

Based on the results of the data analysis and the discussion that Alrawabi School For Girls series contains various moral values that reflect the relationship between humans and themselves, others, and God. Moral values in the relationship with oneself are reflected in attitudes of honesty, courage, self-awareness, self-esteem, discipline, and responsibility. Moral values in relationships with others include friendship, empathy, caring, upholding justice, and solidarity. Moral values in relationships with God include gratitude.

This analysis confirms that moral values in the series not only shape individual characters, but also have a broader social function in reflecting the dynamics of life and the moral challenges faced by humans. Through a sociological literary approach, this study makes an important contribution to understanding how moral values are conveyed through visual media and how these messages can influence the social consciousness of the audience.

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