

AN ISLAMIC PERSPECTIVE ON THE FILM "ASSALAMU'ALAIKUM BEIJING ": A STUDY IN ENGLISH LITERATURE

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Abstract

This study aims to explore the film "Assalamualaikum Beijing" from an Islamic perspective using a literature review approach. The film, adapted from a novel by Asma Nadia, is directed by Guntur Soeharjanto and tells the story of a love affair between two people. The main focus of this study is to uncover the representation of Islamic teachings, including aspects of faith, morality, Islamic brotherhood, and the spirit of seeking knowledge. The method used is content analysis, examining Islamic themes reflected in the storyline, dialogue between characters, and character portrayals. The analysis shows that the film consistently displays Islamic values, particularly in promoting the importance of education, spiritual development, and social relations. Furthermore, the film successfully conveys a universal Islamic message that remains relevant in the context of contemporary life. This research is expected to enrich the study of Islam in popular media and serve as a reference for similar research in the future.

Keywords : *Assalamualaikum Beijing, film, Islam, literature review, perspective.*

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INTRODUCTION

Film serves as a dynamic communication medium that can transmit social, cultural, and moral messages in addition to being a source of entertainment. Within the framework of Islamic discourse, film possesses significant potential as an instrument of da'wah, facilitating the transmission of Islamic values to a wider audience. As a highly consumable and influential form of media, film engages viewers from diverse backgrounds and contributes to shaping perspectives on various societal and ethical issues.⁴

Films have the ability to arouse feelings, question preconceived notions, and stimulate thought through gripping narratives and striking visuals. Filmmakers can successfully communicate the beauty and profundity of the faith to audiences who may not have previously encountered it by fusing Islamic teachings and principles into the story and characters.⁵ In this sense, movies can act as a link between various cultures and religions, encouraging communication and understanding in a world that is becoming more interconnected by the day. Furthermore, it is now simpler than ever to reach a large audience and disseminate

⁴ Sri Wahyuningsih, *Film Dan Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik* (Media Sahabat Cendekia, 2019). P.15

⁵ Izharul Haq, "Seni Film Sebagai Sarana Dakwah Dalam Perspektif Al-Qur'an (Analisis Film 5 Pm Dengan Teori Semiotika Roland Barthes)" (Institut PTIQ Jakarta, 2023).

uplifting messages about Islam and its teachings thanks to the availability of films on internet platforms and streaming services.⁶

Assalamu'alaikum Beijing , which was directed by Guntur Soeharjanto and released on September 30, 2014, is one well-known movie that exemplifies strong religious principles. The film, which is based on an Asma Nadia novel, tells an uplifting story that emphasizes the characters' individual journeys while incorporating Islamic teachings.⁷ The movie highlights Islam as a religion that encourages universal ethical principles and peaceful coexistence by articulating broader Islamic values like thankfulness, patience, and respect for others, including those of different faiths, in addition to displays of devotion and worship.⁸

Assalamu'alaikum Beijing , which was directed by Guntur Soeharjanto and came out on September 30, 2014, is a noteworthy movie that embodies strong moral and religious principles. The film, which is based on Asma Nadia's novel, tells an uplifting story that is deeply entwined with Islamic teachings and revolves around the characters' spiritual development and personal growth. It offers a more comprehensive representation of Islamic values like thankfulness, tolerance, and tolerance for people with different

⁶ Li Linze and M Asyiek Mat Desa, "Exploring the Intersection of Religion and Cinema: Trends and Reflections in Contemporary Film Culture," *Journal of Ecohumanism* 3, no. 4 (2024): 225–35.

⁷ Ninawati Syahrul and Nurweni Saptawuryandari, "Understanding the Representation of Islamic Values through Three Fiction Works by Asma Nadia," in *International Symposium on Religious Literature and Heritage (ISLAGE 2021)* (Atlantis Press, 2022), 48–55.

⁸ Rahma Afriani, "Nilai-Nilai Moderasi Beragama Dalam Serial Animasi Nussa Dan Rarra" (UIN Fatmawati Sukarno Bengkulu, 2023).

beliefs than just devotion and acts of worship. The movie emphasizes Islam as a religion that promotes peaceful and respectful coexistence across cultural and religious divides and upholds universal ethical values.⁹

Viewers are urged to reflect on themselves and broaden their comprehension of Islamic principles as they apply to daily life by delving into the religious meanings woven throughout the story.¹⁰¹¹ Facets of Chinese Islamic history and culture, making it an intriguing topic for academic research. Researchers who want to look into the deeper meanings of *Assalamu'alaikum Beijing* have taken notice of this.¹²

This examination of Islamic history and culture in China illuminates the diverse range of customs and beliefs that have influenced the Muslim population in China. Scholars can discover the ways that Islam has impacted and been impacted by Chinese culture over the centuries by exploring the deeper meanings of *Assalamu'alaikum Beijing*. A more sophisticated comprehension of the intricacies of religious identity and cross-cultural interaction in

⁹ Intan Nila Sari, Hariya Toni, and Dita Verolyna, "Makna Toleransi Beragama Dalam Film *Assalamualaikum Beijing*" (IAIN Curup, 2022).

¹⁰ Ismardani Hutapea, "Analisis Nilai-Nilai Pendidikan Islam Dalam Film Kartun Nussa Dan Rara" (UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, 2023).

¹¹ Amin Abdullah, *Antara Al-Ghazali Dan Kant: Filsafat Etika Islam* (IRCiSoD, 2020).

¹² ABDULLOH AMIN ROIS, "Telaah Terhadap Pemikiran Emha Ainun Nadjib Mengenai Konsep Humanisme" (FU, n.d.).

a globalized world is made possible by this interdisciplinary approach.¹³

The main goal of this study is to locate and examine the ways in which *Assalamu'alaikum Beijing* portrays Islamic values. These core principles of Islamic teachings are closely aligned with spiritual dimensions like faith in Allah, the development of noble character (akhlāq al-karīmah), and a strong commitment to the pursuit of knowledge. The study also looks at how the film's depictions of interpersonal relationships mirror the idea of ukhuwah Islamiyah, or Islamic brotherhood, highlighting how Islam values harmony, kindness, and respect among neighbors.¹⁴

It is anticipated that this study will further Islamic studies, especially in the area of comprehending the function of popular media as a potent teaching and da'wah tool. In addition to providing entertainment, movies like *Assalamu'alaikum Beijing* offer forums for contemplation on important religious principles. Scholars and viewers alike can learn more about how Islamic values are portrayed in visual narratives and how these ideas are relevant in today's cultural contexts by examining these kinds of films.¹⁵ This study aims to identify the potential of cinema as a medium for

¹³ Kusnul Khotimah, "Pendidikan Karakter Yang Terkandung Dalam Film Assalamualaikum Beijing" (IAIN Palangka Raya, 2021).

¹⁴ Kota Raja, "Nilai-Nilai Pendidikan Akhlak Dalam Kitab Al-Arba'in Al-Nawawiyah Karya Imam Nawawi Dan Relevansinya Dengan Pendidikan Karakter Di Indonesia" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020).

¹⁵ Tawvicky Hidayat, "The Influence of Teaching Reading Islamic Narrative Stories toward Students's Social Behavior," *RADIANT: Journal of Applied, Social, and Education Studies* 2, no. 3 (2021): 161–75.

spreading Islamic values in modern society by analyzing the movie from an Islamic point of view.

Film has a special place as a da'wah medium because it can express Islamic ideas both overtly—through narrative and direct dialogue—and covertly—through character development and symbolic representation.¹⁶ This uniqueness comes from the film's skill in fusing narrative, sound, and visual components to create an emotionally engaging experience that improves the audience's ability to absorb and assimilate its messages.¹⁷ In this regard, *Assalamu'alaikum Beijing* uses a cinematic technique to eloquently illustrate universal Islamic principles. The film skillfully creates a religious atmosphere that lingers in the minds of its viewers through poignant scenes, meaningful dialogue, and the use of a unique pesantren (Islamic boarding school) setting. Together, these components support the movie's function as a vehicle for moral reflection and da'wah.

Notwithstanding the film's abundance of Islamic principles, it is crucial to evaluate how well these principles are woven into the storyline.¹⁸ One important question is whether these values form the core of the plot or are only shown as decorative elements. This study's use of a literary approach allows for a more thorough

¹⁶ Wahyuningsih, *Film Dan Dakwah: Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik*. P. 19

¹⁷ Sweetly Lakra, "UNDERSTANDING THE LANGUAGE OF FILM APPRECIATION," 2024.

¹⁸ Tawvicky Hidayat, "ISLAMIC VALUES ON Â€œAJARI AKU ISLAMÂ€ MOVIE (ISLAMIC LITERATURE)," *Bayan Lin-Naas: Jurnal Dakwah Islam* 6, no. 2 (2022): 111–24.

examination of these elements, leading to a more thorough and nuanced evaluation of the movie's religious and cultural significance.

Additionally, this study aims to answer a number of important questions: In what ways do the characters, conversations, and story conflicts in the movie embody Islamic values? How well does the movie contextualize Islamic teachings so that they are applicable to modern society? By examining these issues, the study not only adds fresh perspectives on *Assalamu'alaikum Beijing* but also advances the conversation about movies as a powerful tool for da'wah, creating opportunities for further academic research in the fields of media studies and Islamic communication.

In conclusion, *Assalamu'alaikum Beijing* serves as a compelling example of how Islamic values can be effectively integrated into popular culture without compromising their religious essence. This analysis emphasizes how film plays a strategic role in influencing how the general public, especially younger audiences, views Islam. It is hoped that these studies will increase understanding of how visual media can spread Islamic values and religious messages in modern society.

METHODS

Using a qualitative methodology and a literature review, this study examines the movie *Assalamu'alaikum Beijing* from an Islamic viewpoint. The qualitative approach was selected due to its ability to support a thorough investigation of the values and meanings

present in the movie.¹⁹ A thorough comprehension of the social and cultural settings that impact the story, characters, and thematic development is also made possible by it. By using this method, the study seeks to understand how the film's cinematic framework represents and interprets Islamic teachings.²⁰

Assalamu'alaikum Beijing was chosen as the main subject of analysis in the first phase of this study. After that, the researcher carefully watched the whole movie to find any instances where Islamic values were present, either overtly or covertly. Then, using fundamental Islamic ideas like akhlaq (morality), tawakkal (trust in Allah), ukhuwah Islamiyah (Islamic brotherhood), and da'wah (Islamic preaching), each pertinent scene was explained and interpreted.²¹ In order to contextualize and enhance the interpretation of the values portrayed in the movie, the researcher also consulted pertinent Islamic sources, such as Qur'anic verses and genuine Hadith, to enhance the analysis.²² Descriptive and interpretative techniques were used to analyze the collected data, with an emphasis on analyzing how the movie depicts Islamic values

¹⁹ Azlisham Abdul Aziz et al., "Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 9 (2021): 3152–59.

²⁰ Najiah Muhammed, "Exploring the Influence of Short Stories on Childhood Development: A Comprehensive Research Analysis," *Medina Department of Education, Ministry of Education, Kingdom of Saudi Arabia* 8, no. 12 (2023).

²¹ Ilham Soleh Khudin, "Analisis Konten Materi Dan Nilai-Nilai Pembelajaran Sejarah Peradaban Islam Dalam Film 99 Cahaya Di Langit Eropa" (Universitas Islam Indonesia, 2022).

²² John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

in the context of daily life. This method makes it possible to comprehend how religious ideas are expressed through cinematic elements in a more nuanced way. It is anticipated that the study's conclusions will provide insightful information about how well films can spread Islamic teachings to a wider audience from a variety of social and cultural backgrounds.²³

RESULT AND DISCUSSION

Assalamu'alaikum Beijing Profile Film

Assalamu'alaikum Beijing Directed by Guntur Soeharjanto and produced by Yoen K under Maxima Pictures, *Beijing* is a romantic religious drama. Ben Sihombing wrote the screenplay for the movie, which is an adaptation of Asma Nadia's best-selling book. With a duration of 125 minutes and dialogue in both Mandarin and Indonesian, it was released on December 30, 2014. The snow-capped mountains of Harbin, China, Beijing, and Jakarta were the locations for the filming. A cross-cultural love story with profound spiritual lessons is brought to life by the main cast, which includes Laudya Cynthia Bella as Sekar, Ibnu Jamil as Dewa, Morgan Oey as Zhongwen (also known as Chung Wei), and Revalina S. Temat as Asmara.²⁴

The narrative centers on Asmara, a strong-willed woman who chooses to relocate to Beijing in order to mend her broken heart

²³ Salma Laila Qodriyah, "Youtube Sebagai Media Dakwah Di Era Milenial (Channel Nussa Official)," *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA)* 1, no. 2 (2021).

²⁴ Sari, Toni, and Verolyna, "Makna Toleransi Beragama Dalam Film *Assalamualaikum Beijing*."

after her fiancé betrays her. There, she meets Zhong Wen, a Chinese man who is attracted to Islam after witnessing Asmara's moral qualities. Beyond merely a romantic tale, the movie delves into themes of spiritual development, overcoming adversity, and the core of dawah through action (*dakwah bil hal*). The film's portrayal of the Muslim minority community in China, along with its breathtaking visuals and elegant portrayal of Islamic values, is one of its strongest points. *Assalamu'alaikum Beijing* is a powerful illustration of how Islamic teachings can be inspiringly and easily communicated through popular media.²⁵

Sinopsis Film “Assalamualaikum Beijing”

Guntur Soeharjanto is the director of the religious drama film *Assalamualaikum Beijing*, which is based on the novel by Asma Nadia. It chronicles the spiritual and emotional journey of Asmara, a young Muslim woman who is devastated to learn of her fiancé's infidelity. Asmara takes a job offer in Beijing, China, hoping to recover and find inner peace.

Asmara has the opportunity to think deeply about life and her faith in this foreign country, in addition to experiencing a new environment and culture. She makes friends with Zhongwen, a polite Chinese tour guide who is drawn to Asmara's kind and pious demeanor. Mutual respect, candor, and genuine understanding permeate their interactions. Zhongwen gradually develops an interest in learning about Islam—not as a result of coercion, but

²⁵ Alberta Natasia Adji, “Assalamualaikum Beijing Repackaged: Habitus, Symbolic Power and Indonesian Cultural Production,” *Makara Hubs-Asia* 23, no. 2 (2019): 161–71.

rather because of the principles he observes demonstrated by Asmara's daily deeds.²⁶

When Asmara receives a life-threatening diagnosis, the plot takes a drastic turn. However, she decides to persevere and trust God instead of giving up because she thinks that every hardship is an expression of God's love. Zhongwen, meanwhile, starts delving deeper into Islamic teachings and poses previously unconsidered queries regarding spirituality and the meaning of life.

Through a heartfelt love story, the film showcases Islamic values like faith in God, noble character, Islamic brotherhood (*ukhuwah Islamiyah*), the pursuit of knowledge, and intercultural tolerance. *Assalamualaikum Beijing* invites viewers to participate in spiritual reflection in addition to providing emotional drama through its captivating plot and stunning cinematography. In the end, the movie demonstrates that genuine love is the kind that draws individuals nearer to their Creator.

1. Representation of Faith in the Film “Assalamualaikum Beijing”

Scene 1: Minute 14:00 – 20:00

Asmara suffers a severe emotional blow after learning that her fiancé, Dewa, was having an affair with her own friend, Sekar. She is seen sitting and gazing at old pictures after sobbing in the quiet of her room. After a short while, she closes her eyes, washes her face, and starts praying. The camera focuses on Asmara's face in this

²⁶ Emzir Helius Udaya and Aceng Rahmat, “Intersecting Islamic and Chinese Cultural Values as A Modal of Production of *Assalamualaikum Beijing* Novel Written by Asma Nadia,” 2020.

scene, which is filled with grief but also displays calm and submission as she bows down in prayer.

Interpretation:

This scene demonstrates how faith in Allah becomes the most authentic and lasting haven when disappointment and brokenness overwhelm a person's heart. Asmara turns back to God for inner healing rather than choosing hopelessness or retaliation.

"Do the people believe they won't be tested and will just be allowed to say, 'We believe'?" (Verse 2, Surah Al-'Ankabut)

2. The Value of Akhlakul Karimah (Noble Character) in Dialogue and Actions of the Characters

Akhlakul karimah, or noble character, is one of the most notable Islamic principles in the movie *Assalamu'alaikum Beijing*. In addition to the Muslim character (Asmara), Zhongwen, a Chinese non-Muslim who exhibits excellent manners despite his incomplete understanding of Islam, also exemplifies this value.

Scene Duration: Minute 32:00 – 36:00

Asmara and Zhongwen first cross paths while Asmara is looking for Islamic tourist attractions in Beijing. Zhongwen demonstrates civility in this scene by speaking to her in a composed and respectful manner rather than approaching her violently. Without pressuring, he offers to assist as a tour guide.

Interpretation:

Even when exhibited by a non-Muslim, the qualities of patience, politeness, and non-imposition of will are characteristics of high Islamic character. This demonstrates that having noble

character is a universal value that can lead to divine guidance (hidayah), rather than just being a religious identity.

Hadith of the Prophet Muhammad (PBUH): *"Indeed, I was sent only to perfect noble character."* (Narrated by Ahmad)

3. Tolerance and Respect in Dialogue

Scene III: Minute 45:00 – 50:00

Zhongwen questions Asmara about prayer, fasting, and Islam. He shows genuine interest in Asmara's beliefs without disparaging or criticizing them, and he listens intently without interjecting. He states at one point:

"Your religion seems so peaceful... you look very calm after praying."

Interpretation:

This mindset demonstrates a polite and respectful interfaith discussion, which is consistent with the Islamic teaching of da'wah, or extending an invitation to Islam in a kind and non-coercive manner.

"Invite (all) to the way of your Lord with wisdom and good instruction, and argue with them in the best manner." (Qur'an, Surah An-Nahl: 125)

4. Refusing to Express Love Before Being Ready for Marriage

Scene IV: Minute 83:00 – 85:00

Zhongwen starts to feel something for Asmara. However, Asmara tactfully clarifies that in Islam, love must have a specific goal—marriage—when he expresses his wish to become closer to her. In response, Zhongwen does not insist, nor does he take offense.

Interpretation:

This scene exemplifies sound judgment, boundary respect, and moral restraint. Zhongwen's decision to put her religious knowledge first and hold back is an example of noble character that is rarely

seen in contemporary romances. It is consistent with Islamic teachings that uphold the sanctity of interpersonal bonds.

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (*Qur'an, Surah Al-Isra': 32*)

"And indeed, you (O Muhammad) are of a great moral character." (*Qur'an, Surah Al-Qalam: 4*)

This movie demonstrates how noble character (akhlaq) can effectively bridge the gap for da'wah (Islamic outreach) without the need for coercion or compulsion.

5. Islamic Brotherhood (Ukhuwah Islamiyah) and Interfaith Tolerance

In addition to showing a relationship between two people from different cultural and religious backgrounds, *Assalamu'alaikum Beijing* emphasizes the principles of Islam, namely tolerance and brotherhood, in action.

Asmara Assists Fellow Muslims in Beijing Scene 5: Minute 40:00 – 42:00

Asmara goes to a Beijing event for the Muslim community. She engages with local Muslim communities from different nations, extends a warm greeting to everyone, and assists an elderly woman.

Interpretation:

This scene serves as an example of Islamic brotherhood, or ukhuwah Islamiyah, in a global setting. Regardless of language or nationality, Islam teaches that all believers are brothers and sisters in faith. The movie demonstrates how compassion, empathy, and social engagement can foster an Islamic brotherhood.

"The believers are but brothers, so make peace between your brothers and fear Allah that you may receive mercy." (*Qur'an, Surah Al-Hujurat: 10*)

Asmara is presented as a Muslim woman who keeps good relations with everyone, including people of other religions and cultural backgrounds like Zhongwen and other local Chinese citizens, in addition to her fellow Muslims.

The movie shows *ukhuwah Islamiyah* in interactions between Muslims as well as between cultures and religions. Asmara treats people with compassion and understanding, regardless of their race or religion.

The value of Islamic brotherhood is emphasized in the Qur'an:

"Indeed, the believers are but brothers, so make peace between your brothers and fear Allah so that you may receive mercy."
(Qur'an, Surah Al-Hujurat: 10)

Meanwhile, the value of tolerance is strengthened by another verse:

"To you be your religion, and to me, mine." (Qur'an, Surah Al-Kafirun: 6)

The reality of *da'wah* in the contemporary world is reflected in this movie: conversing with people from different cultural backgrounds without losing one's Islamic identity.

6. The Spirit of Seeking Knowledge and Spiritual Migration (Hijrah)

Assalamu'alaikum Beijing tells the tale of Asmara, who not only goes through emotional turmoil but also sets out on a spiritual journey known as *hijrah*, which is a quest for knowledge and introspection that leads to inner peace. In Islam, *hijrah* refers to more than just moving; it also describes an internal metamorphosis, a deliberate change in direction toward a life that is more intimate with Allah.

Scene VI: Minute 15:00 – 17:30

Asmara accepts an offer to work as a writer for Islamic travel articles in Beijing after learning of her fiancé's treachery. This choice is a crucial first step toward emotional and spiritual renewal rather than just a way out of heartbreak.

Interpretation:

Asmara's decision exemplifies the Islamic idea of hijrah, which is to leave behind a burdensome or damaging environment in order to pursue personal development. Her choice results in spiritual and personal development, much like the Prophet Muhammad's (SAW) journey to Madinah

Asmara's inner journey, which can be characterized as a type of hijrah, is highlighted in the movie. She goes to Beijing to heal, contemplate, and deepen her spirituality in addition to removing herself from emotional suffering. Asmara expands her horizons, discovers new cultures, and picks up new languages in Beijing.

Islamic Perspective on Seeking Knowledge: *"Seeking knowledge is an obligation upon every Muslim."* (Hadith – Ibn Majah). Asmara shows that seeking knowledge encompasses more than just academic objectives; it also involves spiritual growth. In this sense, the movie supports the Islamic principle of ṭalab al-'ilm, or the pursuit of knowledge, as a means of getting closer to Allah.

7. Da'wah Through Love: Love as a Path Toward God

Assalamu'alaikum Beijing 's depiction of Asmara and Zhongwen's love is one of its emotional strong points. But the love portrayed in the movie goes beyond simple romance and turns into a quest for purpose and divine direction (hidayah). In Islam, love

serves as a bridge to loving Allah in addition to being a human connection.

Scene: Minute 1:05:00 – 1:08:00

In order to comprehend Asmara's faith, Zhongwen is depicted visiting a mosque, reading Islamic literature, and conversing with local academics. He discovers during this process how Islam frames love within the ideas of purity and worship.

"Wicked women are for wicked men, and wicked men are for wicked women; and good women are for good men, and good men are for good women..." (Qur'an, Surah An-Nur [24]: 26)

Interpretation:

This verse highlights that love in Islam must be based on virtue and righteousness rather than just emotional or physical attraction. Initially ignorant of Islam, Zhongwen is guided to seek goodness and divine light by genuine love.

The idea that genuine love leads one to goodness and, eventually, to God is among the movie's most potent lessons. Zhongwen's love for Asmara leads him to learn about Islam sincerely, reflecting that love in Islam is not purely worldly, but also bears a spiritual dimension.

In Islam, love must lead to *taqwa* (God-consciousness), as clearly stated in the verse:

"Wicked women are for wicked men, and wicked men for wicked women; good women are for good men, and good men for good women. They are free from what people say about them. For them is forgiveness and a noble provision." (Qur'an, Surah An-Nur [24]: 26)

The love depicted in the movie is fueled by a genuine affection that upholds moral integrity and faith rather than lust.

CONCLUSION

Assalamu'alaikum Beijing effectively incorporates Islamic values into its story, presenting them in a way that is both pertinent and appropriate for modern audiences, according to the analysis of the movie. The film provides a rich portrayal of Islam's moral and spiritual teachings by showing characters who uphold values like faith (iman), noble character (akhlaq), Islamic brotherhood (ukhuwah Islamiyah), the spirit of seeking knowledge (thalabul 'ilmi), and love within the bounds of Islamic ethics and da'wah. These ideals are woven throughout the characters' emotional and cultural journeys, especially Asmara's metamorphosis and spiritual hijrah, in addition to being demonstrated through dialogue and story development.

This study emphasizes how popular media, especially movies with Islamic themes, can be useful resources for character education and da'wah. Islamic teachings are positively portrayed in a romantic drama, showing that religious principles can be conveyed without being dogmatic or preachy, making them more approachable and powerful for a wide range of viewers. The results also imply that Islamic film can act as a link between the past and the present, providing moral and societal answers through captivating narratives.

Given these revelations, this study urges scholars, educators, and filmmakers to consider film as a tactical tool for spreading Islamic principles. It also creates chances for more investigation into how Islamic media affects audience behavior, identity development, and spiritual development. In general, *Assalamu'alaikum Beijing* is a

great illustration of how movies can make a significant contribution to the conversation about Islamic ethics in contemporary culture.

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