Jurnal Diferensiasi Pendidikan (JDP)
Vol. 03 No. 01, pp 09-21 (2026)
E-ISSN 3047-7956

https://jurnal.uhn.ac.id/index.php/diferensiasi/index

Character Education and English Language Learning through Animated Film: A Literary Psychology Analysis of The Book of Life

Muhammad Arief Budiman[1], Lusia Dheanatalie Tifanni Prasetyo[2], M Bagas Wicaksono S[3], Melisa Lulita Irmaliya[4], Miftachul Janah[5], Naviska Nur 'Aini[6], Nayla Azca Ramadani[7]

ariefbudiman@upgris.ac.id[1], lusiatifanni@gmail.com[2], Ipbagas932@gmail.com[3], melisaliya123@gmail.com[4], miftachuljanah30@gmail.com[5], naviskaaini2@gmail.com[6], naylaazca@gmail.com[7]

PGSD, Universitas PGRI Semarang, Semarang[1,2,3,4,5,6,7]

Abstract

The integration of character education into English language learning has become an important educational goal, particularly through authentic audiovisual media that support language acquisition and moral development. This study examines The Book of Life as a medium for character education and English language learning by applying Muzafer Sherif's literary psychology, focusing on social norms, intergroup conflict, and cooperation toward superordinate goals. It also analyzes the five core values of Indonesia's Character Education Strengthening (PPK) framework: religiousness, nationalism, independence, mutual cooperation, and integrity. This qualitative descriptive study employed thematic content analysis of the film's dialogues, character interactions, behaviors, and significant scenes. Data were collected through repeated viewing, documentation, and note-taking, then analyzed using Sherif's theory and the PPK framework. The findings show that The Book of Life effectively portrays social norms, conflict, and cooperation while consistently embedding the five PPK values through characters' moral choices and collaborative actions. Its authentic English dialogues and cultural contexts also foster language proficiency, intercultural awareness, critical thinking, and moral reasoning. The study concludes that The Book of Life is an effective instructional medium for integrating character education with English language learning, offering practical guidance for educators using film-based instruction.

Keywords: Character Education, English Language Learning, Animated Film, Literary Psychology, Muzafer Sherif

Abstrak

Integrasi pendidikan karakter dalam pembelajaran bahasa Inggris menjadi tujuan penting melalui penggunaan media autentik yang mendukung penguasaan bahasa sekaligus pembentukan karakter. Film animasi, sebagai media audiovisual, menyediakan konteks sosial yang memungkinkan peserta didik mempelajari penggunaan bahasa, nilai budaya, dan interaksi antartokoh. Penelitian ini bertujuan menganalisis The Book of Life sebagai media pembelajaran pendidikan karakter dan bahasa Inggris menggunakan perspektif psikologi sastra Muzafer Sherif yang menitikberatkan pada norma sosial, konflik antarkelompok, dan kerja sama menuju superordinate goals. Penelitian juga mengkaji representasi lima nilai utama Penguatan Pendidikan Karakter (PPK), yaitu religius, nasionalis, mandiri, gotong royong, dan integritas. Penelitian menggunakan pendekatan deskriptif kualitatif dengan analisis isi tematik terhadap dialog, perilaku tokoh, interaksi, dan adegan penting dalam film. Data dikumpulkan melalui observasi berulang, dokumentasi, dan pencatatan, kemudian dianalisis berdasarkan teori Sherif dan kerangka PPK. Hasil penelitian menunjukkan bahwa film ini merepresentasikan norma sosial, konflik, dan kerja sama melalui dilema moral, hubungan interpersonal, dan penyelesaian konflik secara kolektif. Selain itu, nilai-nilai PPK terintegrasi secara konsisten dalam alur cerita. Dialog bahasa Inggris yang autentik dan konteks budaya yang kaya mendukung pengembangan kompetensi berbahasa, kesadaran antarbudaya, berpikir kritis, dan penalaran moral. Film

ini layak digunakan sebagai media pembelajaran bahasa Inggris berbasis pendidikan karakter.

Kata Kuci: Pendidikan Karakter, Pembelajaran Bahasa Inggris, Film Animasi, Psikologi Sastra, Muzafer Sherif

INTRODUCTION

The rapid development of educational technology and multimedia learning has encouraged teachers to integrate authentic audiovisual materials into classroom instruction. Among these materials, films have gained considerable attention because they combine language, culture, emotion, and social interaction within meaningful contexts. In English language teaching (ELT), films provide authentic linguistic input while exposing learners to real-life communication, cultural practices, and interpersonal relationships. Beyond language acquisition, films also offer opportunities for students to develop moral reasoning and social awareness by observing characters' behaviors and decisions. Recent studies indicate that films enhance learners' motivation, intercultural competence, and communicative skills when integrated into language instruction through appropriate pedagogical strategies (Sánchez-Auñón et al., 2023).

The educational value of films can be understood through established theories of literary psychology and social learning. Literary psychology views literary works, including films, as representations of human psychological experiences reflected through characters, conflicts, and social interactions. One of the most relevant perspectives is Muzafer Sherif's theory of social norms and intergroup relations (Sherif, 1936), which explains that individual behavior develops through interactions within social groups. Sherif argued that social norms regulate behavior, while competition among groups often generates conflict that can be reduced through cooperation toward superordinate goals. These concepts provide a meaningful framework for understanding how films portray moral development, identity formation, and social responsibility, making them valuable resources for character education.

The use of films as instructional media has been extensively discussed in English language education. Contemporary research emphasizes that films create authentic learning environments by integrating listening, speaking, vocabulary, pragmatics, and intercultural communication into meaningful contexts. A recent systematic literature review concluded that cinema-based instruction contributes to learners' linguistic development, increases classroom motivation, and promotes intercultural understanding, although additional research is needed to explore effective pedagogical implementation across educational settings (Sánchez-Auñón et al., 2023). These findings suggest that films should not merely be viewed as entertainment but as authentic educational resources capable of supporting both language learning and students' holistic development.

In addition to language learning, films have become increasingly important in character education because they present moral dilemmas and social situations that encourage reflection and ethical decision-making. Within the Indonesian educational context, the Character Education Strengthening (*Penguatan Pendidikan Karakter/PPK*) framework emphasizes five core values: religiousness, nationalism, independence, mutual cooperation (*gotong royong*), and integrity (Arumsari et al., 2023; Fitriyana et al., 2023; Khotimah et al., 2019; Saidah et al., 2021; Ula et al., 2025). These values can be effectively illustrated through cinematic narratives in which characters experience conflicts, make ethical choices, and demonstrate responsibility toward themselves and others. Therefore,

integrating Sherif's theory with the Indonesian character education framework provides a comprehensive perspective for examining how films simultaneously construct social behavior and moral values through narrative representation.

Previous studies have consistently demonstrated the potential of films as educational media. Research on Dead Poets Society found that films effectively represent character education values and may be utilized to foster students' moral awareness through literary analysis (DjikoanR., JANSEN, F. T., & MANUS, 2019; Liyu et al., 2021). Likewise, studies examining The Pursuit of Happiness reported that authentic film dialogues and character experiences promote honesty, courage, self-discipline, and critical reflection while supporting English language learning (Firdaus & Yuliani, 2025; Rizka et al., 2024). Other investigations have shown that educational films encourage empathy, collaboration, and cultural understanding, suggesting that audiovisual narratives are effective tools for integrating cognitive and affective learning outcomes (Almansour, 2024).

Despite these contributions, several limitations remain in the existing literature. Most previous studies have focused either on linguistic aspects of film-based learning or on identifying character values without examining the psychological mechanisms underlying character development. Furthermore, research applying literary psychology to films has predominantly employed theories such as psychoanalysis or individual psychology, while Sherif's concepts of social norms, intergroup conflict, and cooperation have received limited attention. Similarly, few studies have integrated social psychological theory with Indonesia's Character Education Strengthening framework to examine how films can simultaneously support English language learning and character education (Aulia et al., 2024).

This study addresses these gaps by proposing an interdisciplinary framework that combines literary psychology, social psychology, character education, and English language teaching. Unlike previous studies that primarily identify moral values, the present research explains how these values emerge through social interactions, group dynamics, and conflict resolution depicted in *The Book of Life* (Gutierrez, 2014). By employing Muzafer Sherif's theory alongside the Indonesian character education framework, this study offers a more comprehensive interpretation of how cinematic narratives facilitate both language learning and character formation. This interdisciplinary perspective contributes to expanding the application of literary psychology within educational research and provides practical insights for integrating films into English language classrooms.

Accordingly, this study aims to analyze *The Book of Life* as a medium for character education and English language learning by examining its narrative through the lens of Muzafer Sherif's literary psychology and the Indonesian Character Education Strengthening framework. Specifically, the study seeks to identify representations of social norms, intergroup conflict, and cooperation toward superordinate goals, as well as the five core character values promoted by the Indonesian Ministry of Education. Ultimately, this research is expected to contribute both theoretically by enriching literary psychology studies and practically by providing educators with an alternative instructional medium that integrates language learning with character education.

METHOD

This study employed a qualitative descriptive research design to examine the representation of character education values in *The Book of Life* and its potential use as a medium for English language learning. A qualitative approach was

considered appropriate because the study focused on interpreting meanings embedded in the film's narrative, dialogues, character interactions, and visual contexts rather than measuring variables quantitatively. The analysis was guided by literary psychology, specifically Muzafer Sherif's theory of social norms, intergroup conflict, and cooperation toward superordinate goals, alongside the Indonesian Ministry of Education, Culture, Research, and Technology's Character Education Strengthening (*Penguatan Pendidikan Karakter/PPK*) framework, which emphasizes five core values: religiousness, nationalism, independence, mutual cooperation, and integrity.

The primary data source was the animated film *The Book of Life* (2014), directed by Jorge R. Gutiérrez. Data consisted of verbal and non-verbal elements, including dialogues, monologues, character behaviors, interactions, settings, and significant scenes that reflected social relationships and moral values. The researchers repeatedly watched the film to ensure familiarity with the storyline and to identify scenes relevant to the research objectives. Supporting data were obtained from the official film script, subtitles, and scholarly literature related to literary psychology, character education, and the use of films in English language teaching.

Data were collected through documentation and note-taking techniques. During repeated viewings of the film, the researchers identified and recorded scenes that illustrated Sherif's theoretical concepts and the five values of the Indonesian Character Education Framework. Each selected scene was documented with its contextual description, relevant dialogue, and corresponding character actions. The collected data were then organized into analytical categories to facilitate systematic interpretation.

The data were analyzed using thematic content analysis. The analysis followed four stages: (1) data reduction by selecting scenes relevant to the theoretical framework; (2) data categorization based on Sherif's concepts of social norms, intergroup conflict, and cooperation, as well as the five character education values; (3) interpretation of the identified themes by examining how the characters' behaviors and interactions reflected psychological and educational principles; and (4) drawing conclusions regarding the film's potential as a medium for character education and English language learning. The analysis emphasized the relationship between literary representation and educational application, enabling a comprehensive understanding of how social and moral values are constructed through cinematic narratives.

To enhance the trustworthiness of the findings, the study applied triangulation of theories by interpreting the data through both Sherif's literary psychology and the Indonesian Character Education Framework. In addition, data credibility was strengthened through repeated observations of the film, cross-checking dialogues with the official subtitles and script, and comparing the findings with previous studies on film-based language learning and character education. This analytical procedure ensured that the interpretations were systematically derived from the data and consistently aligned with the established theoretical perspectives.

RESULT AND DISCUSSION

Result

The findings of this study reveal that *The Book of Life* presents rich representations of character education values that can be utilized as an effective learning medium while also providing authentic contexts for English language learning. The analysis focuses on selected scenes, dialogues, and character

interactions through the lens of Muzafer Sherif's literary psychology, particularly his concepts of social norms, intergroup conflict, and cooperation in achieving shared goals. The results indicate that the conflicts experienced by the characters serve not only as narrative elements but also as reflections of the processes through which moral values and social behaviors are developed, negotiated, and reinforced. These findings demonstrate how the film promotes character values such as courage, responsibility, respect for diversity, and collaborative problem-solving, making it a meaningful resource for both character education and English language instruction. The results are presented according to the major themes identified through the analysis.

Table 1. Social Norms, Intergroup Conflict, and Cooperation toward Superordinate Goals

Sherif's Theory	Scene in *The Book of Life*	Analysis Results
Social Norms	Manolo is expected by his family to become a famous bullfighter, while Maria is expected to fulfill the social role of a noble woman.	The scene demonstrates how social norms shape individual behavior through family and community expectations. Manolo experiences psychological conflict because his personal identity as a musician contradicts the traditional norm imposed by his family. This illustrates Sherif's concept that social norms regulate behavior and influence individual decision-making within a social group.
Social Norms	Manolo refuses to kill the bull during the bullfighting ceremony.	Manolo challenges the dominant social norm by prioritizing compassion over public expectations. His decision represents resistance to established group norms while promoting new values based on empathy and moral responsibility, reflecting the dynamic nature of social norms described by Sherif.
Intergroup Conflict	The love triangle involving Manolo, Joaquín, and Maria creates rivalry between the two male protagonists.	The rivalry reflects intergroup competition, where each character attempts to gain social recognition and Maria's affection. The competition intensifies due to external expectations and social status, consistent with Sherif's explanation that competition for valued goals often generates interpersonal and intergroup conflict.
Intergroup Conflict	The conflict between the Land of the Remembered and the Land of the Forgotten	The opposing worlds symbolize different collective identities with distinct values and norms. Their differences create tension and demonstrate how separate groups develop unique perspectives,

	illustrates contrasting social values regarding memory and recognition.	reinforcing Sherif's theory that group identity contributes to social division and conflict.
Cooperation Toward Superordinate Goals	Manolo, Maria, Joaquín, and the townspeople unite to defeat Chakal and protect San Angel.	Former rivals cooperate to achieve a common objective that cannot be accomplished individually. Sherif argues that superordinate goals reduce conflict because all members must collaborate regardless of previous competition. This scene clearly reflects that principle.
Cooperation Toward Superordinate Goals	Manolo receives assistance from both living and deceased characters during his journey.	Cooperation extends beyond individual interests and demonstrates collective solidarity. The shared commitment to defeating evil strengthens social cohesion and illustrates Sherif's view that common goals encourage cooperation and minimize previous conflicts.
Social Norms and Moral Development	Maria consistently advocates kindness, equality, and justice throughout the story.	Maria functions as an agent of positive social norms by encouraging behaviors based on empathy, fairness, and respect for others. Her actions contribute to the formation of prosocial values, supporting character education through positive social modeling.
Resolution of Conflict through Cooperation	After Chakal is defeated, harmony is restored among the characters and the community.	The resolution demonstrates Sherif's proposition that sustainable peace emerges when conflicting parties cooperate to accomplish shared goals. The restored harmony reflects successful conflict resolution through collective action rather than continued competition.

Table 1 presents the findings of the analysis of *The Book of Life* based on Muzafer Sherif's literary psychology, focusing on three major concepts: social norms, intergroup conflict, and cooperation toward superordinate goals. The analysis demonstrates that the film portrays how individual behavior is strongly influenced by social expectations and group values. Characters such as Manolo and Maria are expected to conform to traditional roles established by their families and community, illustrating Sherif's argument that social norms regulate behavior and shape individual decision-making. At the same time, the film depicts moments in which these norms are questioned and redefined, particularly through Manolo's refusal to follow the tradition of bullfighting, emphasizing the development of moral autonomy and personal identity.

The findings also reveal that intergroup conflict serves as a central element in the narrative. The rivalry between Manolo and Joaquín, together with the contrasting values represented by the Land of the Remembered and the Land of

the Forgotten, illustrates how competition, differing identities, and social expectations contribute to conflict among individuals and groups. From Sherif's perspective, these conflicts emerge because each group or individual pursues valued goals while maintaining distinct norms and identities. Rather than portraying conflict solely as a destructive force, the film presents it as an opportunity for character development, allowing the protagonists to reassess their beliefs, priorities, and relationships.

Furthermore, the analysis indicates that cooperation toward a superordinate goal becomes the key mechanism for resolving conflict. When Manolo, María, Joaquín, and the community unite to defeat Chakal, previous rivalries are replaced by collaboration in pursuit of a common objective. This finding reflects Sherif's proposition that shared goals requiring collective effort can reduce conflict and strengthen social cohesion. Consequently, the film promotes important character education values, including courage, responsibility, empathy, respect for diversity, and teamwork. These findings suggest that The Book of Life is not only an engaging animated film but also an effective educational resource for character education and English language learning, as it provides authentic dialogues and meaningful social situations that encourage students to develop both linguistic competence and moral understanding.

Table 2. Kemendikbudristek's Character Education Framework

Character Education Value	**Scene in *The Book of Life***	**Analysis Results**
Religious	Manolo visits the Land of the Remembered and the Land of the Forgotten, where he learns about life, death, and the importance of honoring ancestors.	The scene reflects religious and spiritual values by emphasizing respect for life, the afterlife, and ancestral remembrance. It encourages learners to appreciate cultural and spiritual beliefs while developing gratitude and respect for human existence.
Religious	Candle lighting and the Día de los Muertos celebration.	The celebration demonstrates gratitude, respect for ancestors, and appreciation of cultural traditions. Although rooted in Mexican culture, the values of remembrance, respect, and spirituality align with character education that promotes religious awareness and moral reflection.
Independent (Mandiri)	Manolo decides to pursue music instead of becoming a bullfighter despite family expectations.	Manolo demonstrates independence by making decisions based on his personal convictions and accepting the consequences of his choices. This scene encourages learners to develop self-confidence, responsibility, and perseverance in achieving personal goals.
Independent (Mandiri)	Maria leaves her hometown to continue her education and	Maria's willingness to pursue education illustrates self-development, lifelong learning, and

	later returns with broader perspectives.	independence. Her character promotes confidence, critical thinking, and personal growth.
Integrity (Integritas)	Manolo refuses to kill the bull during the bullfight.	Manolo remains faithful to his moral principles despite social pressure and the possibility of public criticism. His honesty, courage, and consistency demonstrate integrity by prioritizing ethical values over social approval.
Integrity (Integritas)	Joaquín eventually admits that his heroism depends on the Medal of Everlasting Life.	Joaquín's acknowledgment of the truth reflects accountability and honesty. His character development illustrates that genuine integrity requires admitting mistakes and accepting personal responsibility.
Mutual Cooperation (Gotong Royong)	Manolo, Maria, Joaquín, and the townspeople cooperate to defeat Chakal.	The characters work together despite previous conflicts to protect San Angel. This cooperation reflects the Indonesian value of *gotong royong*, emphasizing solidarity, collaboration, shared responsibility, and collective problem-solving.
Mutual Cooperation (Gotong Royong)	The inhabitants of both the Land of the Remembered and the living world support Manolo's mission.	The collaboration across different communities demonstrates unity, empathy, and mutual assistance in achieving a common objective, reinforcing cooperation as a key character value.
Nationalist (Nasionalis)	The community celebrates Día de los Muertos while preserving local traditions and cultural identity.	The film portrays pride in cultural heritage and respect for national traditions. Although representing Mexican culture, the scene encourages students to appreciate their own cultural identity and preserve local traditions, consistent with the value of nationalism in Indonesian character education.
Nationalist (Nasionalis)	The people of San Angel unite to defend their town from Chakal's attack.	The collective effort to protect the community reflects responsibility toward society and loyalty to one's homeland. The scene promotes civic responsibility, unity, and commitment to the common good.

Table 2 presents the analysis of *The Book of Life* based on the Indonesian Ministry of Education, Culture, Research, and Technology's Character Education Framework, which emphasizes five core values: religiousness, nationalism, independence, mutual cooperation (gotong royong), and integrity. The findings indicate that these values are consistently represented through the film's narrative, character development, and interpersonal interactions. Religious values are reflected in the depiction of the Día de los Muertos tradition and the spiritual journey

through the Land of the Remembered and the Land of the Forgotten, which encourage respect for ancestors, gratitude, and appreciation of cultural and spiritual beliefs. These scenes provide meaningful opportunities for learners to discuss moral values while understanding cultural diversity through authentic English-language contexts.

The analysis further demonstrates that the values of independence and integrity are strongly embodied in the protagonist, Manolo. His decision to pursue music instead of fulfilling his family's expectation of becoming a bullfighter illustrates independence, as he makes choices based on his personal convictions despite social pressure. Likewise, his refusal to kill the bull represents integrity because he consistently upholds his moral principles even when doing so risks criticism and disappointment from others. Maria also exemplifies independence through her commitment to education and personal growth, while Joaquín's willingness to acknowledge the truth about his heroism illustrates the importance of honesty and accountability. Together, these characters portray moral development that aligns with the objectives of character education.

The findings reveal that mutual cooperation and nationalism are portrayed through collective actions undertaken to protect the community of San Angel. Despite previous conflicts and differences, the characters unite to defeat Chakal, demonstrating the values of collaboration, solidarity, and shared responsibility that correspond to the Indonesian concept of gotong royong. In addition, the preservation of local traditions and the community's commitment to defending their homeland illustrate the value of nationalism by fostering pride in cultural heritage and responsibility toward society. Overall, these findings suggest that The Book of Life effectively integrates the five core values of Indonesian character education, making it an appropriate instructional medium for promoting students' moral development while simultaneously supporting English language learning through authentic dialogue, cultural representation, and reflective classroom discussion.

Discussion

The findings demonstrate that The Book of Life functions as more than an entertainment medium; it also serves as an educational resource that promotes character development through authentic social interactions and moral dilemmas. From the perspective of Muzafer Sherif's theory (Sherif, 1936), the film illustrates that individual behavior is continuously shaped by social norms, group expectations, and interactions with others. Manolo's internal conflict between fulfilling his family's expectations and pursuing his passion for music reflects the influence of established social norms on personal identity. Sherif argued that norms emerge through group interactions and become shared standards that regulate behavior, yet individuals may challenge these norms when alternative values become more meaningful. This process is evident in Manolo's decision to reject the tradition of bullfighting, demonstrating that character formation involves critical reflection rather than passive conformity. Such findings reinforce the view that films can provide realistic social situations in which learners observe how values are negotiated and internalized.

The analysis also supports Sherif's proposition that conflict is an inevitable consequence of competing interests and group identities but can be transformed through cooperation toward superordinate goals. The rivalry between Manolo and Joaquín initially reflects competition for recognition and affection, while the collective effort to defeat Chakal illustrates how shared objectives reduce interpersonal conflict and strengthen social cohesion. This finding is consistent with Sherif's Robbers Cave Experiment, which demonstrated that cooperation toward

common goals effectively reduces intergroup hostility. Within the context of character education, the film encourages learners to recognize that empathy, collaboration, and mutual respect are more sustainable solutions than competition alone. Consequently, *The Book of Life* presents conflict not merely as a narrative device but as an opportunity for moral growth and the development of prosocial behavior.

The identified character values are also consistent with Indonesia's Character Education Strengthening (*Penguatan Pendidikan Karakter*) framework, which emphasizes religiousness, nationalism, independence, mutual cooperation, and integrity. The film portrays these values through meaningful actions rather than explicit moral instruction, allowing students to construct ethical understanding through observation and reflection. This pedagogical approach aligns with social constructivist perspectives (Kouicem, 2020), which suggest that learners develop moral understanding through authentic social experiences and dialogue rather than direct transmission of knowledge. As a result, the film offers contextual learning experiences that integrate cognitive, affective, and social dimensions of education.

These findings are consistent with previous studies highlighting the educational potential of films in language and character education. Research by Muhazir (Muhazir et al., 2021)has shown that authentic audiovisual materials increase learner engagement by exposing students to meaningful language use within realistic social contexts. Similarly, Indriani (Indriani et al., 2024) argued that films provide authentic communication, cultural representation, and opportunities for critical discussion, making them effective resources for English language teaching. The present study extends these perspectives by demonstrating that *The Book of Life* not only supports language acquisition through authentic dialogues but also facilitates discussions of moral values grounded in social psychology. Therefore, language learning and character education can be integrated within a single instructional medium.

The results also support previous research on films as instruments of character education. For example, studies by Widya (Widya & Hariyanto, 2022) emphasize that effective character education involves moral knowing, moral feeling, and moral action. The development of Manolo, Maria, and Joaquín reflects these three dimensions as the characters progressively demonstrate ethical reasoning, empathy, and responsible behavior. Furthermore, research on values education has consistently suggested that narrative media encourage learners to develop empathy because audiences are emotionally engaged with characters' experiences. The emotional engagement generated by *The Book of Life* enables students to reflect on moral dilemmas, evaluate alternative actions, and connect fictional events with real-life situations, thereby supporting deeper character development.

Compared with previous studies that primarily examined films from linguistic or literary perspectives, this study contributes a novel analytical framework by integrating Sherif's theory of social norms and intergroup relations with the Indonesian Character Education Framework. This integration demonstrates that character values emerge not only from individual moral choices but also from social interactions, group dynamics, and collaborative problem-solving. Therefore, the findings provide both theoretical and pedagogical contributions by showing how literary psychology can strengthen character education while simultaneously enriching English language learning through authentic audiovisual media. This integrated perspective offers practical implications for educators seeking

instructional materials that develop students' language competence alongside their social, emotional, and moral competencies.

CONCLUSION

This study concludes that *The Book of Life* is an effective educational medium for integrating character education and English language learning. Through the analysis of selected scenes, dialogues, and character interactions, the film was found to embody key concepts of Muzafer Sherif's social psychology, particularly social norms, intergroup conflict, and cooperation toward superordinate goals. These concepts are reflected in the characters' moral dilemmas, interpersonal relationships, and collective efforts to resolve conflict, demonstrating that character development is shaped not only by individual choices but also by social interactions and group dynamics. Consequently, the film provides meaningful opportunities for students to develop both linguistic competence and moral understanding through authentic audiovisual materials.

The findings also indicate that the film represents the five core values of the Indonesian Character Education Strengthening (PPK) framework—religiousness, nationalism, independence, mutual cooperation, and integrity. These values are conveyed through realistic situations that encourage learners to reflect on ethical issues, appreciate cultural diversity, and develop prosocial behaviors. By combining authentic English dialogue with culturally rich narratives, *The Book of Life* enables educators to integrate language instruction with character education in a contextual and engaging learning environment. Therefore, the film offers pedagogical benefits that extend beyond language acquisition by fostering critical thinking, empathy, collaboration, and responsible decision-making.

Despite these contributions, this study is limited to the analysis of a single animated film using a qualitative literary psychology approach. Future research is recommended to investigate the effectiveness of film-based character education through classroom implementation, experimental or mixed-methods designs, and comparisons across different films, educational contexts, or student populations. Such studies would provide stronger empirical evidence regarding the impact of audiovisual media on students' language development and character formation while expanding the application of Sherif's theoretical framework in educational research.

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