



## **ISLAMIC EDUCATIONAL VALUES IN THE ANIMATED FILM NUSSA**

**Ridhani Fizi**

**E-mail address: fizi403@gmail.com**

**Keywords:** Values, Islamic Education, Nussa Animated Film

The current adult era, with the proliferation of technology, certainly has positive and negative sides. One of the phenomena that shows the negative side of the development of technology such as YouTube, Instagram, Twitter and Facebook is that many children use gadget media as a playmate, so that the child is not controlled in choosing content spread in cyberspace, as a result the child will be further away from religious values, humanitarian values, justice values and moral values. In this article, researchers describe the prevention of moral decadence for the younger generation, it is necessary to increase the role of education, especially the role of parents in choosing entertainment content that contains moral values for children. These efforts need to be made to prepare the next generation that has knowledge, faith and noble character. The writing of this article uses qualitative research with descriptive analysis. The author in this article uses Roland Barthes' semiotic analysis model known as the "two orders of signification" by looking for the denotation, connotation meaning of each scene. From the use of this method, researchers found that the animated film Nussa and Rarra, the episode of prayer is obligatory, contains the value of the concept of Islamic teachings, namely Akidah, Sharia and Akhlak. If parents are able to nurture and guide by choosing content that educates and implements it in life, it is expected that the children will be able to understand the values of Islam.

### **INTRODUCTION**

Value is understood as character when behaving that is derived from science derived from horizontal and vertical interactions of life. In terms of common thread, values or ethics of life have three types, namely religious values, moral values, and social values. So that the process of guidance or delivering values to the next generation is one of the most important efforts in creating a generation that has a pious attitude and is polite towards fellow human beings, especially both parents. This explanation is in accordance with the opinion of Zakiyah and Rusdiana that the scope of values is everything related

to human behavior regarding good or bad which is regulated by religion, traditions, ethics, morals and culture that prevail in the community.<sup>1</sup> Even in the current era when the rapid development of technology in the process of guidance or value delivery, it is not spared from the sophistication of the internet such as *YouTube, Instagram, Twitter and Facebook* which display many content themed on Islamic teachings. The sophistication of technology can be used as a learning medium to guide and convey values related to the teachings of Islam.

Sourced from the explanation above, it can be said that the current adult era with the increasing flourishing of technology certainly has positive and negative sides. One of the phenomena that shows the negative side of the development of technology such as YouTube, Instagram, Twitter and Facebook is that many children use gadget media as playmates, so that the child is not controlled in choosing content spread in cyberspace, as a result of which children will increasingly move away from religious values, human values, justice values and moral values. In fact, the child's character will become lazy to do physical activities, the child becomes irritable when advised. This phenomenon is caused by the rapid development of technology from the perspective of the negative side that causes social problems towards moral decadence which is one of the challenges in the context of education for parents as well as the first school for children in the family environment. To prevent moral decadence for the younger generation, it is necessary to improve the role of education, especially the role of parents in fostering and nurturing their children's generation when playing gadgets in the home environment. The most urgent statement for parents to do is to choose entertainment content that contains moral values for children. These efforts need to be made to prepare the next generation who have knowledge, faith and noble ethics.

Education itself is a process to influence, shape and change a person's personality and behavior so that it is in accordance with the goals of human life that are aspired to in the form of having ethics that originate from Islam. Meanwhile, the attitude needed to create a life order that is in accordance with Islamic teachings must be able to instill the values of Islamic education. Based on this statement, parents as the first education at home should be able to determine a content that contains education and instills the value of Islamic education. Zuhairi argues that under the core of the main teachings in Islamic education, there are three parts, namely faith education, Islamic education, and moral education.<sup>2</sup> Another opinion was also conveyed by Zakiyah Darajat that Islamic education is an effort to foster and nurture human beings so that they are always able to understand,

appreciate and practice the teachings of Islam that have been thoroughly convinced and make Islam a guide for life in interacting with God and fellow humans. Based on the opinions of experts, it can be understood that Islamic education is a conscious and planned effort in preparing the next generation to know, understand and believe, worship, and have noble character in practicing Islamic teachings through guidance, nurturing, teaching, and the use of experience.

The *Nussa Animation Film* is the creation of the country's youth which was released to coincide with the commemoration of the Prophet Muhammad's *Birthday* in 2018. The *Nussa Animated Film series* has several characters, namely *Nussa*, *Rara*, *Anta* and *Umma*. *Nussa* is a boy who has the characteristics of always wearing a white peci. *Rarra* is *Nussa's 5-year-old* younger sister. *Anta* is a black native cat animal kept by *Nussa* and *Rarra*. *Umma* is a young mother who wears a hijab and is good at educating her children towards Islamic education. The storyline of each episode of *Nussa's* animated film provides a lot of Islamic education for the audience, one example is in the episode entitled "*Prayer Is Obligatory*".<sup>4</sup> In this episode, it tells the story of *Rarra* who is difficult to wake up to pray shubuh, then *Nussa* gives a friendly reprimand by sprinkling a little water on *Rarra's* face so that she immediately gets out of bed and hurries to pray shubuh. From the footage of the scene, the role of *Nussa* and *Rarra* is so neat and also as children's entertainment that is exciting and at the same time contains educational values that lead to the three concepts of Islamic teachings. Based on this statement, *Nussa* animated films can be used by parents as a learning medium that can shape children's personalities through the transformation of the values contained in the *Nussa* animated film.

The *Nussa animated film* on *YouTube* seems to be the latest breakthrough in the spread of Islamic educational values in the form of introducing cultures and ethics in Islam. The presence of *Nussa's* animated film is a solution to parents' anxiety about the lack of children's education through quality watching, with the hope of being able to make children get information in the form of ethics that are in line with Islamic teachings which are packaged simply with easy-to-understand language. Film can also be understood as a communication medium in conveying value that is quite powerful to the audience. With audio-visual sound accompanied by images, films can tell a lot of stories in a short time, so that when watching films, the audience seems to be able to reap the value of Islamic education presented from storyline in the animated film *Nussa*. Based on the above statements and some theories, the author assumes that *the Nussa Animation film* in the

episode "*Prayer is Obligatory*" has Islamic educational value in the form of *Faith, Sharia and Morals* with the aim of conveying it to the audience.

## RESEARCH METHODS

In this study, the researcher uses the qualitative descriptive research method, this qualitative research can be used to uncover and understand something behind phenomena that are not yet known and also used to gain insights.<sup>5</sup> From this article, the researcher tries to explain and describe the signs of Islamic educational values displayed by the characters in the Nussa animated film in the episode "*Prayer is Obligatory*".

In this research process, the subject used is a documentation video from Youtube, namely the Nussa animated film in the episode "*Prayer is Obligatory*". In the film, there are several *scenes* that display Islamic educational values. The object of research conducted by the researcher is the values of Islamic education in the form of *Faith, Sharia and Morals*

In this study, the semiotic analysis of the Roland Barthes model is used, namely by looking for the meaning of denotations, connotations in each scene. Semiotic studies focus on signs that are accompanied by intent (*signals*) and based on a view based on signs based (*symtom*).<sup>6</sup> Signaled and symtomized signs are signs that are possessed by films and in using the meaning of images must observe icons, indexes, symbols and social codes which according to Roland Barthes are to lift back fragments of quotations. The meaning in this study will be identified based on the marks contained in the film to find out the meaning behind the mark, both on the surface and hidden. The signs that will be seen from this study are verbal and nonverbal signs.

Roland Barthes created a systematic model for analyzing the meaning of signs. Barthes's focus is more on the idea of two *order of signification*, the first stage of signification is the relationship between signifiers *and signifiers* in a sign to external reality.<sup>7</sup> Barthes calls it denotation, which is the most obvious meaning of signs. Meanwhile, connotation is a term used by Barthes to show the significance of the second stage. This describes the interaction that occurs when the sign meets the feelings or emotions of the reader as well as the values of their culture.

The meaning of denotation is the main initial meaning of a sign, text and so on. At this stage, it explains the relationship between the signifier *and the signifier* in the sign, and between the sign and the object it represents (*its referent*) in its external reality. Barthes

calls it a denotation. Denotation refers to what is believed to be common *sense*, the ultimate meaning of a sign.

Connotation is a term that Barthes used to describe one of the three ways signs work in the second stage of sign signification. Connotations describe the interactions that occur when signs meet the feelings or emotions of the user and the values within their culture. For Barthes, the main factor in connotation is the marker of connotation. He also argued that in photos there is at least a difference between connotation and denotation that will be clearly visible. The denotation is what is photographed, while the connotation is how the photo was taken.

## **DISCUSSION**

### **VALUES OF ISLAMIC EDUCATION**

It is often understood that values are morally-based qualities. What is meant by morality-based quality is the quality of human behavior that is independent and does not change with the times. Values in the order of life in society have many values such as divine values, humanity, justice values, and moral values. While Muslim Nurdin views values as the most abstract set of morality and a set of beliefs or as ideals in giving a special pattern to the thought pattern to consider attitudes or behaviors when interacting with society.<sup>9</sup> Value is also often referred to as what kind of privilege is valued as a good. This statement is in accordance with Bartens' opinion that value is something that is good and is always sought after and desired because it is attractive and pleasing.<sup>10</sup> The same statement was also mentioned by Kartono Kartini and Dali Guna, value is interpreted as something that is considered important and good, such as a person's beliefs that must be done, for example, honesty, sincerity, and virtue. Apart from some of the definitions of value above, Maksudin reminds that value can be perceived as nouns and verbs. When referred to as a noun, value is represented by a number of abstract nouns such as justice, honesty, goodness, truth and responsibility. Meanwhile, when it is referred to as a verb, it can be interpreted as an effort to self-awareness which is shown in the achievement of the value that is to be had.<sup>11</sup> Based on this description, the source of value lies not in the mind (mind) but in the heart (feeling), with the argument that value is the opposite of knowledge, science is seen in facts, while value is with ideals.

According to Hoffmeister quoted by Khoiron Rosyadi, value is the implication

of the relationship held by humans that is giving value between one object and one size. Value is a measure to punish or choose a particular action and goal. The real value does not lie in the goods or events, but the human being puts value into the soul (feelings). The good or bad of an item and the good or bad of an event can be felt, while feelings have no measure because they depend on each person.<sup>12</sup> The Gospel of Jesus Christ

If it is associated with Islamic education, the determining factor for the acquisition of these values will not be far from the source of Islamic teachings and foundations, namely *the Quran* and *Alhadith*. This is because what is contained in both is born in characteristics that contain good values. Education as an effort to build and develop spiritual and physical aspects that are carried out directly and gradually. Khoiron Rosyadi also touched on the meaning of education as a process of socializing or socializing values, science and skills in life. Sociologist Emile Durkheim, in his work entitled "*Education and Sociology*" said that education is a human product that determines the permanence of human life itself, namely being able to live consistently to overcome future threats and challenges.<sup>13</sup> In its simplest and most general sense, education can be understood as an effort made consciously by adults (parents) to children to create, grow and develop the potential that children have in order to achieve the desired goal of creating a complete generation according to Islamic teachings.

When viewed in an Islamic context, in general, the meaning of education comes from the words *al-tarbiyah*, *at-ta'dib* and *at-ta'lim*. From this terminology, which is often used in educational practice, is *al-tarbiyah*. Because *al-tarbiyah* has a meaning that is closer to education. Meanwhile, Abdurrahman An-Nahlawi's view responds to *at-tarbiyah* as an educational process consisting of four elements. *First*, maintaining and maintaining the child's nature before puberty. *Second*, develop all potential. *Third*, directing all nature and potential towards goodness and perfection. *These four* processes are carried out in stages as required by Al-Baidhawi and Al-Raghib, little by little until the goal of education will be perfect.

Zuhairini added that the main teachings of Islamic education are faith education, worship education and moral education. The three main teachings can also be understood as a form of harmony of faith, Islam and morals. Sourced from this statement, a scientific understanding of Islamic education is created, namely the science of monotheism, the science of fiqh and the science of morals to interact with fellow humans. *First*, the creed is the most important subject of Islamic teachings and its teachings are certain, absolutely true, detailed and monotheistic, with this statement it can be understood that the teachings of the

Islamic faith are very opposed polytheism. *Second*, worship can be understood as a rule or procedure for human interaction with God, humans with fellow humans and humans with the environment of Nature. *Third*, Morality is a spontaneous act that comes from the heart. Meanwhile, in terms of morality, it can be interpreted as innate and mental behavior that can distinguish between commendable and despicable behavior, between wrong and right, between appropriate and impolite and between good and bad. Thus, from some of these statements, it can be understood that the value of Islamic education is a conscious effort to guide and foster the encouragement of religious values and morals to create a sense of willingness, optimism, fulfillment of obligations, confidence, helping in kindness and piety.

Thus, the values of Islamic education are a character that contains three concepts of Islamic teachings in the form of the value of faith, the value of worship and the value of morals obtained through guidance or nurturing by the subject of education towards the development of the mind, and feelings with material materials as well as a certain period of time, towards the goal of human creation which is in accordance with the teachings of Islam.

#### **FILM OF NUSSA ANIMATED**

Film is one of the media that is often used for the learning process for children. While animation can be interpreted as a series of fast-moving images and are continuous and interrelated. From this statement, it can be understood that animated films are media that are often used in the learning process that can convey educational values through sound and motion pictures. Meanwhile, Onong Uchyana Effendi argues that film is a special medium of communication, because it is not only entertainment, but can also be used for lighting and even education. Meanwhile, according to Jakob Sumardjo from the film and television education center, stated that film plays a role as an experience and value.

Films according to Law 8/1992 are defined as works of art and culture which are the mass communication media of hearing views made based on the principle of cinematography by being recorded on celluloid tape, video tape or other materials resulting from technological inventions in all forms, types and sizes through chemical, electronic processes or other processes, with or without sound, which can be shown and or shown with a mechanical projection system, electronics and others.<sup>16</sup> Since its first appearance, films have been used as a means of mass communication or popularly known as a tool for storytelling.<sup>17</sup> Movies have considerable power in terms of aesthetics.

Animated films are the same as films that are built from various signs so that the message conveyed more deeply to the audience is more profound. Animated films have aesthetic value that can be seen visually, with various combinations of the beauty of colors, gestures, expressions, and shapes that will produce a message for the audience.

Nussa's animated film is a film that was first aired virtually through the *Youtube* channel in November 2018. This film received a warm welcome from the public, as evidenced by each new episode, always getting millions of *views* on *the platform*. This film is increasingly widely known by the public after several Indonesian national televisions such as Net TV, Trans TV, MNC TV, and Indosiar broadcast this animated film on various occasions, and not only that, the Nussa animated film was also aired on the Malaysian pay TV channel Astro Ceria. This further shows that this animated film is able to be accepted by a wide audience, even to neighboring countries.

The packaging of the story is conveyed through a simple and entertaining plot, because it is often interspersed with *jokes* or jokes so that the various messages of kindness that are tried to be conveyed to the audience are not too forced and feel fun to watch in each episode. In addition to presenting a story with a simple plot, the creation of cute and adorable characters combined with attractive color concepts also plays an important role in the success of the message delivery. Characters are designed simply to be generally acceptable to a wide audience.

Nussa's animated film in general tells the story of the daily life of siblings named Nussa and Rara, as well as their mother who they usually call "Umma", and also their favorite cat named Anta. The story of this film tells the story of daily life, which feels quite close to the daily life of the Indonesian people produced by the animation house The Little Giantz together 4 Stripe Production. Nussa's animated film has also received various awards, including winning the nomination of the Indonesian Youth Inspirational Production House at the 2019 Syiar Ramadan Award, and also winning children's favorite programs in the 2019 Child-Friendly Broadcasting Award event. These various awards seem to be proof that this one spectacle is indeed of quality, and it can be said that this animated film is not just a spectacle, but also a guide. The film, directed by Bony Wirasmono, has presented various titles in each episode which has a duration of approximately 4 minutes per episode. However, in this discussion, the main topic of discussion is the episode titled "*prayer is Obligatory*".

## **SYNOPSIS OF THE PRAYER EPISODE IS OBLIGATORY**

Nussa's animated film in the episode "prayer is Obligatory" tells the story of a children's life that is cheerful, full of games and affection. In the storyline in the episode "prayer is Obligatory" from the Nussa animated film, there are three animated characters, namely the first Nussa who was created as a boy with a disability with a mark on Nussa's left leg using a prosthetic leg, besides that Nussa is also depicted with a characteristic of often wearing a robe and wearing a white peci. Both Rarra were created as the younger sister of Nussa who is 5 years old and is described as a very cheerful character and has an adorable voice, besides that Rarra also often wears robe and hijab. Uma's three as the mother of Nussa and Rarra, she was created with a gentle character in educating Nussa and Rarra, loving and righteous. In addition, Uma often dresses by wearing a hijab. In this episode, it is said that in the morning Nussa entered Rarra's room with the aim of waking up her sister who was still fast asleep so as not to leave the shubuh prayer. When Nussa arrived at Rarra's room, she woke up her sister with a gentle voice. Because Rarra was still lazy to wake up and thought it was still dark, she still slept and became more sticky with pillows and mattresses. As a result, Nussa also tried to get Rarra to wake up immediately by splashing a little water on Rarra's face who was fast asleep. With the splash of water, Rarra finally woke up from her sleep and it didn't last long Uma also entered Rarra's room to advise Rarra to hurry up to pray shubuh so as not to abandon the prayer.<sup>18</sup> The Gospel of Jesus Christ

**THE VALUES OF ISLAMIC EDUCATION IN THE ANIMATED FILM NUSSA AND RARRA EPISODE "PRAYER IS OBLIGATORY"**

The episode "Prayer is Obligatory" in the animated film Nussa and Rarra is one of the spectacles that educates and contains values derived from Islamic teachings. This animated film by the nation's children is one of the spectacles that can be used as an alternative material to guide and nurture characters in children in the home environment. If parents try to introduce this to their children, then it is hoped that the child will become a person with character according to the expectations of the nation and the teachings of Islam. The following are the results of the identification of Islamic educational values contained in the Nussa and Rarra animation films, the prayer episode is Obligatory.

Table 1.

The Value of Islamic Education in Animated Films Nussa and Rarra episode Prayer is Obligatory No	
	The Value of Islamic Education Information

- 1 Values of Faith
- Nussa : *"Assalamu'alaikum"* (Enter Rarra's room)  
Nussa : *"Astagfirullah"* Right. Wake up
- Rarra : "Hmmm..." (still continuing to sleep)  
Rarra : "hoam..."  
Nussa : "Huft! A Bright Hunt Ra... Nussa  
: *"Ash Shalatu Khairum Minan Naum..."*  
Nussa : "Prayer is better than sleep"  
Rarra : "Hmmm..." (haven't woken up from sleep yet)
- 
- 2 Sharia Values
- Umma : "Okay, let's not joke"  
Umma : "Rarra, hurry up and pray later when the shubuh is over.."  
Rarra : "hoamm" (not yet awake from bed)  
Rarra : "Rarra is not yet 7 years old... Can you please pray for me?"  
Nussa "Who says that it is okay to pray?"  
Huft! Your Name... Sigh!  
Rarra "yes, I know, I know... "Sister Nussa is the most diligent in prayer."  
Nussa : "Yeee"  
Nussa : "prayer is not a matter of diligent Ra, but obligatory for all Muslims"  
Umma : (laughs)  
Umma : "If Rarra has been used to praying since childhood"
- 
- Umma : "God willing, if you grow up, you will not leave prayer"
- 3 Moral Values
- Nussa : "Umma, let's leave first.."  
Umma "Yes, dear..." Nussa  
: *"Assalamu'alaikum"*  
Umma : *"Waalaiikumussalam... It was. . . ."*  
Rarra: (Turns around and runs towards the Umma) "Umma, thank you for waking up Rarra to pray..."
- 
- Umma: "The one who woke up was Nussa, a sign that Nussa loves Rarra..."  
Rarra: "Oh yes."

Guided by the fragment of the dialogue, it illustrates that in terms of scenes and

connotations of the sentences delivered from the figure of *Nussa, Rarra* and *Umma* contain messages to be conveyed to the audience related to the values of Islamic teachings. The following will be described the results of the analysis of the value of Islamic education contained in the animated film *Nussa and Rarra*, the prayer episode is Obligatory.

1. Values of Faith

Nussa: "*Assalamu'alaikum*" (enter Rarra's room) Nussa:

"*Astagfirullah*" Raa.. Wake up

Rarra : "Hmmm..." (still continuing to sleep)

Rarra : "hoam..."<sup>19</sup>

The dialogue excerpt describes that the animated figures of *Nussa, Rarra* and *Umma* have characters that contain the value of faith. The value of faith is shown by saying salam and the phrase *toyibah* is used to remember Allah. Greetings such as *Assalamu'alaikum* are greetings for Muslims if they want to enter a room or enter the house, besides that greetings are often used when meeting other Muslims. If *Assalamu'alaikum* is carded, it means that may salvation abound for you. This sentence can also be interpreted as a prayer and taught by the prophet *Muhammad (PBUH)*. Because greetings are prayers, both for those who say and those who listen. This statement can be seen from the words of God in Q.S An-Nur verse 61.

"So when you enter (a house from) these houses, you should give greetings to yourselves, the greetings that are appointed from the side of Allah who is blessed and good. Thus Allah explains (His) verses to you, so that you may understand them."

Thus, it can be concluded that the dialogue contained in *the animation of Nussa and Rarra* in the pronunciation of the sentence "*Assalammu'alaikum*" is a religious teaching sourced from the Qur'an. These words are highly recommended to be spoken as a sentence of affection that is manifested or interpreted in the form of a prayer of hope to be saved from all kinds of suffering and suffering.

Nussa: "Huft! A Bright Hunt Ra... Nussa :

"*Ash Shalatu Khairum Minan Naum*..." Nussa:

"Prayer is better than sleep"<sup>21</sup>

The dialogue above excerpt, the value of the faith is also seen when *Nussa* feels upset and says the sentence *Ash Shalatu Khairum Minan Naum* with the following meaning that prayer is better than sleep. This statement is part of the call to prayer at the time of shubuh

which is often known as *the sentence at-tatswib* with the aim of inviting people to pray and informing that the time of prayer has arrived for those who are still sleeping. While in the scene in the animated film, *Rarra* is described as difficult to wake up for shubuh prayers, but it doesn't hurt if *Nussa* tries to wake *Rarra* up by saying *Ash Shalatu Khairum Minan Naum*. Based on these scenes and sayings, *Nussa's* family has a high level of faith, because they remind each other in carrying out Obligatory worship to Allah.

## 2. Sharia Values

The value of Sharia in the animated films *Nussa* and *Rarra* is shown in the dialogue excerpt below as follows:

Rarra : "Rarra is not 7 years old yet... Can I not pray?"

Nussa " Who said that not praying is okay Ra?" Huft! It is wrong!

Rarra "yes, I know, I know... " Nussa is the most diligent in praying."

Nussa: "Yeee"

Nussa: "Prayer is not about of diligent Ra, but it is obligatory for everyone

Umma: (laughs)

Umma: "If Rarra has been used to praying since childhood"

Umma: "God willing, if you grow up, you will not leave Prayer"

From the above dialogue excerpt, it appears that the characters of *Nussa*, *Rarra* and *Umma* have an obedient attitude in religion and they also carry out worship to Allah, because the confession of faith alone is not enough but there must be tangible evidence in the form of carrying out all the obligations to worship Allah. In the movie scene, it is stated that *Nussa* is trying to wake *Rarra* up with the aim of being able to carry out the shubuh prayer on time. In other words, praying on time is a reflection of a proper and essential attitude, because the purpose of human creation is none other than a form of worship to Allah. This statement can be seen from the words of Allah in Q.S Adz-Dzaariyaat verse 56. Meaning: "And I did not create the jinn and mankind but that they should serve Me."

Thus, from the fragments of dialogue and verse fragments, it can be understood that the animated film *Nussa* and *Rarra* contains sharia values to describe a rule that regulates all forms of human devotion to Allah, who has created all creatures in the universe. This statement is a sign that the substance that controls man and the manifestation that man must submit and obey God, the God of the creator of the universe. In other words, in Islam the realization is evidenced by worship. Meanwhile, in the scene in this film, there is *Nussa* who

tries to wake up *Rarra* as a manifestation of the rules, if it is time to pray, then anyone will be reminded to carry out worship.

### 3. Moral Values

The moral value in the animated film *Nussa and Rarra* is found in the scene of saying goodbye to school by greeting and kissing *the Umma* neighbors, this statement can be seen in the dialogue fragment below.

Nussa: "Umma, let's leave first." Umma :

"Yes dear..."

Nussa: "*Assalamu'alaikum*"

Umma : "*Walaikumussalam*... Be careful."

Rarra : (Turns around and runs towards the Umma)

"*Umma*, thank you for waking up *Rarra* to pray..." Umma : "The one who woke up was *Nussa*, the sign of *Nussa* love the same *Rarra*"Squirrel"

"Oh, yes."<sup>24</sup>

The dialogue excerpt shows that *Nussa* and *Rarra* have a filial attitude towards their parents, which is marked by saying goodbye by giving greetings and kissing *Umma's* hand before leaving for school. The scene describes *Nussa* and *Rarra* as a sign of respect for *the Umma*. If the habit of saying greetings and saying goodbye by kissing the hands of parents is made a habit so that mutual respect between fellow families will be built. Respect for the elderly is a form of moral values in the embodiment of filial devotion to the elderly, as well as one of the obligations that must take precedence over worship that is *obligatory kifayah* or practices that are *sunnah*. This statement can be seen from the words of Allah contained in Q.S An-Nissa verse 36.

Meaning: "Worship Allah and do not associate Him with anything. And do good to two mothers and fathers, relatives, orphans, the poor, close neighbors and distant neighbors and companions, Ibn Sabil and your servants. Indeed, Allah does not like those who are arrogant and boastful."

Guided by the dialogue and the verse quote, it shows that in the *film Nussa and Rarra*, the episode "prayer is Obligatory" has moral values in the form of filial piety to the mother or both parents in the form of respect by giving greetings and kissing the mother's shoulder when she wants to travel, this is important to do because according to Islamic teachings it is important to ask permission or say goodbye to parents, including asking for prayers for goodness and safety. Thus, from the dialogue fragments in the film,

there are moral values in the form of affection in the form of gentle speech, respect for parents, especially mothers, and manners.

### **MOVIE ANIMATION NUSSA AND RARRA AS MEANS OF PREVENTING MORAL DECADENCE IN THE YOUNGER GENERATION**

The prevention of moral decadence in the current millennial era can be pursued by internalizing or instilling values contained in technological media such as *the Nussa* and *Rarra films*. The prayer episode is Obligatory, the statement is the same when a child studies at a formal educational institution who learns to use a media. Here, the role of parents is very necessary and so important in accompanying children to achieve the goal of Islamic religious education, which is to have values that are in accordance with the concept of Islamic teachings.

The internalization of the value of Islamic religious education in children can be done by a dialectical process as the basis for internalization. The stages of dialectical through externalization, objectification and internalization, the three stages will always be processed dialectically. Meanwhile, Ki Hajar Dewantara understands that all values, life teachings, and ideals that we adhere to require understanding, awareness, and seriousness of implementation. Understanding is not enough if you don't feel it and it will be meaningless if you don't carry it out and don't fight.<sup>26</sup> Therefore, the author's view regarding this statement is that a dialectical process is needed as a means of understanding, realizing and implementing the ideals of the teachings of life.

In this case, when children watch *Nussa* and *Rarra* animated films in prayer episodes, it can be said that it is a means to carry out public consumption with persuasive methods or public motivation in the hope that children are interested in performing shubuh prayers on time. Thus, indirectly the *Nussa* and *Rarra* animated films are a tool to externalize the value of Islamic religious education to the younger generation. This is where the importance of the role of parents as educators as well as companions of their children when at home, after the value of Islamic religious education from the *Nussa* and *Rarra* films is conveyed, parents must invite children to realize and feel these values so that children have a response to carry out the values contained in the *Nussa* and *Rarra* films, by way of objectification, namely when it is time for prayer, parents immediately may invite children to participate in the work prayer, so that the reflection of the message contained in the *animated film Nussa* and *Rarra* can be realized.

After arriving at these two stages, what is no less important is the process of

internalizing the role of parents in setting a good example for children, at least parents must first implement these values, with the aim of being a role model for children. If parents are able to provide a good example as in the message from the animated film *Nussa* and *Rarra* the prayer episode is Obligatory, then the child will follow the actions contained in the film correctly. In addition, children will also be able to carry out and carry out the attitudes that have been carried out by the characters *Nussa* and *Rarra* in the film, because during the child's growth the process of imitating people in the surrounding environment is still more dominant.

So it would be better if the role of parents in accompanying and guiding always provides a good example and always invites them into the teachings of Islam.

## CONCLUSION

Animated films are a means of entertainment as well as an interesting medium to convey a message to the audience. One of them is the *Nussa* animated film in the episode "*Prayer is Obligatory*" which is an example of entertainment that can be used as a learning to absorb its values. Based on the analysis that has been carried out by the author on the values of Islamic education using semiotic analysis through the signs displayed by the characters in various scenes, it can be concluded as follows:

### 1. Values of Faith

The value of faith is shown in two scenes in the *Nussa* animated film episode "*Prayer is Obligatory*", it is shown in the scene where the character *Nussa* says the sentence *Salam* when he enters his sister's room to wake her up to immediately carry out the *Fajr* prayer. In addition, the value of faith is displayed when *Nussa* advises *Rara*, that prayer is better than sleeping. Thus, the two scenes above show that *the Nussa* family has a high level of faith, because they remind each other in carrying out obligatory worship to Allah.

### 2. Sharia Values

The value of sharia in this film is displayed by the characters, which is shown by the attitude of *Nussa*, *Rarra* and *Umma* who have an obedient attitude in religion and carry out worship to Allah. In the movie scene, it is stated that *Nussa* is trying to wake *Rarra* up with the aim of being able to carry out the *shubuh* prayer on time.

### 3. Moral Values

Moral values are shown in the attitude of respect and devotion to parents, this is shown in the scene when Nussa and Rarra go to say goodbye to go to school, by giving greetings and kissing the Umma's hand. The scene shows that Nussa and Rarra are a sign of respect for Umma. If the habit of saying greetings and saying goodbye by kissing the hands of parents is made a habit, then a sense of mutual respect between fellow families will be built.

## **BIBLIOGRAPHY**

Barterns, Kees. 2002. Etika. Jakarta: Gramedia Pustaka Utama.

Departemen Agama Republik Indonesia, "Alquran dan Terjemahannya", Surat At-Taubah 108. Jakarta: PT Bumi Restu.

Efendi, Imam dkk. 2012. Akidah Islam. Yogyakarta: UII Press. Ismail, Usmar. 1965. "Mengupas Film". Jakarta: Lebar.

Kusnawan, Aep. 2004. Komunikasi Dan Penyiaran Islam. Bandung: Benang Merah Press.

Maksudin. 2014. Pendidikan Nilai Komprehensif. Yogyakarta: UNY Press. Nurdin, Muslim dkk. 2008. Moral dan Kognisi Islam. Bandung: Alfabeta.

Nussa Official, “Sholat Itu Wajib”, YouTube (<https://www.youtube.com/watch>).

Rosyadi, Khoiron. 2009. Pendidikan Profetika. Yogyakarta: Pustaka Pelajar.

Sayekti, Octavian Muning. 2019. “Film Animasi “Nussa dan Rarra Episode Baik Itu Mudah” Sebagai sarana penanaman karakter pada anak usia dini” *Jurnal Pendidikan Anak*, Volume 8 (2) 2019

Sobur, Alex. 2001. Analisis Teks Media. Bandung: PT. Remaja Rosdakarya. Soeprapto. 2011. Metode Penelitian Kualitatif. Jakarta: Universitas Terbuka.

Stratus, Anslem dan Juliet Corbin. 2003. Dasar Dasar Penelitian Kualitatif. Yogyakarta: Pustaka Pelajar.

Undang Undang Perfilman No.8 Tahun 1992 Pasal 1 Bab 1.

Zakiah, Daradjat. Metodik Khusus Pengajaran Agama Islam. Jakarta: Bumi Aksara.

Zakiah, Qiqi Yuliati dan Rusdiana. 2014. Pendidikan Nilai: Kajian Teori dan Praktik di Sekolah. Bandung: Pustaka Setia.

Zuhairini. 1995. Filsafat Pendidikan Islam. Jakarta: Bumi Aksara.