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UPIN AND IPIN: ISLAMIC EDUCATIONAL VALUES IN CONTEMPORARY CARTOONS MEDIA DISCOURSE

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Abstrak: *Kelangkaan platform media populer dalam menyebarkan dan menanamkan nilai-nilai pendidikan Islam disikapi dengan analisis serial kartun Upin dan Ipin. Oleh karena itu, penelitian ini bertujuan untuk mengeksplorasi dan menjelaskan dua bidang utama yaitu nilai-nilai pendidikan Islam yang digambarkan dalam Upin dan Ipin dan kontribusi serial tersebut terhadap wacana pendidikan. Penelitian ini menggunakan metodologi tinjauan pustaka dan pengumpulan data melalui dokumentasi sumber-sumber yang ada. Teknik analisis isi digunakan untuk menganalisis data yang dikumpulkan. Temuannya menunjukkan bahwa Upin dan Upin mencontohkan nilai-nilai pendidikan Islam seperti i'tiqodiyah (iman), yang terlihat pada tema syukur dan ikhlas; khuluqiyah (akhlak baik), yang diwujudkan melalui kejujuran, empati, amanah, dan gotong royong; dan amaliyah, yang dicontohkan melalui amal sedekah dan doa. Selain itu, serial ini secara efektif menyebarkan konten pendidikan Islam dan mendorong kepatuhan terhadap nilai-nilai ini di kalangan penonton.*

Kata Kunci: *Nilai-Nilai, Pendidikan Islam, Film Animasi, Upin dan Ipin*

Judul: *Upin dan Ipin : Nilai-nilai Pendidikan Islam dalam Wacana Media Kartun Kontemporer*

Abstract: The scarcity of popular media platforms that disseminate and instill Islamic educational values is addressed by the analysis of the Upin & Ipin cartoon series. The study aims to explore and elucidate two key areas namely the Islamic educational values portrayed in the Upin & Ipin and the series' contribution to educational discourse. The study employed a literature review methodology and collected data through the documentation of existing sources. Content analysis techniques were utilized to analyze the gathered data. The findings indicate that Upin & Upin exemplifies Islamic educational values such as *i'tiqodiyah* (faith), evident in themes of gratitude and sincerity; *khuluqiyah* (good manners), portrayed through honesty, empathy, trust, and mutual assistance; and *amaliyah*, exemplified through acts of almsgiving and prayer. Furthermore, the series effectively disseminates Islamic educational content and encourages adherence to these values among its audience, thereby underscoring the series' relevance in educational contexts. The significance of this study is that it provides a Islamic Educational Values in Contemporary Cartoons Media Discourse . Framework for leveraging popular media like the Upin & Ipin cartoon series to effectively teach and reinforce Islamic educational values, thereby offering a powerful tool for educators and parents to promote ethical and religious development in children.

Keywords: *Values, Islamic Education, Cartoon Series, Upin and Ipin*

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INTRODUCTION

Islamic education involves a systematic and deliberate approach aimed at imparting the knowledge and principles of Islam to individuals, while also fostering the application of these values in their daily lives.[1] It plays a crucial role in actualizing the tenets of Islam by imparting, transmitting, and instilling Islamic ideals within the younger Muslim generation. For young Muslims, the incorporation of Islamic values and education as a guiding framework serves as the cornerstone and an essential component of their character development. A proper educational process is imperative for the inculcation of Islamic values and the implementation of Islamic law. Central to Islamic education is the cultivation of attitudes that manifest in daily conduct. While theoretical teachings are vital, Islamic education should equally emphasize practical application. Islam guides individuals to enhance their attitudes and behaviors, which are intrinsic to faith and benevolence.[2]

Abdul Mujib and Jusuf Mudzakir proposed a categorization of the values inherent in Islamic education into three primary categories: the value of *i'tiqodiyah* (belief), *khuluqiyah* (morals), and *amaliyah* (practice). These three foundational values collectively work towards shaping individuals and society within an Islamic framework. Historically, during the time of the prophets, the duty of educating Muslims was shouldered by the prophets and apostles. However, in modern times, this responsibility has transitioned to all individuals, with a particular focus on those involved in educational endeavors.[3]

A well-educated individual in Islamic sciences can effectively assume their role as a caliph on earth. This proficiency is not solely dependent on religious knowledge but also on the ability to correctly implement religious principles. Hence, it is imperative for contemporary Muslim youth to possess a deep understanding and practical application of Islamic values to prevent ignorance. Nevertheless, the instilling of Islamic values encounters challenges, especially within the context of Islamic religious education in educational institutions. Numerous obstacles often hinder the transfer of Islamic religious teachings to the younger generation.

The implementation of Islamic education in schools frequently encounters numerous challenges, both internal and external. One of the internal challenges frequently encountered by students is the discrepancy between their interests, abilities, intelligence, and motivation to learn. Furthermore, the insufficient use of learning media and technology represents an impediment to the implementation of Islamic education in schools. To address these challenges, a number of potential solutions can be considered. Firstly, it is necessary to increase students' awareness of the importance of Islamic education in their daily lives.

[1] Hanafi, *Ilmu Pendidikan Islam,* (Yogyakarta: Deepublish, 2018), h.2.
[2] Zakiah Darajat, dkk, *Ilmu Pendidikan Islam,* (Jakarta: PT. Bumi Aksara, 2000), h. 28
[3] Abdul Mujib dan Jusuf Mudzakir, *Ilmu Pendidikan Islam,* (Jakarta: Kencana Prenada Media, 2006), h. 36

Secondly, organizing religious guidance sessions and implementing *pesantren kilat* (short course) program can help reinforce students' understanding of Islamic teachings. Thirdly, optimizing the use of technology and learning media in Islamic education is essential. This could be achieved by employing popular art (pop art) such as music, theater, film, literature, and other art forms that convey Islamic values and teachings.

Literature plays an important role in human life, including in the field of education. It encompasses values, ethics, and morals that are intimately connected to the everyday experiences of humanity. Consequently, literature has the capacity to influence and enhance the quality of human life. The act of reading literature allows the reader to gain a new perspective on the world. Furthermore, by engaging with literature, individuals can gain insight into social, political, and cultural realities from a more diverse array of perspectives. Those who engage with a substantial corpus of literature can cultivate a more profound comprehension of the intricacies of life, thereby becoming more humane, moral, and empathetic individuals.[4] In addition to literature, other art forms, such as theater, music, and film, can also convey Islamic messages and teachings.

Film, as an audio-visual medium, serves multiple purposes beyond mere entertainment. It is a powerful tool for conveying messages to audiences, functioning as an educational, informational, and propagandistic medium. Historically, films have been integral to societal communication, successfully captivating diverse audiences and becoming a vital part of cultural consumption. Due to their widespread appeal and engaging nature, films effectively shape and influence public attitudes, paradigms, thoughts, and knowledge. Given this influence, films can be strategically utilized for the dissemination, inculcation, and reinforcement of Islamic values and teachings within the Muslim community. Films provide a dynamic platform to present complex ideas in an accessible and relatable manner. For instance, when targeting Muslim children and youth, animated films and cartoons can be particularly effective. These formats not only capture the attention of younger audiences but also provide an engaging means to communicate religious principles and moral values. By integrating Islamic teachings into popular media forms, educators and content creators can foster a deeper understanding and appreciation of Islamic culture and ethics among the younger generation.[5]

Movies, TV series, and cartoons with religious values have become increasingly prevalent across various media platforms, both traditional, such as television and cinemas, and new media, including YouTube, TikTok, and streaming services like Netflix and Hulu. This trend reflects a growing recognition of the powerful role that visual media can play in

[4] Indriyani Ma'rifah, "Peran Sastra dalam Membangun Karakter Bangsa (Perspektif Pendidikan Islam)", *Titian: Jurnal Ilmu Humaniora,* Vol. 04, No. 2, Desember 2020, h. 186

[5] Sumaryanto, *Karya Sastra Bentuk Drama,* (Semarang: Mutiara Aksara, 2019), h. 4

education and cultural transmission. A prominent example of this phenomenon is the Upin & Ipin cartoon series, produced by Malaysia's *Les' Copaque* Production. Upin & Ipin is renowned for its engaging and straightforward storytelling, rich in educational content that emphasizes Islamic values and messages of tolerance. The series creatively integrates religious teachings with everyday scenarios, making complex concepts accessible and relatable to young audiences. Since its debut in 2007, Upin & Ipin has reached its 17th season in 2024, consistently disseminating Islamic teachings and values to a global audience, particularly children in Malaysia and Indonesia. The series has not only maintained its popularity over the years but has also expanded its reach, gaining international acclaim and a diverse viewership. This sustained popularity underscores its effectiveness in blending entertainment with moral and religious education, making it a valuable tool for cultural and religious instruction in the modern media landscape.

The significant role of the Upin & Ipin cartoon series in promoting Islamic values among the younger generation of Muslims warrants rigorous academic investigation. Researchers are particularly interested in exploring the specific Islamic values embedded in the series and their relevance to contemporary educational practices. To maintain a focused scope, this study concentrates on the Islamic educational values presented in Season 16 of Upin & Ipin, which was released in 2022. This season was selected due to its continued broadcast on national television stations in Indonesia and Malaysia, ensuring its ongoing relevance to today's young Muslim audiences. Season 16 of Upin & Ipin provides a rich corpus for analysis, representing the series' broader themes and pedagogical strategies. By examining this season, researchers aim to identify and categorize the forms of Islamic education conveyed through the episodes. This analysis will highlight the potential of media to support both formal and informal education systems in fostering religious and moral development among children. The findings are expected to provide valuable insights for educators, policymakers, and media producers on leveraging entertainment media to enhance religious education. Ultimately, this research aims to deepen our understanding of the role of media in religious education and underscore the importance of culturally relevant content. By demonstrating how localized narratives and familiar cultural contexts can enhance the efficacy of educational messages, the study hopes to inform future content development and educational strategies.

METHOD

This research employs a qualitative descriptive approach to achieve an in-depth understanding of the subject, focusing on the values of Islamic education depicted in the animated film Upin & Ipin season 16 (2022). The methodology utilizes library research to gather data from diverse sources such as articles, books, journals, and papers relevant to the

research topic. This approach facilitates comprehensive exploration of Islamic educational values conveyed in the animated series, emphasizing qualitative insights over numerical analysis. The primary data sources are episodes from Upin & Ipin season 16 (2022), particularly "*Lindungi Diri dan Keluarga*" and "*Rasa Sayang*," accessed through the documentation method. Data analysis involves two main approaches: content analysis of the cartoon series and library research to substantiate findings with reference materials. This combined methodology ensures a rigorous examination of Islamic educational values in the animated film, enhancing the validity and accuracy of the research outcomes.

RESULTS AND DISCUSSION

An overview on Islamic Educational Values

The phrase "Islamic educational values" comprises three key components: "values," "education," and "Islam." The term "value" has a nuanced meaning that extends beyond the binary concepts of right and wrong, as it involves human appreciation and subjective judgment. Something is considered valuable when it is deemed so by individuals, highlighting that values are inherently subjective and reliant on human perception. Furthermore, human judgment of what is valuable evolves over time, resulting in a diverse and dynamic array of values.[6] On the other hand, the term "education" refers to a comprehensive human endeavor aimed at enhancing both the intellect and morality of learners. Education is not solely concerned with imparting knowledge on how to live a good life but also equips individuals with the skills and knowledge necessary for material success. It is a holistic process that prepares individuals to navigate and contribute to society effectively.[7] Finally, etymologically, "Islam" is derived from the Arabic word "*aslama*," which means to submit, obey, and surrender. Terminologically, Islam is defined as the religion revealed by Allah (SWT) to the Prophet Muhammad (Pbuh) for dissemination to all of humanity. Islam encompasses teachings and rules from Allah (SWT) that govern human relations with Allah (*hablum minallah*), human relations with other humans (*hablum minannas*), and human relations with nature. Therefore, Islamic educational values are those derived from the teachings of Islam, primarily sourced from the Qur'an. In summary, "Islamic educational values" are a complex and evolving set of principles rooted in the holistic and moral teachings of Islam, aiming to foster intellectual and ethical development in individuals. These values, deeply embedded in the Qur'an and Hadith, guide the relationships between humans and Allah, between individuals, and between humans and the natural world.

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[6] Sjarkawi, *Pembentukan Kpribadian Anak: Peran Moral Intelektual, Emosional dan Sosial Sebagai Wujud Integritas Membangun Jati Diri*, (Jakarta: PT Bumi Aksara, 2006). h. 29

[7] Zaim Elmubarok, *Membumikan Pendidikan Nilai Mengumpulakan Yang terserak, Menyambung Yang Terputus Dan Menyatukan Yang Tercerai*, (Bandung: ALFABETA, 2009), h. 2

Islamic education encompasses three fundamental categories of values, each playing a crucial role in shaping the beliefs, behaviors, and actions of Muslim individuals within society. These categories are intricately woven into the fabric of Islamic teachings, providing a comprehensive framework for personal and communal development:

a. Firstly, the ***i'tiqodiyah*** (belief) values focus on faith education, grounding Muslims in their beliefs and convictions. Central to this aspect is the concept of *tawhid,* the belief in the absolute unity and uniqueness of Allah, encompassing His nature and actions. This foundational belief extends to include faith in Allah, His angels, Qur'an, Prophets including Muhammad (Pbuh), the Day of Judgment, and divine destiny. Through learning and reinforcing these beliefs, Islamic education aims to fortify the spiritual identity of individuals, fostering a deep-seated faith that guides their worldview and decisions.[8]
b. Secondly, the ***khuluqiyah*** (moral) values emphasize ethical conduct and character development. Known as akhlaq, these values encompass a wide spectrum of virtues and morals, steering individuals towards exemplary behavior and virtuous actions. Islamic teachings stress the importance of moral integrity, encompassing traits such as compassion, gratitude, honesty, humility, and responsibility. The cultivation of these virtues aims to purify the soul from negative inclinations and elevate individuals to embody noble conduct. Within Islamic education, the emphasis on khuluqiyah values seeks to nurture individuals who contribute positively to their communities and uphold ethical standards in their interactions.[9]
c. Lastly, the ***amaliyah*** (action) values pertain to practical implementation of Islamic teachings in daily life. This category encompasses religious rituals such as *Salah* (prayer), *Sawm* (fasting), *Zakat* (charity), and *Hajj* (pilgrimage), as well as broader ethical practices such as diligence in work, kindness towards others, and civic responsibility. The emphasis here lies in translating religious teachings into tangible actions that reflect a commitment to faith and righteousness. By integrating these values into everyday behavior, Islamic education encourages Muslims to live in accordance with the principles of Islam, thereby fostering a holistic approach to spiritual, moral, and practical dimensions of life.[10]

Islamic education stands as a multifaceted framework encompassing belief, morality, and action. It serves not only to deepen spiritual awareness and ethical conduct but also to

[8] Bekti Taufiq Ari Nugroho dan Mustaidah, "Identifikasi Nilai-Nilai Pendidikan Islam dalam Pemberdayaan Masyarakat pada PNPM Mandiri", *Jurnal Penelitian,* Vol. 11, No. 1, Februari 2017, h. 75

[9] H. M. Arifin, *Ilmu Pendidikan Islam Sekolah: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner,* (Jakarta: Bumi Aksara, 2000), h. 57.

[10] Abdul Kahar, "Pendidikan Ibadah Muhammad Hasbi Ash- Shiddieqy", *Tawazun: Jurnal Pendidikan Islam,* Vol. 12, No. 1, 29 Juni 2019, h. 26

inspire individuals to embody the teachings of Islam in their personal lives and within broader societal contexts. This comprehensive approach underscores the integral role of Islamic values in shaping a balanced and virtuous Muslim identity.

Islamic Educational Values in Upin & Ipin Season 16 (2022)

Artworks frequently serve as media for conveying values to their audience. This is evident in the case of cartoon series, which represent a prominent facet of popular culture. Indeed, these series often encapsulate a wide range of values, including those pertaining to education, social issues, and other themes. Such series frequently encapsulate a multitude of educational, social, and diverse values, as envisioned by their creative teams. In the case of the cartoon series Upin & Ipin season 16 (2022), Islamic educational values are notably prominent.

I'tiqodiyah values

I'tiqodiyah pertains to beliefs and faith. This is exemplified in an episode titled "*Rasa Sayang*," in which characters such as Upin, Ipin, Tok Dalang, and Abang Iz display gratitude. Their visit to the 'Rasa Sayang' Nursing Home prompts a conversation in which Tok Dalang elucidates that the facility houses elderly individuals without familial support. This revelation evokes gratitude from Upin, who reflects thankfully upon Tok Dalang's companionship, akin to that of a grandfather, and his secure living conditions. Similarly, Ipin mirrors his brother's appreciation.

According to Abu Fida' Abdur Rafi' gratitude serves as a means for individuals to express appreciation towards God through praise, acknowledging His benevolence, adhering to His commands, and avoiding His prohibitions.[11] This theological perspective aligns with Tok Dalang's expressed gratitude in the series, where he thanks God for the care he receives and his sheltered existence. The depiction of these values in the 16th season of Upin & Ipin not only enhances the narrative depth but also serves an educational purpose, imparting subtle ethical and spiritual lessons to its young viewers. This integration of Islamic educational values underscores the series' role in nurturing moral sensibilities amidst its entertainment framework, thereby contributing to the cultural discourse in contemporary animated media.

The value of i'tiqodiyah, or sincerity, is exemplified in the episode "*Lindungi Diri dan Keluarga*" from the 2022 season of the Upin & Ipin cartoon series. This episode focuses on Abang Iz's guidance to his younger siblings, including Upin and Ipin, regarding the significance of sincere effort. The siblings visit Abang Iz at Uncle Muthu's food stall with the initial intent of learning to become insurance agents, driven by the promise of financial gain outlined in by Mail. However, Abang Iz redirects their focus, emphasizing the necessity of

[11] Abu Fida' Abdur Rafi', *Terapi Penyakit Korupsi,* (Jakarta: Republika Pers, 2004), h.125

working with pure intentions and sincerity, and placing paramount importance on communal welfare in their endeavors.

In his treatise, Abdul Malik Amrullah defines sincerity as the act of performing actions solely to please Allah, devoid of any expectation of worldly reward. Another perspective posits *ikhlas* as a state of purity untainted by ulterior motives, enhancing closeness to God through both intention and action.[12] Consequently, the scene underscores the significance of sincerity in daily life, echoing principles rooted in Islamic education. This portrayal within Upin & Ipin not only enriches the narrative with ethical depth but also serves as a didactic tool, imparting valuable lessons to its audience, particularly younger viewers. By incorporating these moral teachings into its narrative, the series fulfills a dual role of entertainment and ethical education, contributing to the cultural landscape of contemporary animated media in a meaningful way. Consequently, the examination of sincerity in this episode exemplifies the series' dedication to the promotion of virtuous values in an accessible and engaging format.

The results of the aforementioned analysis indicate that the Upin & Ipin cartoon series season 16, particularly in the episodes "*Rasa Sayang*" and "*Lindungi Diri dan Keluarga*," effectively portrays the Islamic value of i'tiqodiyah through themes of gratitude and sincerity. A clear manifestation of gratitude is evidenced by the characters' expressions of thankfulness for blessings bestowed upon them by God, including familial support and a secure home. Moreover, scenes that emphasise sincerity demonstrate the significance of performing actions with pure intentions and dedication, without materialistic expectations. Both gratitude and sincerity are fundamental elements of Islamic education, and their depiction in the series facilitates the dissemination of moral teachings aligned with Islamic principles to the series' audience. Therefore, the 2022 season of Upin & Ipin effectively communicates these ethical messages, enriching its narrative with values that resonate beyond mere entertainment, thus contributing to the cultural and educational landscape of animated media.

Khuluqiyah values

In the episode "*Lindungi Diri dan Keluarga*" from Upin & Ipin season 16 (2022), a *khuluqiyah* value is exemplified through a pivotal scene that underscores the importance of honesty. During a visit to Abang Iz's comic book store, Upin, Ipin, Fizi, and Ehsan encounter a moral dilemma when Fizi suggests reading comics without purchasing them, claiming it to be easier and cost-free. Abang Iz, noting this conduct, issued a strong reprimand to Fizi, emphasizing the ethical impropriety of his suggestion. Fizi, visibly disconcerted by the reprimand, acknowledges the error of his misguided intention. Subsequently, Ehsan promptly takes the initiative to pay for the comics he had intended to

[12] H. Abdul Malik Amrullah, *Tasawuf Modern,* (Jakarta: Republika, 2015), h.147.

purchase, thereby demonstrating the value of honesty and respect for others' property rights. This scene effectively conveys a moral lesson to the audience, emphasizing the significance of integrity even when faced with challenges or temptations to act otherwise.

In Hanipatudiniah's view, honesty encompasses both veracity of expression and conduct that is in accordance with reality. Furthermore, she asserts that honesty is not merely an act of verbal assent; rather, it encompasses the intentions behind one's actions.[13] Anas Salahuddin, in his work "*Pendidikan Karakter*," provides further insight into the concept of honesty, positing that it involves consistent efforts to cultivate trustworthiness through one's words, actions, and professional endeavors. This reinforces the notion that honesty is a fundamental aspect of establishing personal integrity and fostering reliable relationships with others.[14]

Furthermore, the episode illustrates the importance of social care through a scene where Upin, Ipin, and their friends demonstrate compassion towards Kak Ros, who had injured her leg due to a falling tree branch. Bambang defines social care as the capacity to perceive and attend to the challenges encountered by individuals in periods of adversity, coupled with a recognition of their circumstances. The act of Upin and Ipin's friends visiting Kak Ros, the sister of one of their peers, exemplifies their empathy and concern for others. This demonstrates an understanding of the importance of social responsibility within their local community.[15]

Milfayetti's perspective is further reinforced by the categorization of caring behaviors towards others. These encompass acts of kindness, empathy towards suffering, forgiveness, generosity, patience with others' limitations, and concern for human life's continuity.[16] Consequently, the depicted scene serves to educate viewers on the significance of social care and the imperative to extend assistance to those facing adversity or calamity. This depiction serves to highlight the social and humanitarian values that are intrinsic to the characters in the 2022 season of Upin & Ipin. It demonstrates their dedication to fostering a compassionate community ethos.

In the episode "*Rasa Sayang*," the concept of *khuluqiyah* values is exemplified through Upin's conscientiousness when he intervenes as his brother mocks an elderly man who has fallen. Upin promptly covers Ipin's mouth and reminds him of their grandmother's teachings on maintaining decorum in speech and conduct. This action underscores Upin's recognition

[13] Hanipatudiniah Madani, "Pembinaan Nilai-Nilai Kejujuran Menurut Rasulullah SAW", *Jurnal Riset Agama,* Vol. 1, No. 1, April 2021, h. 155

[14] Anas Salahuddin dan Irwanto Alkriencienchi, *Pendidikan Karakter,* (Jakarta: CV Pustaka Setia, 2013), h. 43

[15] Bambang Ruksmono, dkk, *Pendidikan Budi Pekerti: Membangun Karakter dan Kepribadian Anak,* (Jakarta: PT. Gramedia Widiasarana Indonesia, 2008), Cet. I, h. 42.

[16] Sri Milfayetti, *6 Pilar Karakter,* (Medan: Pascasarjana Unimed, 2012), h. 14.

of the significance of upholding good morals and encourages his brother to align his actions with these learned values. The impact is palpable as Ipin reflects on his behavior, expressing remorse and committing to improved conduct in the future. This instance highlights the pivotal role of moral education in shaping individual character and behavior, even within the realm of animated storytelling.

Building on this analysis, the researcher concludes that the 2022 season of Upin & Ipin, specifically in episodes like "*Rasa Sayang*" and "*Lindungi Diri dan Keluarga*," effectively embodies *khuluqiyah* values through diverse attitudes and behaviors. These include diligent saving, visiting the sick, offering assistance, practicing honesty, and demonstrating trustworthiness. These portrayals not only enrich the narrative depth of the series but also impart ethical lessons that resonate with viewers, thereby illustrating the series' commitment to promoting virtuous conduct and character development aligned with moral teachings.

Amaliyah values

In the episode "*Lindungi Diri dan Keluarga*" from Upin & Ipin season 16 (2022), the value of *amaliyah* is exemplified in a scene at Abang Iz's shop where Upin, Ipin, Ehsan, and Fizi are shopping. As Ehsan prepares to pay for a comic book, Ipin notices charity boxes located near the cashier and inquires about them. Abang Iz provides an explanation of the purpose of these boxes, which are used to collect donations for orphans and the needy. These donations are then distributed to those who require assistance. This depiction serves to demonstrate that acts of kindness and generosity towards less fortunate individuals are of great value. The scene serves to educate the audience, particularly children, on the significance of generosity and sharing resources with others in need. It also fosters an understanding of charitable practices that are rooted in both religious teachings and universal human values.

According to Furqon Hasbi, almsgiving constitutes the voluntary act of giving to others with the intention of pleasing Allah (SWT), devoid of specific conditions regarding the timing or amount of donation. This perspective underscores that almsgiving transcends mere material generosity, encompassing a sincere and selfless sacrifice for the betterment of others, while seeking divine blessings.[17] Reza Pahlevi extends this notion by asserting that charity encompasses more than monetary donations; it includes offering kind words, providing assistance in diverse forms, contributing labor, proposing constructive ideas, and other acts of benevolence. This broader understanding emphasizes that charity can manifest in various non-monetary forms, each capable of enriching the lives of recipients and reflecting genuine goodwill.[18]

[17] Al Furqon Hasbi, *125 Masalah Zakat,* (Solo: Tiga Serangkai, 2008), h. 19.
[18] Reza Pahlevi Dalimunthe, *100 Kesalahan dalam Sedekah,* (Jakarta: PT. Agro Media Pustaka, 2010), h. 13

These scholarly perspectives align with the ethos of Abang Iz, who strategically places charity boxes on his desk aimed at supporting the less fortunate, including orphans. This initiative illustrates that charity extends beyond material contributions, encompassing the provision of beneficial assistance and kindness across multiple facets of life. Such practices not only fulfill immediate needs but also foster a culture of compassion and communal support, reflecting values deeply rooted in religious teachings and universal human ethics. Thus, the placement of charity boxes by Abang Iz serves as a tangible demonstration of altruism, reinforcing the notion that acts of charity encompass a spectrum of giving that extends beyond financial means to encompass meaningful contributions that positively impact others' lives.

In the episode "*Rasa Sayang*" of the 16th season of the Malaysian children's television series Upin & Ipin, the value of *amaliyah* is exemplified through acts of prayer. In an exchange between Tok Dalang and Abang Iz regarding preparations for an event at the Rasa Sayang Nursing Home, Abang Iz suggests initiating Quran reading classes and organizing congregational prayers for the residents of the orphanage and Kampung Durian Runtuh. In his support of the proposed initiative, Tok Dalang views it as a form of worship that reinforces spiritual bonds with Allah and strengthens social cohesion within the community. This highlights the dual significance of prayer: as a means of devotion and as a mechanism for enhancing communal solidarity. It reflects fundamental Islamic religious values and social responsibilities.

Abdul Aziz emphasizes prayer as a pivotal aspect of the servant-creator relationship, emphasizing its role in drawing closer to Allah (SWT) and acknowledging His sovereignty as the creator and sustainer of the universe. Furthermore, Istianah elucidates the concept of prayer as a spiritual necessity and journey, portraying it not merely as a ritualistic act but as a pathway for soulful fulfillment and spiritual development. This perspective emphasizes prayer as a dynamic process that facilitates communication between humans and God. It enables individuals to express their needs, aspirations, and gratitude in a profound spiritual dialogue. Accordingly, prayer in Islamic teachings represents a transformative practice that fosters enhanced spiritual connection and facilitates personal and collective spiritual growth.

The perspectives provided by Abdul Aziz and Istianah reinforce the significance of prayer within the life of a Muslim. Prayer serves both as a manifestation of devotion to God and as a mizan (conduit) for meeting spiritual needs and cultivating a closer relationship with Him. Prayer, henceforth, transcends mere ritualistic observance to encompass a profound dimension that enhances the spiritual well-being of individuals.

Building on this analysis, it is apparent that the animated series Upin & Ipin season 16 (2022), particularly in episodes like "*Rasa Sayang*" and "*Lindungi Diri dan Keluarga*," touches upon certain Islamic educational values, yet falls short of encompassing the comprehensive

spectrum of *i'tiqodiyah, khuluqiyah, and amaliyah* values. With regard to the *i'tiqodiyah* values, the series primarily emphasizes beliefs related to Allah, with a lack of emphasis on other aspects such as angels, the Quran, prophets, the afterlife, and divine destiny (*qada* and *qadar*). In terms of the values of *khuluqiyah*, while moral principles such as honesty, caring, trustworthiness, and mutual aid are portrayed, crucial aspects like forgiveness and self-discipline are notably absent. In addition, the series' portrayal of *amaliyah* values is predominantly focused on acts of worship, such as prayer and almsgiving, with lesser emphasis placed on other essential practices, including fasting and pilgrimage, as well as aspects of amaliyah related to interpersonal transactions (*muamalah*).

Consequently, while Upin & Ipin season 16 (2022) does present commendable moral and religious teachings, it does not comprehensively cover the entire gamut of Islamic educational values that should ideally constitute its pedagogical framework. This demonstrates potential opportunities for future episodes or series to expand their scope and incorporate a more comprehensive portrayal of Islamic teachings, thereby increasing the educational and cultural impact of animated media.

Islamic Educational Values in Upin & Ipin Season 16 (2022): Implications for Educational Practice

In the developmental progression of students, there is a tendency to imitate observed behaviors, a phenomenon that is also observable in religious contexts where external influences exert a subliminal influence on the shaping of beliefs and values. Consequently, educators are tasked with an essential role of providing exemplary models for students to emulate. One effective conduit for this educational influence is through the medium of film, which possesses considerable potential to shape perceptions and moral foundations among audiences.[19] For example, the animated series Upin & Ipin season 16 (2022) assumes significant educational relevance by:

Encouraging students to impart Islamic educational content

According to Muslih, films serve as a potent vehicle for the delivery of educational material,[20] and the 2022 season of Upin & Ipin (season 16) adeptly incorporates themes such as gratitude, sincerity, almsgiving, and prayer into its narrative framework. Lenny further asserts that effective educational media capture students' interest, fostering a conducive learning environment. The series employs its appeal as a popular audio-visual medium to engage viewers, creating an immersive learning experience that cultivates enthusiasm and motivation among students. This approach not only motivates active learning but also

[19] Anton Mabruri KN, *Manajemen Produksi Progran Acara TV,* (Jakarta: Gramedia Widiasarana, 2013), h. 2

[20] Muslih Aris Handayani, "Studi Peran Film dalam Dunia Pendidikan", *INSANIA,* Vol. 11, No. 2, Jan-Apr 2006, h. 176

encourages the exploration and articulation of new ideas. Furthermore, the animated series functions as a catalyst for moral and spiritual development. The series portrays characters who exemplify virtues such as gratitude and sincerity, and illustrates the significance of acts of worship and charitable giving. This portrayal serves as a dynamic educational tool that reinforces ethical values and fosters a deeper understanding of Islamic teachings. This portrayal enriches the cultural landscape of animated media and aligns with educational objectives aimed at nurturing conscientious and virtuous individuals within society.

Fostering Ethical Behavior Aligned with Islamic Educational Values

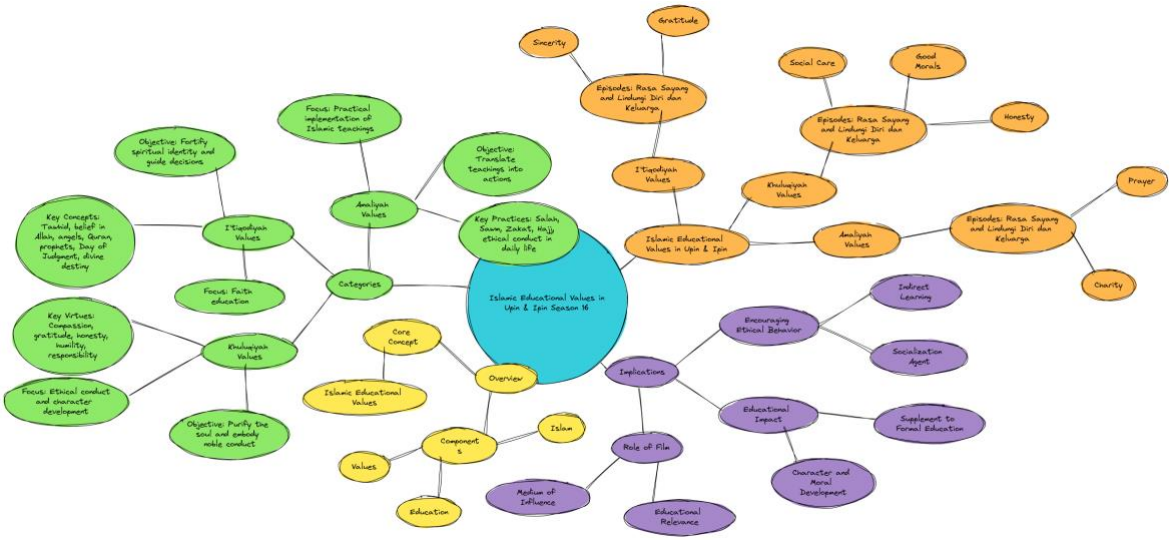
Rahman proposes that film serves not only as a medium of instruction but also as a potent agent of socialization, imparting life values that shape individuals' worldviews and characters.[21] Season 16 of Upin & Ipin (2022) provides a compelling example of content that is pertinent to the Islamic educational values. It is therefore of considerable value for the cultivation of these ideals and for facilitating communication, *da'wah* (Islamic outreach), and learning. The animated series serves two educational purposes. Primarily, it provides indirect learning opportunities through its thematic content. Secondly, it offers entertainment value. Additionally, the series exemplifies *khuluqiyah*, or moral values, which serve as exemplary models for students in their daily lives.

From this discussion, it is evident that Upin & Ipin season 16 (2022) exemplifies significant Islamic educational values pertinent to educational contexts. Furthermore, it enriches both formal and informal learning experiences. This series is an effective educational medium for conveying moral messages and life values that serve as practical examples, particularly beneficial for student audiences. By prioritizing Islamic educational values, Upin & Ipin not only supplements formal schooling but also facilitates the internalization of these values through entertainment and extracurricular activities. Consequently, this animated series serves as a valuable educational tool, assisting in the formation of students' characters and morals. Its impact extends beyond the confines of the classroom, influencing the broader social development of its viewers.

CONCLUSION AND RECOMMENDATIONS

In conclusion, a comprehensive analysis of Upin & Ipin reveals the effective transmission of significant Islamic educational values. Following is the framework of Islamic Educational Values from Contemporary Cartoons Media Discourse which is beneficial for the education fraternity.

[21] Rahman Asri, " Membaca Film sebagai Sebuah Teks: Analisis Isi Film *Nanti Kita Cerita Tentang Hari Ini (NKCTHI)*", *Jurnal Al-Azhar Indonesia Seri Ilmu Sosial,* Vol. 1, No. 2, Agustus 2020, h. 75



The narrative is replete with examples of key virtues, such as honesty, social responsibility, trustworthiness, charity, and prayer. These principles are illustrated through compelling character interactions and plot developments. The film's overarching emphasis on khuluqiyah values, particularly moral conduct in interpersonal relationships, serves to highlight the film's thematic depth and educational intent.

The educational significance of these Islamic values in the animated film is profound, as it serves as a robust pedagogical tool for introducing and nurturing these ethical principles among students. The series' engaging narratives and portrayal of exemplary characters not only impart lessons on ethical behavior but also foster deeper insights into morality and spirituality within the contexts of everyday life. Consequently, Upin & Ipin season 16 (2022) is not only an artistic achievement but also a pivotal educational resource within Islamic education. It offers a compelling medium through which students can actively engage with and internalize essential values crucial to their personal growth and spiritual development. This higlights the series' enduring relevance in fostering a comprehensive understanding of Islamic ethics and promoting character formation among its viewers.

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