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## THE INFLUENCE OF UPIN AND IPIN ANIMATION ON CHILDREN'S RELIGIOUS LIFE

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### PENGARUH ANIMASI UPIN DAN IPIN DALAM KEHIDUPAN BERAGAMA ANAK

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#### **Abstract**

*As we know that animation/cartoon is one of the effective media to convey a message to children. It's the same with the Upin and Ipin series. This product from the neighboring country turns out to be not only entertaining, but also implies a message and a mandate. Islam has taught that each of us is a brother and must remind each other in goodness. Upin and Ipin, may be one of the media for da'wah that if it can be easily conveyed and conveyed, especially for children who are not yet baligh. The purpose of this study is to determine the effect of the animated series Upin and Ipin in the life of the Muslim religion for children, because more or less television and the programs contained in it help children grow and develop. Through library studies from several references and accompanied by surveys, Upin and Ipin turned out to have a good influence. They feel there is a moral message related to religion in the series.*

**Keywords:** Education; Islam; Media; Impact; Children

#### **Abstrak**

Seperti yang kita ketahui bahwa animasi/kartun adalah salah satu media yang efektif untuk menyampaikan sebuah pesan kepada anak. Sama halnya dengan serial Upin dan Ipin. Produk dari negeri Jiran ini ternyata selain sekedar menghibur, namun juga menyiratkan pesan dan amanat. Islam telah mengajarkan bahwa setiap kita adalah saudara dan harus saling mengingatkan dalam kebaikan. Upin dan Ipin, mungkin adalah salah satu media dakwah yang sekiranya bisa dengan mudah disampaikan dan tersampaikan, khususnya untuk anak yang belum baligh. Tujuan dari penelitian ini adalah mengetahui pengaruh serial animasi Upin dan Ipin dalam kehidupan beragama Islam bagi anak-anak, karena sedikit banyak televisi dan acara yang ada didalamnya turut membantu tumbuh kembang anak. Melalui kajian Pustaka dari beberapa referensi dan dibarengi dengan survey, Upin dan Ipin ternyata membawa pengaruh yang baik. Mereka merasa ada pesan moral berkaitan dengan agama dalam serial tersebut.

**Kata Kunci:** Pendidikan; Islam; Media; Dampak; Anak

## INTRODUCTION

The main topic of discussion in this research is to find out the effect of Upin and Ipin animation on da'wah media for children. Allah says in QS Al-Imran verse 110.

*“(do) what is good, and prevent from what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are those who believe, but most of them are wicked people.”*

It is clear in this letter that Allah emphasizes the importance of da'wah from, by, and for all mankind by instructing the good and staying away from evil. *“Rasulullah Saw also once said, Whoever among you sees evil, he should be able to change it with his hands, if he can't, he should change it with his tongue.”*

Based on the word of Allah and the words of the Apostle above, it is emphasized that da'wah must be carried out, regardless of anything. How good it is for humans to always command *ma'ruf nahi munkar*. Linguistically, da'wah comes from the word *da'a* which means to call, invite, appeal. Etymologically, It is linguistics lense. The commentary scholar Quraish Shihab defines *da'wah* as a call/invitation to conversion or an effort to change a situation for the better and more perfect, both for individuals/society (Haitomi, 2019).

## Entry of Islamization to Java Island and the Archipelago (Nusantara)

At that time, the most popular theory of the entry of Islam into the archipelago was the arrival of nine guardians, or more commonly called *walisongo*. The purpose of the arrival of these saints was to preach and spread the teachings of Islam to the people who at that time still adhered to Hinduism/Buddhism, even animism and dynamism. Based on its history, *walisongo* was considered successful in converting the population on the island of Java to Islam. They spread from East Java, Central Java, West Java, Yogyakarta and its surroundings. The thing that is often highlighted about the success of the preaching of these science is that they use strategies, not just deliver (Jandra et al., 2019).

There are many examples of *walisongo* preaching methods and media aimed at the people of that time. For example “Sunan Bonang”. He preached with the media of gamelan musical instruments, conjuring the instrument as a medium of da'wah in a flexible way, so that people who were still thick with culture were interested in his preaching (Fitriyati, 2020). The sound of the Bonang can make people flock to watch it; on the sidelines of the game, Sunan Bonang delivers Islamic preaching. Walisongo in

inviting da'wah with different models of da'wah. An example is Sunan Kalijaga with his puppet show. Sunan Giri by creating sholawat (songs) with Islamic nuances, while Sunan Kudus preached with his artistic expertise (Makin, 2019).

### **The Impact of the Upin and Ipin Series as Islamic Character Education**

The Upin and Ipin animated series is one of the da'wah media in Islamic religious learning that may be effective and suitable for children's needs, although it cannot be used as a primary reference. The difference that lies in Yulianti's research with this research is found in the focus and analysis of the intended results, namely if Yulianti's research is focused on character education contained in the message of the animated film "Upin dan Ipin". There are several points of character education substance contained in it, such as the value of sympathy and empathy as social beings and the value of tolerance. While this research is a researcher who focuses more on the influence of Islamic educational values or religious values contained in the animated series "Upin Ipin". Each edition moves from one edition to the next. The Upin and Ipin series fully presents the values of Islamic education. contained in the animation Upin and Ipin. As told in the theme of recitation, Islamic tolerance,

and Ramadan Karim. It means that not only character values, but also humanist, spiritual, tolerance or moderation and social and personal religious values are also included in it.

Children are still at an immature age to accept material that is too heavy, especially if what is delivered is only related to theory (Panjaitan et al., 2020). They usually like to explore with what they know. This lesson can be found in a neighboring country's Upin and Ipin animation. The characters in the cartoon and their friends seem to provide stimulus to the audience. These characters depict human behavior in everyday life with relevant issues but packaged in a relaxed, funny and entertaining way. Presumably, that can make children more interested in seeing and imitating what they see, which influences their daily religious life. Influences their daily religious life. This influence will be discussed in this article.

Times keep changing as time goes by. Da'wah activities are not only focused on sermons and recitations, but In active voice please through their own creativity. One trend that In active voice. One trend that many people are currently developing is video animation is video animation. Apart from being interesting, animation can also provide fresh air for

seekers of knowledge who usually only hear and pay attention to what teachers say at school. Especially if we are talking about children aged 5-10 years. They have not reached puberty yet, get bored easily, find it difficult to accept new things that feel foreign, and have many problems (Jannana et al., 2021). Even though religious lessons should be introduced from an early age and gradually begin to be applied, so that they get used to it when they reach adulthood (Jailani et al., 2022). This study aims to overcome this. Animated videos have proven to be something new and can be utilized in the context of Islamic religious education.

## **RESEARCH METHOD**

The research method that underlies this article is quantitative research supported by a field approach, namely research using direct observation methods, using research samples and researchers making research questionnaires given to research respondents. Research respondents consisted of adults, children, adolescents and parents. But more dominant children and parents. 10 children and 10 parents. Researchers put more emphasis on the impact and influence on children and parents who have children often watch Upin Ipin cartoons (animations). This research refers to qualitative research with the type of case study which

includes: observation, interviews, and documentation. Between the negative and positive impacts, there are more positives or good sides. In this case, it is because children prefer cartoon plays that play the role of Upin and Ipin, as for other plays or players. From the results of several surveys and questionnaires that were obtained by the researchers, it was because Upin and Ipin gave a loving picture and did not discriminate. The influence of the animated film series Upin Ipin is to give a positive picture, at least, of religious messages and character education. You can get it because Upin and Ipin cereals give an example or broadcast like the Islamic religious tradition, "let's recite the Koran", as well as respect for teachers as told in television broadcasts. Apart from that, in order to strengthen the literature review and references, the authors also conducted a simple survey with respondents of various ages related to the subject matter, namely Upin and Ipin animation. The survey was conducted via a Google form which contains matters related to the topic. The results of observations, interviews and surveys found in the field as additional research data. Likewise the results of questionnaires and questionnaires that have been given to research informants as quantitative data in this study. As for the additional

literature data from online news, social media the Uin Ipin series will later be combined with the results of literature from various sources to determine the influence of the animated series Upin and Ipin on children's religious life (Sugiyono, 2017).

The data source for library research conducted by the author refers to several journals and papers on the internet. Information about the subject matter was obtained through direct observation by looking at the animated series Upin and Ipin from season one to season six. Related to the survey conducted on a small scale with respondents who are people around the author who have/currently watch Upin and Ipin animation. This survey was conducted via Google form within a period of two days (Masykur et al., 2017). The overall results of the research will be presented in the form of data and narrative in the discussion chapter (Suyadi, Wahyu Asmorojati, et al., 2022).

## **RESEARCH RESULT AND DISCUSSION**

Based on the research method used, as well as the formulation of the problem which is answered by analysis of research data, so that the findings and discussion studies can be produced as stated in the following:

The survey above received responses from 12

respondents at random, but all of them have one thing in common, that is, they have watched the animated series Upin and Ipin. Respondents consisted of 3 men and 8 women with an average age of 15-20 years. Nearly 90% of respondents saw the animated series Upin and Ipin through television broadcasts and all of them gave positive responses to this animation. 10 out of 12 respondents who responded and filled out the survey, answered that they could learn a lesson from this animation made by Les' Copaque. Looking at the results of this simple research, it indicates that Upin dan Ipin is a cartoon series that is indeed entertaining and has many positive influences that children, teenagers and adults in this country continue to remember and enjoy.

The findings obtained by the researchers, and which have been analyzed as a Google form survey of ISIMU Pacitan students, all students in schools in Pacitan, and students around the campus in Pacitan, are the findings below. the findings that the researcher has packed with graphic data as follows:

### **1. Islamic Education**

In terms of the notion of education in terms of language, we must look at Arabic words because Islamic teachings were revealed in that language. The word "education" that we commonly use today, in Arabic is "*tarbiyah*", with the verb "*rabba*". The word "teaching" in Arabic is "*ta'lim*" with the verb "*allama*". Education and teaching in Arabic is "*tarbiyah wa ta'lim*" while "Islamic



education" in Arabic is "*tarbiyah Islamiyah*" (Suyadi, Nuryana, et al., 2022).

In terms of the notion of education that is commonly understood today, it did not exist at the time of the Prophet. But the efforts and activities carried out by the Prophet Muhammad in conveying religious appeals by preaching, conveying teachings, giving examples, practicing acting skills, providing motivation and creating a social environment that supports the implementation of the idea of forming the Muslim personality, have included the meaning of education in the present sense.

Meccan Arabs who previously worshiped idols, polytheists, infidels, rude and arrogant, then with the efforts and activities of the Prophet converted them to Islam, then their behavior changed to become worshipers of Allah, the Almighty God, believers, Muslims, as aspired by the teachings Islam (Arifin et al., 2021). What he did in shaping humans, we formulate now with Islamic education. Its characteristics are changes in attitude and behavior in accordance with the instructions of Islamic teachings. For this reason, it is necessary to have efforts, activities, methods, tools and an environment that supports its success (Jailani, 2021). Thus, in general we can say that Islamic education is the formation of a Muslim personality (Suyadi, Nuryana, et al., 2022).

## **2. Islamic Education Media**

In Islamic learning activities, teachers certainly need things that are interesting and communicative in delivering material.

Therefore, learning media is very important to be developed in the present. Effective communication certainly requires the right media. Media comes from the Latin word medium. The Association for Education and Communication Technology (AECT) defines media as any form that is used for a process of distributing information (Suyatno et al., 2022). The NEA (National Education Association) defines media as forms of communication, both printed and audiovisual, and their equipment (Hidayah, 2021).

When associated with learning, the media can be defined as follows:

- ❖ Briggs: Media is any physical device that can provide messages as well as stimulate students to learn, such as books, films, tapes, film frames.
- ❖ Ibrahim and Nana Syaodih in Wargadinata (2020): Media as anything that can be used to distribute messages or lesson content (Wargadinata, 2020).
- ❖ Gagne: Media are various types of components in a student's environment that can stimulate him to learn.
- ❖ Asnawir and Basyiruddin Usman to Al Khresheh (2020): Media is something which is channeling messages and can stimulate the thoughts, feelings and will of the audience so that it can encourage the learning process to occur in him.

### **3. The Role of Television Animated Series in Islamic Education for Children**

Children are humans who have not reached the adult stage in terms of physical, psychological, and mental. Usually, children are those who are divided into starting ages or babies to elementary school age (SD). The age of the child is the most effective age for teaching, in any case. Islamic education should be received by them from an early age. Children need to be familiarized with the theory and practice related to religious activities. Whether it's in the form of obligatory worship, *adab* and *aqidah*, as well as social manners. Habituation of teaching from an early age which is a shared responsibility. Not only relying on the teachers who teach at school, but parents, the environment also plays an important role in it (Verma et al., 2020).

The lessons learned at school will usually only contain theories. For example, when there is a chapter on speaking and behaving honestly, the educator in the class will provide a study of the general arguments about honesty, its benefits and impacts. The nature of children is sometimes always curious, always wondering, and want to try something. This is what then makes them have a high exploratory power. The child's thinking ability is not mature enough, therefore it will be difficult and requires a long process of digesting verbal communication (Mirela et al., 2021).

### **4. Upin Ipin and Example in it**

Dad As explained above, one of the things that influences children's education is what they see and hear and if it's interesting. One of those is the animated series. Why do so many children, not infrequently even adults, like animated cartoons so much? The answer is because they are entertaining and presented in a unique and attractive way. There are several popular animations from all corners of the world that can be reached by the children of the country. Call it Doraemon and Captain Tsubasa from Japan, Masha and The Bear from Russia, Chota Bheem from India, and so on. Among all the cartoons that have ever aired, there is one special series that probably almost everyone knows about, namely Upin dan Ipin.

This animation was first released on September 14, 2007 and was produced by Les' Copaque. Initially, this animated film was shown to welcome the month of Ramadan. It turned out that after the premiere, there was a pretty good response from the fans. This original Malaysian product then continues to make animations to welcome the month of Ramadan in the following years. Mohammad Nizam Abdul Razak as the director believes that the aspects of Malaysian Malay culture raised in this animation will be successful in the international market. He gave an example of how Doraemon can sell very well in the world because it elevates local culture in Japan. Sure enough, Upin Ipin, who is already more

than 15 years old, is still in production and exists. Seeing how many followers they have on Instagram is enough to prove that the animation made by this next-door neighbor is no joke. Not only in Malaysia, Upin and Ipin, which broadcast regularly on a private television station, are also quite popular with Indonesians of all ages, especially children. Seeing the original purpose of making this animation, it is not surprising that Islamic values are very thickly taught in it. Of course, this has a pretty good effect on loyal children with all the episodes that are aired. Apart from being seen from an entertainment point of view, there is also a mandate side that is inserted in each season. Seeing the original purpose of making this animation, it is not surprising that Islamic values are very thickly taught in it.

### **Who are the real Upin and Ipin and what is the storyline?**

Two twin brothers who live with their grandmother and older brother in a simple village Durian Runtuh. Upin and Ipin, are the two brothers. His real names are Arrufin and Arrifin. Both of their parents had died when they were both babies. Their father was a soldier, and their mother was a nurse. Lives at home with Opah (grandmother) and Kak Ros (sister). These two brothers are so alike. Several things can distinguish them, such as Upin has hair that rises slightly and Ipin is bald without any hair. Upin is always synonymous with anything yellow, and Ipin is synonymous with blue. This series tells how their daily life with their family and friends.

Many other characters besides them in this cartoon also enliven the story based on everyday life. Children's games, competitions, schools, and so on. There are several main characters in this cartoon series, including:

- ❖ Upin: His real name is Aruffin bin Abdul Salam. Born 5 minutes early made him the twin brother of Ipin. Identical to the hair in pigtails and a yellow shirt emblazoned with the letter "U". If you look at his role, Upin is indeed more mature than Ipin. He is very understanding and full of compassion for others, although sometimes he still does mischief and pranks like a child his age.
- ❖ Ipin: His real name is Ariffin bin Abdul Salam. This brother of Upin has the characteristics of a bald head without hair, a blue shirt with the letter "I" written on it, and a piece of red cloth tied to the back of his neck. Another feature of this character is the sentence "right, right, right" with a distinctive tone. Ipin is a dutiful child just like his brother and full of empathy. Ipin also likes fried chicken
- ❖ Oops: The character Opah or Mak Uda is the grandmother of Upin and Ipin. He loves his grandson very much. Patient and attentive in caring for and raising him.



- ❖ Kak Ros: Kak Ros whose real name is Jeanne Rosalia Fadhullah is the older sister of the twins. His nature is described as fierce because of affection. He is very kind, thrifty, conscientious, and actually compassionate.
- ❖ Tok Dalang: Haji Monday bin Khamis is his real name. Already considered his own grandfather by Upin Ipin. He is told as a community leader in the village. His character is wise, flexible, easy to get along with, and can do anything. Live alone because their children and grandchildren are out of town. Tok dalang always wears a cap and raises a chicken with the name Rembo.
- ❖ Mail: One of Upin and Ipin's friends. Ismail bin Mail. Diligent and always work hard. He is good at math because he always helps his mother sell chickens at the market. His goal is to become a successful entrepreneur.
- ❖ Mei-Mei: This Chinese girl's name is Xiao Mei-mei. He wears glasses and is described as a smart kid, sensitive to surroundings, a bookworm. His intelligence is proven by he always gets first rank in class. Mei-mei loves flowers. His dream is to become a teacher.
- ❖ Ehsan: Ehsan bin Azzaruddin is a character depicted with a round body because he likes to eat cakes and donuts. Ehsan's character is a spoiled child who always looks more prominent than the others. He is also considered the most capable of solving a problem among his friends, because of that Ehsan often becomes the referee when there is a match. His dream is to become a chef.
- ❖ Fizi: It can be said that Mohammad Al Hafizi is Ehsan's partner. He always follows Ehsan wherever he goes. Her bangs are forward and her stature is thin. He often makes a difference with his behavior and jokes and also has noble aspirations to become a garbage cleaner.
- ❖ Jarjit: Jarjit Singh, from his name it is clear that he is of Punjabi Indian descent. This topknot-haired character loves to sing in rhymes. Big voice even though he is still a child. He is a nimble and reliable child. Jarjit also explained that he wanted to become a journalist.
- ❖ Susanti: The name indicates that this girl is from Indonesia. Even the dialogue uses a typical Indo accent. Susanti is Mei-Mei's best friend. Gentle and polite mannered is his trademark.
- ❖ Dzul and Ijat: These two figures are

close friends. Ijat has drawbacks, namely being weak in speaking and sometimes only using gestures. Because of that, Dzul is usually the translator.

- ❖ **Teacher:** The teacher or teacher in the Upin and Ipin series who frequently appears is Cikgu Jasmine. He is a teacher at Tadika Mesra, the school of Upin Ipin and friends. Cikgu Jasmine is their teacher from the first season until finally it is told that she will continue her education and be replaced by Cikgu Melati who looks younger and more fashionable. There is also Master Tiger who is a sports teacher and Great Teacher who is described as the school principal.
- ❖ **Uncle Muthu:** Muthu was a childhood friend of Tok Dalang and Opah and is now a food stall seller. Distinctive Indian accents and singlets and sarongs are his trademark.
- ❖ **Uncle Ah Tong:** One more friend of Tok Dalang and Opah, Ah Tong. This traveling junk dealer always uses a strong Chinese accent. His clothes are always red everywhere

### **Why is this animation so popular with people, especially children?**

The message that the creator wanted to convey through this series turned out to be easily absorbed by children. They also

package it in different character traits and stories in each episode. The variety of Malay which is the main dialogue in this animation also seems to make it easier for children to understand without having to translate. Apart from that, the background of the beliefs that are compiled in Upin and Ipin is Islam, which is also the majority adhered to by our society, so it is relevant to religious values.

### **How do Upin and Ipin influence the religious life of children?**

There are many examples to get after watching this series. Amanah, which is wrapped in the characteristics of animated comedy, turns out to be able to create a separate stimulus for children. First through the storyline offered. The idea of each episode that is aired is actually quite simple, but there is always a message to be learned at the end of the story. For example, in one episode, Upin and Ipin had just broken their fast in the month of Ramadan. At that time there was also Tok Dalang, a person they considered their own grandfather. At that time, they (Upin, Ipin, and Tok Dalang) prayed tarawih at home. Until the two brothers said a supposition sentence. If they still had a father, they would always have an imam when praying at home. Tok Dalang then gave them advice to pray for their father and also motivated the two of them so that one day they could become priests and stand at the front. Simple things with meaning. Being an orphan is certainly not easy for some people. Upin and Ipin tried to teach toughness and sincerity in accepting God's decrees through

this episode. The second is about character traits. The characters in this cartoon have different backgrounds and characteristics.

This could be a good example. As described in Kak Ros. Upin Ipin and his friends feared him because he was fierce, bitchy, and easily angry. Even though behind his attitude like that, Kak Ros really loves them. Maybe that's the only way He gives affection. This if implemented is almost the same as the character of a teacher. There are some teachers who are killers, not because they want to scare them, but maybe it's one way to make students obey. When the teacher gives a reprimand or punishment, that's a form of self-discipline. Little things like that are in fact a mandate that the creators are trying to convey in this animation to help teach children. From some of the explanations of the data above, it can be tabulated the influence of the animated series Upin Ipin on real life, especially the lives of children.

**Table 1.**  
The Influence of the Upin Ipin Animated Series and Its Indicators

Influential Themes	Influence	Responses
Let's study (recite)	90%	Easily accepted by millennial children. Because the actors in the animated series Upin Ipin are basically funny.
Congregational Prayer	90%	Have a positive religious impact
Ramadhan	90%	Children are happy as well as parents and adults are happy when the month of Ramadan comes. Even though in the Upin Ipin series it tells Tarhib Ramadhan.

Devoted to parents (Missing parents)	95%	Very responsive and setting a good example to the youth and girls of today.
Tarawih and miss the role of a father	95%	The importance of a father in the movement and strength of the family. How important it is when a father is left, sometimes only memories remain. With that in mind, this animated film gives touch and affection.

Explanation analysis of tabulation on the influence with measurable data in the Upin Upin animated series has a very good impact on the lives of children today. Especially in the era of disruption, it is very important for children's education from kindergarten to elementary school. It is at the kindergarten and elementary school level that the child's first response in the prifronal cortex is to stimulate and receive a recorded signal of future thoughts when he is an adult. Parents are more selective in giving impressions to their children. It's easy for children to access sites and videos in the current disruption era. In the current trend of science, it's easy for children to slip into the wrong way to access social media online. With the animated cartoon series Upin Ipin helping the role of parents who sometimes don't have time to control and look after their children. 95% -100% content and preaching delivery easily accepted by children. And in good response by parents and children. From several themes of the Upin Ipin series, namely "let's recite the Koran", "congregational prayers", "ramadhan

*kariem", "dedicated to parents and missing parents" and "Tarawih and missing the role of a father".*

The results of the study found that the values of character education in the Upin Ipin cartoon film include (1) social care character; (2) curiosity character; (3) hard work character; (4) tolerance character; (5) independent character; (6) creative character. Second, the animated film Upin Ipin is very good as a learning medium for students because it is a cartoon film that is simple, easy for children to understand and contains positive content that can influence the development of children's character in a better direction.

### **What values are contained in the Upin and Ipin animation that can be implemented by children in their daily religious life?**

There are many lessons that we can learn from the animated series Upin and Ipin, including:

#### **1. Obey God's commands**

Upin and Ipin are the embodiment of children who are in a good environment. They are already practicing the pillars of Islam at that small age. The twins and their Muslim friends always go to the surau to recite the Koran. They have also practiced giving alms and full fasting for one day in the month of Ramadan. Like children in general, the worship they perform is rational and according to their ability level. Several episodes talk about Fizi who can't

fast fast, then those who are lazy meet the ustad to recite the Koran. The most important point here is, they have the intention to perform worship even though they are still half measures and have not been consistent. That will become a habit in the future and that's what Upin and Ipin's animation is trying to convey. Where it is very important for children to begin to be taught to know God by observing nature, getting to know the Apostle through short stories, getting to know the Qur'an with songs of hijaiyah letters, and so on.

#### **2. filial**

Upin Ipin taught how a child's attitude should be to both parents who have contributed. Even though the twins have the status of being orphans, that doesn't make the reason they lack affection and become naughty like children in general in the real world. They both actually showed devotion to Opah and Kak Ros who have also cared for and raised them until now. In fact, there are many scenes that capture the moment of Upin and Ipin still praying for their deceased parents. Visit his grave on Eid al-Fitr to clean the graves of both. This is also in line with what Allah has commanded for *birrul walidain*. The message that the creator wants to convey is how even orphans can still serve their father and mother.

#### **3. Religious tolerance in the sense of unity**

As we know, the animated series Upin and Ipin combines characters from three tribes and races, namely Malay, Chinese and

Indian. Malay is depicted by Upin, Ipin, Susanti, Ehsan, Fizi, Mail and Chinese is depicted through the characters Mei-Mei and Uncle Ah Tong, while India is depicted through Jarjit Singh, Devi and Uncle Muthu. Even though the environmental circles and friendships of these figures are diverse, in fact they can live in harmony and get along without disturbing each other's beliefs. There was even a scene in one episode that made Mei-Mei remind Ehsan and Fizi to keep fasting so that God would not be angry. Likewise, Upin Ipin did not sit on the front bench when there was a typical Chinese performance, because Mei-Mei said it belonged to their trusted spirit/ghost. This shows that even though they are still children, they have a high tolerance. Allah has said in *Surah Al-Kafirun* that for you is your religion, for me is my religion. This message is what the creators are trying to convey to provide tolerance education to children.

#### 4. The Spirit of Studying

Various hadiths explain that seeking knowledge is obligatory for humans. It is also said that Upin Ipin and his friends are always enthusiastic in studying. Whether it's at school or outside of school. There is an episode where they are passionately practicing playing poison ball for a game. While at school they are getting excited when using tablets as learning media. The message that the creators want to convey is that as long as the child has the will and ability, he must study diligently for what he

wants to achieve. Motivation is very important in learning activities; therefore, children must always have a purpose why they study. Like Upin and Ipin who want to become astronauts, they must study hard to make their dreams come true. Based on the analysis of the literature discussion above, researchers can correlate it with field data, as has been conveyed by informants or research respondents.

**Table 2.**

Implementation of religious values and values of moderation and religious life

Religious Values & Religious Moderation	Implementation	Social facts in the present
Obey the commands of Allah Swt	Implementations that can be practiced in the Upin Ipin animated series include "Obey the commands of Allah Swt". Implementation is aimed at the community and children.	With the Upin Ipin animated series that is relevant to the religious life of children and adults, they respond well. One of the main teachings is praying on time, reciting the Koran in the mosque or mosque, and natural meditation.
Dutiful to parents	In general, children in Indonesia and Malaysia are introduced to serving their parents from an early age.	From 10 children's questionnaires and 10 parents' questionnaires. The information obtained from informants and respondents to the animated series Upin



		Ipin provides a good example for children in modern times.
Religious tolerance and religious moderation	Religious tolerance should be introduced to children, especially to society, in the current era, religious moderation is very important to implement	75% -80% of the moral message of religious moderation contained in the Upin Ipin animated series is very relevant in the current era. Children are taught to respect each other even though they have different beliefs and understandings and the culture they practice. Teaching that young children are now prohibited from doing what they want and justifying their own opinions.
Education and enthusiasm for learning	The implementation developed is that children need to receive education as early as possible. The importance of education and seeking knowledge is illustrated by the Upin Ipin cartoon indicating how important it is to seek knowledge.	The number of kindergartens (kindergartens) in Indonesia. This indicates that the community and parents are aware of sending their children to school. The Upin Ipin animated series awakens children who

live in this information technology era.

Based on the results of tabulation 2 above, it can be explained and analyzed that the implementation of Upin Ipin's religious life values in the animated cartoon series is appropriate to be implemented in the lives of children today. The messages of religious values contained in it include: "*obedience of worship to Allah Swt*", devotion to parents", "*moderation and religious tolerance*" and "*study of knowledge*", are very important to socialize into real life as it is today. Based on the results of interviews, observations in the field that: parents and children really accept and respond to the Upin Ipin animated series. On the one hand, it is necessary for children at an early age to be introduced to religion which will later become a philosophy of life and a holistic and humanist human identity. The implementation of the religious values contained in the Upin and Ipin series has a very broad impact on the lives of parents and children. Demonstrate a good response of 75% - 100% presentation of religious learning and social learning in Indonesia.

## CONCLUSION

Based on the results and discussion packaged with research methods so that researchers can conclude this research is that Islamic Education is a very important lesson to be given to children from an early age because early age is useful for training and habituation. Indeed, children are mentally not too mature to receive heavy

lessons. In addition, effective learning methods and media are needed to attract them to learn Islam in a fun way. One of the most effective and influential media today is animation. The easiest example for everyone to understand is the Upin and Ipin cartoon. Not just comedy, in fact this cartoon from Malaysia presents Islamic education teachings that are easily digested by children. This might be used as a reference for educators/teachers to develop the concept of video animation in providing education to their students. Animation can be developed and packaged in an attractive way while still providing education regarding religious, moral and character values in it.

Based on quantitative data and data in the field, Upin Ipin's animated cereal influences the development and religious learning of children and the role of parents in the scientific trend era. Concrete evidence from questionnaires and simple research shows that the effect on children is positive with a quantitative rate of 90% - 95%. The themes that affect children's social facts include: let's recite the Koran, pray in congregation, Ramadan, devotion to parents, and Tarawih missing father. Likewise, the values of religious life and religious moderation in the animated film Upin Ipin were well received and accepted by the community, children and parents. 75% -80% of the results of the informants in the field were almost children and their

parents responded well. Even though not all Indonesian people practice the religious values contained in the Upin Ipin series. 10 child informants and 10 parent informants came from Pacitan and Yogyakarta. Values that can be imbued and accustomed to are obeying Allah's commands, devotion to parents, religious tolerance and demanding knowledge.

The writer also realizes that this paper is still far from being perfect. Because of this, the authors hope that there will be a continuation of this research which was initiated by previous authors. Hopefully in the future, there will be other media in the spread of Islam. Not only through animation developed by neighboring countries. Maybe there will be other elements that can be developed in order to advance Islamic education. The author also hopes that even a little in this journal can be used as a reference.

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