

Internalization of Islamic Character Values Through Animated Series for Generation Alpha

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Abstract. This study aims to analyze and describe the role of animated series as a medium for internalizing Islamic character values in the alpha generation. The development of the digital era has made various aspects of life more modern and instantaneous. However, behind this progress, there are also various negative impacts that have caused a decline in character among the younger generation and moral decadence. Therefore, it is important to instill and internalize Islamic character values in the alpha generation. This study uses a literature review method, which involves examining various sources of literature such as books and journals relevant to the issues discussed in this scientific paper. The internalization of character values in the millennial generation needs to be done from an early age, because if it is applied during adolescence or adulthood, the internalization process will be much more difficult. Therefore, it is important to start character building early by utilizing digital media, for example through animated series, which are now increasingly available. The process of internalizing character values through animated series can run optimally if it involves the role and cooperation of various parties, including families, educators, and animators.

Keywords: Islamic Characters, Animated Series, Generation Alpha

1. Introduction

The advancement of technology is undeniable. The reality of life has changed in line with these developments and changes (Sudarsih, 2019). The changes currently being experienced by society include the digitization of all aspects of life. The digital era is an era that uses sophisticated technology in all things (Janatin, 2022). The digital era also brings innovations in various technological tools that are becoming increasingly instantaneous, so it can be concluded that the digital era has emerged with the rapid development of technology.

The advancement of digital technology has had a significant impact on people's lives. Various groups have been facilitated in accessing information and in other aspects (Setiawan, 2017). However, despite these many benefits, there are negative impacts on society, especially on the younger generation, now known as the millennial generation.

One of the most visible effects of digitalization is the large number of young people who are addicted to playing with gadgets. This also affects several aspects of the younger generation, including lack of focus, uncontrolled emotions, rebelliousness towards parents, and most notably, a decline in morals and character that is far from Islamic teachings (Janatin, 2022).

Inspector General Fadil Imran, Metro Jaya Police Chief, recorded 323 cases of juvenile delinquency in South Jakarta in 2022 (Prayoga, 2023). This data indicates that the next generation of Muslims is in danger (Karmiza, 2019). It has been mentioned that moral degradation is currently affecting teenagers. Many parties have complained about the behavior of the younger generation, who are beginning to stray from Islamic values (Rusnali, 2020). This is reinforced by the many incidents experienced by the younger generation, such as gang fights, promiscuity, hedonism, and the imitation of Western culture.

As is well known, the younger generation has many strengths that should be developed, both in terms of intelligence and character. These strengths basically lead to new ways of thinking, creativity, and innovation, as well as a wealth of technological knowledge (Janatin, 2022). Therefore, the younger generation is central to the advancement of a nation. This can happen if their character and other strengths are properly developed. If the character of the younger generation is not shaped, then their technological intelligence will be misused and cases that are not desired by society will occur.

Efforts to nurture the younger generation to have a character that is in accordance with Islamic law, the most appropriate thing to do is through the internalization of Islamic character values in the millennial generation. Based on Susanto's opinion, character education is a learning process that can help a person think and act and then make decisions that can be accounted for. Therefore, this needs to be internalized in the younger generation from an early age so that it can be understood and implemented properly.

The internalization of Islamic character values must indeed be done from an early age. By internalizing these values from an early age, these characters will be formed and attached to the child. Usually, children will easily imitate what they see and hear. Most parents give their children animated shows on their cell phones in this digital age, which can be used as an alternative means of internalizing Islamic character values in children. This is because there are many educational animated series nowadays, such as *Upin and Ipin*, *Nussa and Rara*, and so on.

Considering that character development in the younger generation is very important to be done early in the digital age, these efforts must also be adapted to the conditions currently being faced. Seeing the habit of parents who often give their children animated shows to watch, these animated series can be used as a solution to internalize Islamic character values from an early age, so that children's characters are formed and remain with them until adulthood.

Based on previous studies, efforts to internalize Islamic character values are generally carried out through formal education activities at school or through family guidance. However, research that specifically highlights the use of digital media such as animated series as a means of instilling Islamic character values in children is still very limited. In fact, in today's digital age, children spend more time with

technological devices and watching animations. Therefore, research is needed to examine how the internalization of Islamic character values can be carried out effectively through animated series as a strategy relevant to the context of the times.

This study aims to analyze and describe the role of animated series as a medium for internalizing Islamic character values in the younger generation in the digital era. Specifically, this study aims to identify the Islamic character values contained in animated series and explain how this medium can be optimally utilized by families and educators in shaping children's character from an early age.

2. Method

The research method used in the preparation of this scientific paper is library research. Library research is a method that relies on and understands various articles, books, journals, and other references related to the problem to be solved (Sari, 2020). The data collection technique in this method is to study various theories about the problem through existing literature (Andini, 2022).

The research data collected is secondary data discussing topics related to Islamic character education values, animated series, and the internalization of Islamic character values in the millennial generation through animated series. The data was collected from books and scientific articles that have been published on the topics to be discussed, making it relevant and accessible via the internet.

3. Results and Discussion

3.1. Character Education Values from an Islamic Perspective

Before discussing further the internalization of Islamic character values in the younger generation, it is necessary to first understand the meaning of character education itself. Education, according to the Big Indonesian Dictionary (KBBI), means the process of changing the behavior of individuals or groups with the aim of developing a more mature mindset through learning (Editorial Team, 2008). Meanwhile, character refers to morals or manners that distinguish individuals from one another, or what can also be referred to as nature and disposition (Editorial Team, 2008). Based on these definitions, it can be concluded that character education is a method used to change a person's attitude, morals, and behavior so that they have a good character through a teaching process.

According to Islamic teachings, education can be interpreted by the term *at-tarbiyah*, which means to nurture and grow something gradually until it reaches perfection (Sholichah, 2017). The word *at-tarbiyah* can be found in one of the verses of the Qur'an, namely Q.S. Al-Imran [3] verse 79 as follows:

مَا كَانَ لِإِيَسَرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّائِيَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ (ال عمران: 79).

Meaning: "It is impossible for someone who has been given the holy book by Allah, as well as wisdom and prophethood, to then say to people, 'Be my worshippers, not worshippers of Allah,' but (he says) 'Be servants of Allah, because you teach the book and because you study it!' (Q.S. Al-Imran [3]: 79) (Ministry of Religious Affairs of the Republic of Indonesia, 2017).

The characters in the Qur'anic study generally have two parts, namely noble characters (al-akhlaq mahmudah) and despicable characters (akhlak mazmumah). According to Darraz, quoted by Sumatri in his article, there are five concepts within the scope of characters in the Qur'an, namely:

First, personal morals, which include everything that is commanded, prohibited, and permitted to be done. Second, which includes the rights and obligations of children towards their parents, and manners in behaving towards relatives. Third, social morals, which include what is permitted and prohibited in social interactions and manners in society. Fourth, national ethics, which includes ethics when becoming a leader or citizen, as well as manners in dealing with other countries. Fifth, religious ethics, which includes all activities related to Allah SWT (Sumatri, 2021).

The Qur'anic study of character education emphasizes the habit of individuals to implement good character values. In addition, there are several objectives of character education in the Qur'an that are mentioned in several verses of the Qur'an, including: Guiding humans from the wrong path to the right path (Q.S. Al-Ahzab [33]: 34), guiding humans from mistakes in life to the right life (Q.S. Al-Jumu'ah [63]: 2), reforming uncivilized people to become civilized (Q.S. Al-Baqarah [2]: 67), bringing peace to people who are hostile and providing worldly and eternal salvation for humans (Q.S. Al-Imran [3]: 103). Some of these character goals have been implemented by the Prophet Muhammad and should be adopted by the current generation. This is in accordance with the words of Allah in Q.S. Al-Imran [3]: 110, as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (ال عمران: 110)

Meaning: "You (Muslims) are the best community that has been raised up for mankind, (because you) enjoin what is right and forbid what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are those who believe, but most of them are wicked." (Q.S. Al-Imran [3]: 110) (Ministry of Religious Affairs of the Republic of Indonesia, 2017).

This verse is explained in Tafsir Al-Mishbah as meaning that the followers of the Prophet Muhammad, from generation to generation, are the best among other followers. A community created to continuously remind others to do what is good, namely good values, and to forbid doing what is evil, namely bad values (Shihab, 2017b). This shows the need for good character when humans or the community of the Messenger of Allah convey goodness from generation to generation until now.

In addition to being mentioned in Islam, Islamic character values have also been formulated by the Ministry of Education and Culture, which lists eighteen values in its formulation, including:

1. Religious, which refers to matters related to the practice of worship, tolerance toward followers of other religions, and harmony in living alongside those of different faiths.
2. Honesty, which is actions that reflect truthful words and deeds.
3. Tolerance, which is behavior that reflects respect for differences in religion, ethnicity, race, opinions, and the actions of others.
4. Discipline, which is behavior that demonstrates orderliness and obedience to applicable rules.
5. Hard work, which is an action that shows a person working diligently.
6. Creativity, which is an action that produces new innovations through one's way of thinking.
7. Independence, which is a behavior that reflects not always relying on others.
8. Democratic, which is all actions and ways of thinking that judge others as having the same rights and obligations as oneself.
9. Curiosity, which is an action and mindset that always seeks to find out everything that is not yet known.
10. Nationalism, which is a mindset and action that always puts the interests of the nation above personal interests.
11. Love for the homeland, which is having a patriotic attitude or love for one's homeland.
12. Appreciation of achievement, which is actions that show respect for the successes achieved by oneself and others.
13. Communicative, which are actions that always communicate everything with others and do not close oneself off.
14. Love of peace, which is having a mindset and actions that love peace and are far from hostility.
15. Enthusiastic about reading, which are actions that show curiosity and always reading to explore knowledge and information.
16. Environmentally friendly, which is an action that shows concern for the surrounding environment by not damaging it.
17. Socially conscious, which is an action that shows social concern by always maintaining good relations with others.
18. Responsible, which is an action that shows that a person carries out their duties and obligations well (Musrifah, 2016).

The Islamic character values mentioned above must be taught to the current generation. Given that many generations have strayed from Islamic character, it is time for these values to be reestablished. Character building is very difficult to do and internalize for a generation that is already maturing, so the younger generation must be strengthened in Islamic character building through various advanced technologies. This is done so that the character that has been instilled and formed will remain ingrained in a child until they reach adulthood and become leaders in the future.

3.2. The Urgency of Islamic Character Education for the Millennial Generation

We know that today's young generation is far removed from Islamic teachings. With the prevalence of millennial decadence, it is necessary to develop character through various formal, informal, and non-formal institutions (Ramadliyah, 2020). The word "urgent" is interpreted as a sense of urgency, which must be acted upon immediately due to several concerns if it is not done. The urgent need for character education to be instilled in the millennial generation is due to the symptoms of national decline that have already begun to appear (Hakim, 2022).

Signs of moral decadence or the decline in character among the younger generation are in line with what Thomas Lickona said, that there are ten signs of the times today, including: increasing violence among teenagers and children, cultivated dishonesty, increasingly blurred moral values, the existence of gangs or cliques among teenagers, a lack of respect for parents and teachers, deteriorating and coarse language, an increase in self-destructive behavior, a low sense of responsibility, a decline in work ethic, and a lack of concern for others (Tsauri & Yan, 2015).

The phenomenon of the deterioration of national character will be further accelerated by the support of increasingly advanced technology. This phenomenon will become even more prominent when society does not make good use of technological developments. This is especially true among the younger generation, who are constantly using gadgets. Many young people are involved in cases on social media, such as blasphemy, fraud, social media brawls, and other phenomena. Additionally, many parents carelessly give gadgets to their children because they are fussy and so on. With these gadgets, children will be quiet and engrossed in their own world and, without realizing it, become addicted to gadgets.

Based on the above phenomenon, it is important for the millennial generation to be instilled with Islamic character values. The development of character education for the millennial generation fosters awareness of the importance of their personality for the continued progress of a dignified nation and state with noble character. This is done not only to create young people who are intelligent, knowledgeable, and technologically literate, but also to implement the knowledge they have in accordance with Islamic teachings. If this is done, it will bring about positive changes to the social order (Sutarwan, 2018).

3.3. Internalization of Islamic Character Values in the Millennial Generation Through Animated Series

It has been clearly explained that the character of today's young generation has begun to fade along with the flow of the times. Therefore, it is necessary to take action to improve this character by internalizing Islamic character values in the millennial generation from an early age. The internalization of Islamic character values can be done in various ways in line with the development of digital technology.

The internalization of Islamic character education values must be instilled from an early age, because learning and education at an early age are more deeply absorbed and easier to practice. Considering that if this is done on teenagers who have already been carried away by the tide of the times, it will be difficult to re-instill character values at that age. Therefore, the internalization of character education values at an

early age is very important in order to produce a young generation with good morals. This is in line with the words of Allah in Surah Lukman verses 12-14, as follows:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ .
وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ . وَوَصَّيْنَا الْإِنْسَانَ
بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَى وَهْنٍ وَفِصَالُهُ ۖ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (لقمان
(31): (12-14))

Meaning: *"And indeed, We bestowed wisdom upon Luqman, that is, be grateful to Allah, and whoever is grateful, then indeed he is grateful for himself, and whoever is ungrateful, then indeed Allah is Self-Sufficient and Praiseworthy. And remember when Luqman said to his son while advising him, "Do not associate anything with Allah, for associating others with Him is a great injustice." And We have enjoined upon man kindness to his parents. His mother bore him in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents. To Me is the final return." (Q.S. Luqman [31]: 12-14) (Ministry of Religious Affairs of the Republic of Indonesia, 2017)*

The verse is explained in Tafsir Al-Mishbah that a person must be confident in their knowledge and behavior, then appear confident and without doubt. In addition, there is advice from parents who, when they speak, do not yell at their children, but instead call their children affectionately. Then, as exemplified by Luqman who educated and taught his children, he taught the values of the Qur'an as a form of respect for Allah SWT and then for both parents (Shihab, 2017a).

The internalization of character education values in the millennial generation must be adapted to the conditions of the current generation. As mentioned earlier, character building must be done from an early age, namely in young children. There is also the phenomenon that many parents always provide entertainment for their children through digital media. This can be used as a solution to internalize character education values, namely through animated series for children.

The entertainment that parents provide for their children should have educational value. Films with religious themes are enjoyable and entertaining, and not only that, films with religious themes also provide religious lessons that children can see and emulate (Rahmayanti, 2021). Many animated films are shown to shape good character in children. Examples include the animated films Nussa and Rara, Upin and Ipin, Syamil and Dodo, Ricko the series, and many more.

There are many Islamic character values portrayed in the animated film Upin and Ipin, such as responsibility when making mistakes, and religious values, where this animated film always shows acts of worship to Allah SWT, such as praying before eating and drinking, saying greetings, and so on. Then there is the value of tolerance, where in this animated film there are various characters of different religions, ethnicities, races, and many other differences. However, this animation shows an attitude of respecting these differences, and there are many other character values in the Upin and Ipin animation (Pasrah, 2020).

The animated film *Nussa and Rara* also conveys many character values in each episode. For example, the value of curiosity is depicted in the episode about learning about the Kaaba, in which the characters always strive to learn more about the Kaaba. Then, the character of honesty is shown in the episode “*qodarullah wa masya Allah.*” The character of honesty is shown with the aim of guiding children to the truth. Then, the character of peace-loving is shown in the episode “*Kak Nussa, don't leave Rarra.*” This character can embody togetherness, thereby fostering a sense of security and peace when together, and there are many other character values (Pebriandini, 2021).

In addition to the two animated films mentioned above, there are many other animated films that contain Islamic character values that are shown in each episode. This can be realized if all parties contribute fully to the formation of children's characters. Therefore, the author offers several solutions so that animated series can be used to internalize Islamic character values optimally, namely as follows:

First, optimize the role of families, especially parents, in providing religious animation shows to their children. Families, especially parents, are the primary focus in educating their children to develop good character. Therefore, in this digital era, parents should not simply provide their children with uneducational shows. Given the abundance of religious animated films available, it is important to provide these shows to children so they can imitate the positive values they contain.

Second, the role of teachers in schools in educating students. In addition to teaching learning materials, teachers also play a crucial role in developing students' character. Building student character can be achieved by incorporating Islamic values into every subject taught. However, if this approach is considered monotonous, teachers can occasionally show religious animated films in class so students can imitate what they see without feeling bored.

Third, the role of animators and the animation industry in designing and producing educational animated films. In addition to families and teachers, animators also play a significant role in optimizing animated series for internalizing Islamic character values among the millennial generation. Animators must possess high levels of creativity and innovation to ensure that the animated films they screen have educational value and incorporate Islamic character values that can be applied in real life.

Therefore, the internalization of Islamic character values can be optimally realized when all relevant parties participate effectively. Based on these three solutions, animated series can be a solution to develop and nurture the character of the millennial generation from an early age, ensuring that it remains with the child throughout adulthood.

4. Conclusion

The digital era is a time where all human needs can be accessed through digital technology. This technological development also has negative impacts, such as the deterioration of the young generation's character due to their constant addiction to gadgets. Various Islamic character values must be internalized in this millennial generation, including religiosity, tolerance, honesty, and responsibility. These character values are crucial for their implementation and teaching. Internalization of these character values must be implemented from an early age, ensuring that the values taught are ingrained and internalized into adulthood. One way to internalize Islamic

character values from an early age is by utilizing the many religious animated series that have been broadcast using advanced technology. However, this can only be implemented optimally if all parties contribute fully to their utilization, including the role of families, teachers at school, and the role of animators who design and create the animated films.

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