

Internalization of Faith Educational Value in the Humanistic Perspective Riko Animation Series

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ARTICLE INFO

Keywords:

Film;
Humanistic;
Internalization;
The Value of Faith in Allah

Article history:

Received 2022-10-05

Revised 2022-12-12

Accepted 2023-02-07

ABSTRACT

Faith is the foundation of a building in Islam, someone who has strong faith will carry out worship in an orderly manner, have noble morals and behave well. Education is needed based on faith to form a pious human personality. Firm faith will become a stronghold for unwanted values to be internalized. Faith education can be instilled through technology such as film. Among the films that can be used as learning media is Riko The Series, which Garis Ten Corporation produces. This study attempts to describe and analyze the film Riko the Series in internalizing the value of faith in Allah SWT and a humanistic view of the value of faith in Allah SWT in the film Riko Series. This study uses a type of research library using the semiotic analysis technique of Roland Barthes's theory. The results of the study show that: 1) The value of faith in Allah SWT contained in the Riko The Series film is grouped into three, namely: the value of doing good and compassion, the value of forgiveness, and the value of muhasabah which is pursued through several sequential and systematic stages, namely the stage transformation, transaction stage, and transinternalization stage which generally uses the advice method, the exemplary method, the habituation method, and the targhib method.

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1. INTRODUCTION

Islamic education is an effort to guide and direct people so that they can carry out Allah SWT's mission, namely fulfilling their life obligations as caliphs and servants of Allah SWT. Aqidah is the scope of Islamic education and talks about faith, which must be believed in the heart, spoken in words, and practiced in action. In this case, Tamam argues that "Aqidah education is the first thing that must be instilled. Because the most critical responsibility of a human being is a responsibility to the Creator, Allah SWT "(Tamam, 2017)

The effort to educate children's faith is in harmony with the existence of national education goals that originate from the Pancasila value system, which is formulated in Law no. 20 of 2003 Article 3, which formulates that: National education functions to develop capabilities and form dignified national character and civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble

character, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen (Budimanjaya, 2017: 84).

The development of children in realizing themselves as servants of Allah SWT is significant to pay attention to, especially in this era of rapid globalization. Children in their growth and development period, of course, have high curiosity or curiosity, so parents must always supervise and pay attention to the growth and development of children too, especially in the use of mass media, especially one of the mass media which is very popular among children. Is television. This is, of course, because with television, we can easily watch news, cartoons, and even films that used to be shown in cinemas.

The influence of television is considerable in today's life; almost all TV programs provide consumer programs for adult viewers, while only a few programs are for children. (Michael, 2022: 67)., when viewed from its ability to attract public interest, television is no less competitive than mass media such as newspapers, magazines, and existing social media; besides being easy to operate, television is relatively dominant in every community. Television should be able to be used as its primary function, namely to disseminate both old and new values.

However, the fact is that television often shows scenes of violence that children find very fun, so they imitate these scenes. Objective evidence of the lack of good TV shows can be found on the SmackDown show from circa 2006. Violent scenes influence children's behavior and imitate what they see until their playmates kill themes. The scenes of violence also led to swearing and jeering at one another. Western films such as cartoons, animations, Hollywood films, and others also have adverse effects from a child's psychological perspective, including increasing children's cognition, affection, and behavior, such as making rude comments and demeaning other people, which results in changes in children's behavior that is inappropriate. Their age. Research in Indonesia also shows that many television shows do not educate. The non-educational scenes meant here are scenes that contain elements of violence. The Indonesian Child Welfare Foundation (YKAI) researched Television Indonesia programs, and the results were quite surprising. The percentage of television shows specifically shown for children was relatively small, namely only around 2.7-4.5% of the total broadcasts. (Lubis, 2018).

Another problem that is happening right now is that many children and teenagers are addicted to the internet, so they feel at home for a long in front of computer screens and gadgets and forget about more important obligations. Overcoming this influence, support from various groups, including educators, parents, and all elements of society, is urgently needed as a filter for positive behavior so that it adheres to the noble values of the Indonesian nation, namely: divine values, human values, unity values, people's values, and social values. Justice. Moving on from this problem, researchers assume that the value of faith in Allah SWT needs to be instilled seriously, considering that the purpose of human creation is nothing but to worship Allah SWT. To produce effective learning requires attention back to learning media; the selection of learning media should pay attention to the beneficial effects, especially for children and students at the education level, to produce positive changes in a person. For example, the use of animated film media is very close to children because of the benefits of entertaining and fun films. The changes obtained are based on cognitive, affective, and psychomotor abilities contained in learning theories which can be seen from the development of attitudes, motivation, behavior, and other components. For example, the use of animated film media is very close to children because of the benefits of entertaining and fun films. The changes obtained are based on cognitive, affective, and psychomotor abilities contained in learning theories which can be seen from the development of attitudes, motivation, behavior, and other components. For example, animated film media is very close to children because of the benefits of entertaining films. The changes obtained are based on cognitive, affective, and psychomotor abilities contained in learning theories which can be seen from the development of attitudes, motivation, behavior, and other components.

Among the films that can be used as media and learning resources is Riko The Series. This film is one of the newest animated children's films in early 2020. Riko then Series is specifically designed for

children aged 4 - 15 years. In the film, Riko, as the leading player, plays an essential role in his success, is confident when studying, and has a motivation that comes from within himself. The animated film Riko The Series can be used as a learning tool to introduce Islamic values to children based on the Koran.

2. METHODS

The research with the theme of internalizing the value of faith in God in the animation Riko The Series from a humanistic perspective is a literature study, which according to Zed(2014:3), library research (Library Research) is a series of activities related to library data collection methods, reading and recording and processing research materials. Library research produces secondary data that is used as a theoretical basis related to the problems researchers are doing and is relevant to the problems studied to obtain data during research by studying books, literature, and other sources. (Azwardi, 2018: 4).

This research's primary data source and object is the video recording of the animated film Riko The Series produced by Garis Ten Corporation, namely Episode 8, entitled "Better to Forgive," and episode 12, entitled "Priority of Fasting." The data were obtained by researchers from observing films, transferring dialogues, and collecting and analyzing information contained in the Rio The Series animation using Roland Barthes' semiotic approach.

3. RESULTS AND DISCUSSION

Based on the results of research data found related to the value of faith in Allah SWT in the film Riko The Series consists of the value of doing good and compassion, the value of forgiveness, and the value of muhasabah. The data of these values are as follows:

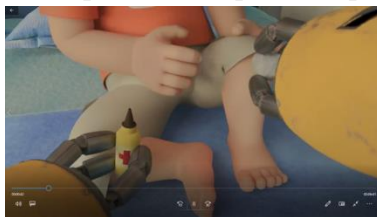
a. Internalized Value and Process

In the following, the researcher describes a table related to the value of faith in Allah SWT in the film Riko The Series.

Table1. Internalized values of Faith in Allah SWT

No	Value of Faith in Allah SWT	Value Indicator	Description
1	Doing Good and Compassion	Help and help others	Good deeds are noble attitudes that are present due to faith in him. Doing good deeds is one form of the oneness of Allah SWT in deeds.
2	Sorry	It is easy to forget other people's mistakes	Forgiveness is a noble attitude possessed by someone who forgives other people's mistakes. Forgiveness is one of the characteristics possessed by Allah SWT, namely al-'afw.
3	Muhasabah	Realizing mistakes made	Namely, the activity of self-assessment in order to rearrange life and filter out the character that needs to exist and that needs to be eliminated.

b. The Value of Doing Good and Compassion: Help and help others



Picture1 Q110 treats the wound on Riko's leg

Source: Riko The Series episode 8 "It is Better to Forgive" by researchers

Scene dialogue at 00:35 – 01:29 duration

Q110: Here, I will cure it

Rico : Ouch ouch, ouch ouch ouch ouch

Table2. Semiotic Analysis of the Value of Doing Good and Compassion Episode 8 "It is Better to Forgive": Indicators of Helping and Helping Others

Denotation	Connotation	Myth
Q110 is treating the wound on Riko's knee. It can be seen that Riko is holding back the pain she feels.	Treating Riko is a form of affection between fellow creatures of Allah SWT. Treating Riko's wounds also includes helping and helping others.	It is believed that helping others can provide various benefits, such as peace of mind, making you happier, feeling healthy, and prosperous, more productive and meaningful.

While the value of doing good and compassion in episode 12, "The Virtue of Fasting," with indicators of helping and helping others, is shown in the following scene:



Figure 2 Q110 retrieves a food-illustrated magazine from Riko

Source: Cropped/scene cut from Riko The Series episode 12, "The Primacy of Fasting" by the researcher.

Scene Dialogue

Rico : *Astaghfirullah*. Wow. Hah. Wow. ummm

Q110 : Oh, it is dangerous. This magazine has lots of pictures of food, which during fasting, can break

Table 3. Semiotic Analysis of the Value of Doing Good and Compassion Episode 12 "The Virtue of Passing" Indicator of Helping and Helping Others

Denotation	Connotation	Myth
Q110 took Riko's magazine.	Keeping someone away from things that break the fast is a form of kindness in social interaction. Taking magazines with pictures of food from Riko, who is fasting, is part of helping and helping others.	It is believed that helping others can provide various benefits, such as peace of mind, making you happier, feeling healthy, and prosperous, more productive and meaningful.

The meaning to be conveyed in scenes pictures 1 and 2 shows the audience that as fellow creatures of Allah SWT, we must love and care for one another. Helping and helping others should not only be done within the family; helping other people also should not only be done by fellow human beings. All creatures of Allah SWT need help, even though one is different. Helping and helping can be done by anyone and to anyone; the most important thing is how each activity benefits the people around as the words of Rasulullah SAW: *خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ* which mean the best human being is helpful for others.

However, the fact is that there is very little orientation of children toward Islamic teachings; some children are not sensitive to social rights, causing social and moral problems in society. Many still prefer to live apart rather than in harmony and peace. One another is suspicious, jealous, jealous, criticizes, incites, and so on.

Even though the Prophet Muhammad taught us to be tolerant of each other, help each other, and establish relationships or friendships with others regardless of feathers. The importance of friendship or brotherhood education is not just building acquaintances (relationships); friendships are forged to attach kinship ties that are hard to let go of. Even though good friendship, the knowledge we get will increase. That way, in the world of Islamic education, building brotherhood is an obligation. Because with brotherhood, we can advise each other in terms of virtue (Rasyid, 2017: 153). From this explanation, we have to take many lessons from Rasulullah SAW, how the heart must always be trained to be wise in accepting all forms of civilization. Because some social conflicts often occur due to the tendency of each individual who does not understand the nature of differences which results in differences between themselves and one group must be removed and not considered anymore.

The process of internalizing the values of doing good and compassion in the children's animation Riko The Series episodes "Better to Forgive" and "The Virtue of Fasting" includes the stages of value internalization. The stage of value internalization goes through systematic stages, namely value transformation, value transactions, and value transinternalization, which encourage internalization efforts as central to changes in human personality (Hamdanah & Surawan, 2022: 45).

1) Value Transformation Stage

The value transformation stage is the initial stage of the internalization process. At this stage, only verbal communication occurs between educators, teachers, and students or children. Educators or teachers only inform excellent or bad grades orally.

The knowledge instilled in the Riko The Series episode "Better Forgive" is to instill the value of doing good and compassion, namely trust in Allah SWT. Tawakkal is an attitude of surrender and accepting whatever decision Allah SWT gives to him. Tawakkal will strengthen gratitude in the heart and be happy for the destiny of Allah SWT (Umam, 2021: 27). Rasulullah SAW said as follows:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو جِمَاصًا وَتَرُوحُ بِطَانًا. (رواه الترمذي)

Meaning: "From Umar Ra said, 'I have heard the Messenger of Allah. Said, 'If you put your trust in Allah, Allah will surely give you sustenance like a bird that comes out in the morning with a hungry stomach and comes home at dusk already full'" (HR Tirmidhi)(An-Nawawi, 2018: 115).

The tawakkal referred to here is in the form of faith and trust by forgiving and praying for other people, as Riko prayed to Allah SWT so that Arya would be a good child.

Praying is a form of human submission and servitude to Him; a Muslim shows that he needs Him by praying. Prayer is also included in worship, which is very beneficial for those who pray and is also beneficial for others. Prayer is the core of worship, as the words of the Prophet Muhammad: *الدُّعَاءُ بِمُحِ الْعِبَادَةِ* "Prayer is the core of worship" (HR Turmudzi from Anas bin Malik)(Ayyubi, 2010: 268). By praying to Allah SWT, someone will feel close to Allah SWT, and there are no boundaries that hinder them. Communicating to Allah SWT establishes communication between humans and their God. If humans want to pray to Allah SWT, then Allah SWT will grant their

prayers according to the word of Allah SWT اُدْعُونِي اَسْتَجِبْ لَكُمْ "Pray to Me, I will surely grant it to you" (QS Gafir [40]: 60)(Ministry of Religion of the Republic of Indonesia, 2014: 474)

In the episode "The Virtue of Fasting," the knowledge transformed is material about obedience to Allah SWT. Obedience means submission and obedience to Allah SWT by trying to carry out his commands and avoid all his prohibitions(Imam, 2021: 261). As for obedience to the commands of Allah SWT, what is meant here is in the form of obeying by carrying out worship to Allah SWT, namely fasting in Ramadan. Fasting is refraining from anything that can break the fast from sunrise (dawn time) to sunset (maghrib time). As the word of Allah SWT follows:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ ۖ رَوَى

Meaning: "Eat and drink until you can see the white thread from the black thread, namely dawn" (Surah Al-Baqarah [2]: 187)(Ministry of Religion of the Republic of Indonesia, 2014: 29).

Allah SWT requires believers to fast because fasting is a form of human service to the Khaliq, who has given favors. As for Ramadan, Fasting is fasting for one whole month in the month of Ramadan. The law is fardhu 'Ain for every Muslim and mukallaf. Ramadan is a month of forgiveness; as the Prophet Muhammad said, "Whoever fasts in the month of Ramadan out of faith and hopes for the pleasure of Allah SWT, surely he will be forgiven for his past sins."(Ayyubi, 2010: 145).

This is in line with Syi'aruddin's opinion, citing the results of Asep Supriadi's research on the novel *Ayat-ayat Cinta* by Habiburrahman El Shirazy (2006) that the transformation of the values of Islamic teachings from believing in Allah includes: relying on Allah SWT, the need to endeavor, pray 'a to Allah SWT, believe in the help of Allah SWT, be patient in facing trials, believe that Allah SWT is near, love Allah SWT above all, believe that only Allah SWT can give guidance, Islam is believed to be the true religion, give thanks to Allah SWT, Fear Allah SWT, Worship Allah SWT, believe in death, believe that sustenance comes from Allah SWT, and uphold monotheism(Syi'aruddin, 2018:13).

2) Value Transaction Stage

This stage of value education is carried out through two-way communication. The orientation between educators and students is reciprocal; thus, interaction occurs.

Riko In The Series film episode "Better Forgive," Riko, as the main character, not only presents information about the behavior of doing good and compassion but is also involved in carrying out and providing examples of fundamental practices regarding behavior that can be said to be indicators of the value of doing good and love Dear. Among the excellent behavior and compassion shown in the scene are helping each other and forgiving.

Likewise, in the episode "The Virtue of Fasting," Kak Wulan as Riko's brother, not only provided information about matters that could break the fast but was also involved in carrying out and giving examples of fundamental practices regarding fasting matters such as not drinking or eating while fasting, and Riko was asked can give the same response by accepting and practicing these values. In this case, the educator's duties include getting used to setting a good example, providing motivation and praise, encouraging, and others that are thought to influence student maturity positively.

3) Value Transinternalization Stage

The transinternalization stage is the more profound stage of the transaction. In this stage, the educator or teacher is no longer a physical figure but a mental attitude (personality). Meanwhile, in the Riko Series episode "Better Forgive," the transinternalization stage is marked by the change in Kak Wulan's attitude toward becoming forgiving. Forgiveness is someone who forgives mistakes made by other people, which, if this behavior is practiced in everyday life, will lead to feelings of calm and worth the reward from Allah SWT.

Meanwhile, in the episode "The Virtue of Fasting," the transinternalization stage is shown by Riko's character, a child who obeys Allah SWT's commands, namely, carrying out the fasting of Ramadan. Fasting is one of the practices that Allah SWT commands, namely by holding back hunger and thirst from the rising of dawn to the setting of the sun. Fasting trains us to be patient and grateful by feeling what it is like to be deprived. Fasting is one of the worships that Allah SWT Himself will reward.

The second is the value internalization method. In the children's animation Riko The Series, there are several methods used in internalizing the values of doing good and compassion, including:

- 1) Advice method. This can be seen in the scene of Q110 and Ms. Wulan, who provides knowledge that is used as a reference or reason for Riko to do something.

Allah SWT says in Qs Ali Imran verse 104 as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيُحْذِرُونَ أَلِيمًا هُمْ الْمُفْلِحُونَ

Meaning: "And, let there be among you a group of people who call on goodness, a guide to what is good and prevent from what is evil they are the lucky ones" (QS Ali Imran [3]: 104)(Ministry of Religion of the Republic of Indonesia, 2014: 63)

In this case, Surawan and Mazrur argue that the advice method is a flexible method in which parents or educators teach positive messages to children singly or classically.(Surawan & Mazrur, 2020: 45).

- 2) The exemplary method. This can be seen in Riko's character in taking easy actions to forgive others, making it worthy of being emulated by others in his environment. This is in line with Surawan's opinion that exemplary is one of the essential educational factors because in humans, especially young children, there is an instinct to imitate those closest to them without thinking about it. (Surawan, 2019: 48). Children need good examples so that indirectly students will get used to living according to the teachings of Islamic education(Frimayanti, 2017: 241).

a. Forgiving Value: Easy to Forget Other People's Mistakes

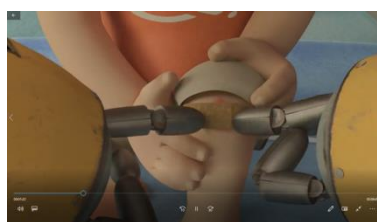


Figure 3 Riko forgives Arya

Source: Riko The Series episode 8 "It is Better to Forgive" by researchers.

Scene Dialogue :

Riko: Q110, earlier I accidentally pushed Arya while playing football

Q110: Oh, why is Arya so rude, Riko?

Riko: When I play ball, I am used to pushing

Q110: Yes, I know, Riko, but if you get injured, it is dangerous

Riko: I am okay Q110

Q110: Has Arya apologized to Riko?

Riko: Not yet, I forgot. However, I have forgiven you. Haaa, thank you Q110

Table 4. Semiotic Analysis of the Value of Forgiveness Episode 8 "It is Better to Forgive": Indicators of Easily Forgetting Other People's Mistakes

Denotation	Connotation	Myth
Riko forgives Arya	Forgiving someone before apologizes is forgiving	A forgiving nature is believed to heal inner wounds and create peace of mind, so you feel stronger and wiser.

Meanwhile, the value of forgiving in episode 12, "The Virtue of Fasting," with the indicator of quickly forgetting other people's mistakes, is shown in the following scene:

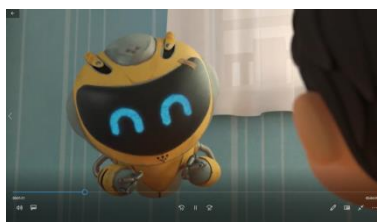


Figure 4 Q110 is not mad at Riko

Source: Cropped/scene cut from Riko The Series episode 12, "The Primacy of Fasting" by the researcher.

Scene Dialogue :

Rico: Heum, yum, yum, yum, yum

Q110: What is wrong with you? Hey, hey, Riko.

Rico: There are burgers

Q110 : Riko realized Riko. Rico. Riko, it's me Riko. Q110.

Rico: Huh. Sorry Q110, because I am hungry. So, look at the face of the Q110 like a burger

Q110: Riko, you mean hungry, huh?

Rico: Yes, Q110. How are you? Please help me. Uhhhh.

Q110: Riko is still studying right now. If you are still studying, you can do half a day of fasting

Table 5. Semiotic Analysis of the Value of Forgiveness Episode 12 "The Virtue of Fasting": Indicators of Easily Forgetting Other People's Mistakes

Denotation	Connotation	Myth
Q110 forgives Riko	Forgiving before someone apologizes is one of the traits of forgiveness	Forgiveness is believed to heal inner wounds and create peace of mind so that you feel stronger and wiser.

The meaning to be conveyed in scenes pictures 3 and 4 is that forgiving others or being forgiving has various benefits for oneself and others, including being able to heal inner wounds and creating peace of mind so that one feels more substantial and wiser.

Forgiveness is a commendable behavior highly recommended in Islam because it is worth worship. Allah SWT says in QS Al-A'raf / 7: 199., as follows:

This means: Being forgiving, ordering people to do what is good, and not caring about stupid people (Ministry of Religion of the Republic of Indonesia, 2014: 176).

Internalization of the value of forgiveness is a process carried out to instill a forgiving attitude in internalized to individuals. The process of internalizing the value of forgiving in the children's animation Riko The Series episodes "Better to Forgive" and "The Virtue of Fasting" includes three stages of value internalization and value internalization methods as follows:

The first stage is the internalization of values. The stage of value internalization is pursued through stages, including the value transformation stage, the value transaction stage, and the value transinternalization stage, which encourages internalization efforts as the central process of changing human personality.

1) Value Transformation Stage

Knowledge is instilled in the Riko The Series episode "Better Forgive" to instill the value of forgiveness, namely the attitude of husnudzan. Berhusnudzan means prejudiced. Having good prejudice means having a firm heart always to make every gift from Allah SWT the best for him. With husnudzan, life feels beautiful and does not leave you worried and sad. Husnudzan will strengthen the hearts of those who do it to be more confident that Allah SWT will give the best for him. More and more confident to lean on and hold fast to His word (Umam, 2021: 27).

As for husnuzan, what is meant here is in the form of positive thinking towards other people, as when explaining to Kak Wulan that it was Riko who thought positively of Arya after pushing Riko. Husnudzan is an essential foundation for humans to think positively about all the events they experience. Imam Ja'far Sadiq said, "Being prejudiced against Allah means that you should not hope but in Him, and you should not be afraid of any of the sins you commit." In QSAl-Hujjurat verse 12, Allah SWT commands believers to avoid evil thoughts, seek disgrace, and backbite fellow human beings, especially believers. Because this is a sin, in which this verse, the act of backbiting is likened to eating your carcass (Zulfah, 2021: 115).

2) Value Transaction Stage

In The Series film episode "Better Forgive", Riko as the main character, provides information about husnudzan behavior and is also involved in carrying out and giving examples of fundamental practices regarding behavior that can be said to be indicators of the value of forgiving. Among the indicators displayed in the scene is paying homage to other people, as Riko is husnudzan to Arya, who forgot to apologize.

Likewise, in the episode "The virtue of fasting," the value of forgiveness is marked by Q110's attitude that does not repay Riko's actions, who previously thought Q110 was a burger.

3) Value Transinternalization Stage

Meanwhile, in the Riko Series episode "Better Forgive," the transinternalization stage is marked by the change in Kak Wulan's attitude toward becoming forgiving. Forgiveness is someone who forgives mistakes made by other people, which, if this behavior is practiced in everyday life, will create a feeling of calm and be rewarded by Allah SWT.

In the episode "The Virtue of Fasting," the transinternalization stage is shown by Riko's character, who becomes a more patient child, which is marked by his attitude of not repaying other people's actions with the same actions when carrying out the Ramadan fast. Fasting trains us to be patient and grateful by feeling what it is like to be deprived.

Second, namely, the value internalization method. In the children's animation Riko The Series, there are several methods used in internalizing the values of doing good and compassion, including:

- 1) Advice method. This can be seen in the scene of Q110 and Ms. Wulan, who provides knowledge that is used as a reference or reason for Riko to do something. This is in line with Surawan's opinion that the advice method is a flexible method in which parents or educators teach positive messages to children singly or classically. (Surawan & Mazrur, 2020: 45).
- 2) The exemplary method. This can be seen in Riko's character in taking easy actions to forgive others, making it worthy of being emulated by others in his environment. Children need good examples so that indirectly students will get used to living according to the teachings of Islamic education (Frimayanti, 2017: 241). This is in line with Surawan's opinion, who argues that exemplary is one of the essential educational factors because in humans, especially young children, there is an instinct to imitate those closest to them without thinking about it. (Surawan, 2019: 48).

b. Muhasabah Value: Realizing Error



Picture 5 When Arya apologizes

Source: Riko The Series episode 8 "It is Better to Forgive" by researchers.

Scene Dialogue:

Contents of the letter: "Riko, I am sorry I pushed you earlier. Thank you for not telling my Papa and Mama; from now on, I will not be rude anymore."

Table 6. Semiotic Analysis of Muhasabah Values Episode 8 "Better to Forgive": Indicators of Recognizing the Mistakes Made

Denotation	Connotation	Myth
Apology.	Riko reads Arya's apology letter.	Apologizing when you make a mistake is believed to calm the heart and mind and reconnect friendship.

While the value of muhasabah in episode 12, "The Virtue of Fasting," with indicators of realizing the mistakes made, is shown in the following scene:

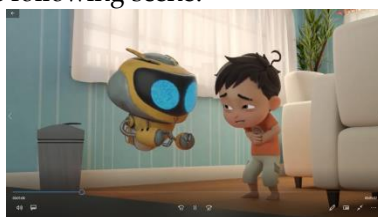


Figure 6 When Riko feels hungry

Source: Cropped/scene cut from Riko the Series episode 12, "The Primacy of Fasting" by the researcher.

Scene Dialogue:

Q110: Riko is still studying right now. If you are still studying, you can fast for half a day

Riko: Half-day fasting period. Just like a little child.

Table 7. Semiotic Analysis of Muhasabah Values Episode 12 "The Virtue of Fasting": Indicators of Recognizing Mistakes.

Denotation	Connotation	Myth
Riko realizes he is fasting.	Riko carries out obligatory worship, namely fasting during Ramadan.	It is believed that it is not obligatory for children who have not reached puberty to fast. Fasting is also believed to positively and negatively impact someone who does it.

The meaning conveyed from Figure 5 is that no matter how small a mistake we make, it would be nice to remain aware and apologize to people who have been wronged, even though it was unintentional. Apologizing is a noble act and is liked by Allah SWT. Apologizing and forgiving are believed to calm the heart and mind and reconnect friendship. Allah SWT says in QS Ali Imran verse 134 as follows:

وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Meaning: "... and, forgive (mistakes) of people. Allah loves those who do good" (Surah Ali Imran [3]: 134)(Ministry of Religion of the Republic of Indonesia, 2014: 67)

Meanwhile, the meaning to be conveyed from figure 6 is that fasting in Ramadan is obligatory for every Muslim and mulatto, because that is worship. As the word of Allah in QS Al-Baqarah verse 183 as follows:

"O you who believe, it is obligatory upon you to fast as it was upon those before you. Hopefully, you will be pious (QS Al-Baqarah [2]: 183)(Ministry of Religion of the Republic of Indonesia, 2014: 28).

Fasting has very noble values and intentions in forming the character of pious children and has a thick dimension with very general nuances of social life, such as giving charity, supporting the poor, and being patient in facing trials. Kindness like that is the barometer of goodness for Allah SWT. Sensitivity will be found when people are fasting, indicating that fasting is a portrait of personal and social piety that affects characteristics such as honesty, piety, self-control, and discipline.

Psychologically, fasting makes someone who fasts able to control himself and his passions. Even though no human being is free from the need to eat and drink, by fasting, humans are trained to control themselves not to eat and drink no matter how great their thirst and hunger are because they are aware that they are fasting. This means that fasting can train humans to control themselves (Harianto, 2021: 160).

Value internalization is instilled in a person through values or attitudes through in-depth coaching (Sanusi, Hamdanah & Surawan, 2021). Internalization of muhasabah values in children's animation Riko The Series episodes "Better to Forgive" and "Priority of Fasting" includes the stages of value internalization and value internalization methods as follows:

The first stage is the internalization of values. The stage of value internalization is pursued through successive and systematic stages, including the value transformation stage, the value transaction stage, and the value transinternalization stage, which encourages internalization efforts as the central process of changing human personality.

1) Value Transformation Stage

The value transformation stage is the initial stage of the internalization process. At this stage, only verbal communication occurs between educators, teachers, and students or children. Educators or teachers only inform excellent or bad grades orally.

The knowledge instilled in the Riko The Series episode "Better Forgive" to instill muhasabah values is patient behavior. Patience means holding back in trouble. The word patient is a general pronunciation that differs according to situations and conditions. The patience that is meant here is patience in facing trials. Whereas in the episode "The Virtue of Fasting," the transformed knowledge is in the form of patience in fasting. Shaum (fasting) can also be categorized as patience. Rasulullah SAW said: "Fasting one month is patience, and fasting three days every month can remove the heart's longing" (Al-Yamani, 2017:10).

Through the command to fast, Allah SWT tests every Muslim who does fasting with hunger and thirst, asking to restrain their lust and do good deeds behind which there is goodness for them from Allah SWT. Allah SWT says in QS Al-Baqarah verse 155 b as follows:

Meaning: "And, indeed, We will give you trials, with a small quantity of fear, hunger, lack of wealth, soul and fruits. And give good news to those who are patient (QS Al-Baqarah [2]: 155)

2) Value Transaction Stage

This stage of value education is carried out through two-way communication. The orientation between educators and students is reciprocal; thus, interaction occurs.

Riko In The Series film episode "Better Forgive," Riko, as the main character, provides information about patient behavior and is also involved in carrying out and providing examples of actual practice regarding behavior which can be said to be an indicator of the value of muhasabah. Among the patient behavior displayed is patience in facing trials. This behavior can be seen in the scene where Riko gives understanding to Kak Wulan. At this stage, Kak Wulan is expected to give the same response by accepting and practicing these values, namely by forgiving Arya.

Likewise, in the episode "The Virtue of Fasting," Kak Wulan as Riko's brother, not only provided information about matters that could break the fast but was also involved in carrying out and giving examples of fundamental practices regarding fasting matters such as not drinking or eating while fasting, and Riko was asked can give the same response by accepting and practicing these values.

3) Value Transinternalization Stage

The transinternalization stage is the more profound stage of the transaction. In this stage, the educator or teacher is no longer a physical figure but a mental attitude (personality).

Meanwhile, in the Riko Series episode "Better Forgive," the transinternalization stage is marked by the change in Kak Wulan's attitude toward becoming forgiving. Forgiveness is someone who forgives mistakes made by other people, which, if this behavior is practiced in everyday life, will create a feeling of calm and be rewarded by Allah SWT.

Meanwhile, in the episode "The Virtue of Fasting," the transinternalization stage is shown by Riko's character, a child who obeys Allah SWT's commands, namely, carrying out the fasting of

Ramadan. Fasting is one of the practices that Allah SWT commands, namely by holding back hunger and thirst from the rising of dawn to the setting of the sun. Fasting trains us to be patient and grateful by feeling what it is like to be deprived. Fasting is one of the worships that Allah SWT Himself will reward.

The second is the value internalization method. In the children's animation Riko The Series, there are several methods used in internalizing muhasabah values, including:

- 1) Advice method. This method can be seen in scenes Q110 and Kak Wulan as educators or those who give lessons that are used as references or reasons for listeners to do something. This is in line with Surawan's opinion that the advice method is a flexible method in which parents or educators teach positive messages to children singly or classically. (Surawan & Mazrur, 2020: 45).
- 2) Habituation method. Habituation is something that is practiced. This can be seen in several scenes of Riko's The Series, which show repetition in chanting and glorifying Allah SWT in all things. Activities carried out routinely are expected to transform Islamic teachings' values to students properly. (Ahmad & Ansori, 2016: 27).
- 3) Tsawab method. Namely the method that is done by giving gifts/grace. This can be seen in the Riko The Series scene when Q110 explains fasting. When someone is fasting, it means that they are carrying out Allah's commands, and what Allah has ordered must be of good value. So when someone is fasting, they are promised by Allah SWT some rewards that will be obtained because of their obedience to Allah SWT. This is in line with Nugraha's opinion that tsawab and iqab are methods that are carried out by giving gifts/grace (tsawab) to students who excel and punishment (iqab) to those who violate (Tisna, 2020: 104).

A Humanistic View of the Value of Faith in Allah SWT in the Riko The Series Film

The film Riko The Series is seen as having similarities in the concept of learning with humanistic theory in episode 8, "It is Better to Forgive," and episode 12, "The Priority of Fasting." As researchers know that learning in humanistic theory is a process that emphasizes the full development of human potential (self-actualization). So, in this case, the researcher describes Abraham Maslow's humanistic view of the film Riko The Series as follows:

1. A Humanistic View of the Value of Kindness and Compassion

a. Social Needs

Humans are social beings who cannot stand alone. One of the only things that need each other is by showing mutual help. Helping others can provide various benefits, including peace of mind, making you happier, more prosperous, productive, and meaningful.

Allah SWT is the Best, Allah SWT provides everything that is needed by all His creatures, so it is appropriate if we as creatures follow this. Doing good by helping others is one of the acts of worship carried out as deeds or behavior. If it is well-intentioned, namely to get closer to Allah SWT, all behavior will lead to something good too. Permissible customs are worth worship if they are intended to obey Allah SWT. Like: eating, drinking, buying and selling, and so on. These various habits, if accompanied by the right intentions, will undoubtedly become the value of worship which, in the view of Allah, SWT gives the right to get a reward because that faith cannot only be assessed verbally but also from his heart and actions support the worship of Allah SWT, and because of that no one's worship is limited to the syi'ars that are commonly known. Din the book *Usul Al-Iman fi Dhoul Kitab Was Sunnah*, Juz 1 page 340, namely *وَإِقْتَادًا بِالْقَلْبِ وَإِقْرَارًا بِاللِّسَانِ وَعَمَلًا بِالْأَعْمَالِ* "Believe in the heart, say it verbally and realize it with good deeds."

Believing wholeheartedly means that the truth of Islam must be rooted and ingrained in our hearts. There should not be the slightest hesitation or doubt about the truth of Islam (the oneness of Allah SWT, the apostleship of Muhammad SAW, and so on). We were saying it orally, meaning saying the two sentences of creed as the embodiment of the hidden contents of the heart. Furthermore, what is meant by practicing through the movement of the limbs, manifesting faith in everyday life in concrete actions? Oral expressions and actions must be in line with the conviction of the heart because both are proof of faith in one's heart (Zahri, 2019: 1-2).

The animated film Riko The Series internalizes the values of doing good and compassion by showing the fulfillment of the needs for acceptance, love, and affection, including social needs related to the community environment and the need to want to be loved and loved.

Social needs are the third need after physiological and safety needs are met. This need is the desire to feel loved in which an element of giving and receiving occurs between two or more people from the interaction between individuals, like the need to vent and receive help experienced by the character Riko who gets attention from friends and family. The need to be accepted, loved, and affected illustrates that every process requires these needs to focus on the process. The essential need for affection can be obtained from the family environment. Also, with the need to vent, other people will know what problems are being experiencing by someone around them. Moreover, it gives peace of mind to the culprit. This also indicates that other people have a role in fulfilling individual needs, including social needs, love, and affection.

b. The Need for Security

The need for security is the second level in Abraham H. Maslow's hierarchy theory after physiological needs. According to Maslow, the need for security is to be accepted in a group, affiliated, interact, and love and be loved. (Trygu, 2021: 93). The need for security consists of two parts, namely, the need for physical and psychological security. The need for physical security is in the form of getting physical protection from violence, crime and unwanted events. Meanwhile, psychological needs include feeling safe from threats such as bullying, anger, disrespect, and humiliation (Nurafifah, 2021: 46).

The need for physical and psychological security illustrates that every individual needs this need to focus on the things to be achieved. The character Q110 helps to put on a protective helmet so Riko can focus on his playing activities. The positive implications that can be given from fulfilling the need for a sense of security are in internalizing the value of doing good and compassion that everyone is responsible for providing guarantees for the comfort of others so that it can help achieve the need for a sense of security.

2. A Humanistic View of the Value of Forgiveness

Forgiveness is a good attitude possessed by someone who forgives other people's mistakes. The film Riko The Series is seen as having similarities in the concept of learning with humanistic theory. Humanistic learning theory is a learning psychology theory that looks at the development side of human personality. For adherents of humanistic theory, the learning process must begin and end in the human being himself (Sholichin, 2018: 4). Learning in humanistic theory is a process that emphasizes the full development of human potential (self-actualization). Self-actualization needs are the final stages of needs that must be met. This need is a need where a person will begin to show and prove to his environment that he can develop his potential as much as possible. For fulfilling self-actualization needs to go well, opportunities and training are needed for individuals to develop their potential.

As for self-actualization in the film Riko The Series shown by the character Riko in the episode "Better to Forgive." In this episode, Riko tries to actualize himself as a servant of Allah SWT by being forgiving; even though he fell because of Arya's accident, he still forgives Arya's actions which caused her to hurt her leg. The forgiving attitude shown by Riko is one of the manifestations of his inner drive to believe in one of the attributes of Allah SWT Al-'Afw, which means the Most Forgiving Essence as mentioned in QS Al-Mujadilah [58]: 2, as follows:

وَإِنَّ اللَّهَ لَعَلِيمٌ عَلِيمٌ ۚ - ٢

Meaning: ...And indeed Allah is Most Forgiving, Most Forgiving (QS Al-Mujadilah [58]: 2) (Ministry of Religion of the Republic of Indonesia, 2014: 542).

3. A Humanistic View of Muhasabah Values

Muhasabah is calculating life's journey to find out the comparison between the good and the bad that is done. Muhasabah is carried out with self-evaluation. Self-evaluation in Islam includes evaluation of the relationship to Allah SWT and fellow human beings.

The Riko The Series film is seen as having similarities in the concept of learning with Abraham Maslow's humanistic theory on muhasabah values, namely the need for self-esteem. The need for self-esteem is the fourth need in Maslow's hierarchy of needs after physiological needs: safety and acceptance, love and affection. The need for self-esteem or recognition is appreciation from and recognition from others (Trygu, 2021: 94). At this stage, humans begin to want things related to their ego, such as the desire to achieve recognition and other personal things. According to the humanistic view, learning is the development of personality, spirituality, behavior development, and understanding societal phenomena. A sign of the success of this application is that students feel comfortable and enthusiastic in the learning process, and there are positive changes in their way of thinking, behavior, and self-control (Sumantri & Ahmad, 2019: 4).

The need for self-esteem in the film Riko the Series is illustrated by the character Riko who experiences a falling incident due to Arya's actions. Meanwhile, the figures Arya, Q110, and Kak Wulan helped to meet this need. As for what Arya did to support Riko's need for self-esteem, namely by expressing her feelings of apology for the actions Arya had done, Arya, who had made a mistake, should have apologized to Riko, and Riko received an apology from Arya. Then also, what Q110 did to support Riko's need for self-esteem by providing appreciation and motivation so that Riko can improve his achievements in responding to similar incidents.

The implications that can be taken from fulfilling the need to be respected are to provide an overview for each individual, especially teachers and parents, to pay more attention to the needs of children or students, one of which is by giving the slightest appreciation so that it can motivate these individuals to improve their achievements.

4. CONCLUSION

Based on the research data that has been presented, the following conclusions can be drawn:

1. The values of faith in Allah SWT contained in the film Riko The Series are grouped into three, namely: the value of doing good and compassion, the value of forgiveness, and the value of muhasabah which is pursued through successive and systematic stages, namely the value transformation stage, the value transactions, and the value transinternalization stage that encourages internalization efforts as the central process of changing human personality. In general, the value internalization methods used in Riko The Series are the advice method, the exemplary method, the habituation method, and the targhib method.
2. The value of faith in Allah SWT in the animated film Riko The Series follows the humanistic theory initiated by Abraham H. Maslow. The value of doing good and love is seen following the theory of the need for acceptance, love, and affection and the need for security, the value of forgiveness is seen following the theory of the need for self-actualization, and the value of muhasabah is seen following the theory of the need for self-esteem.

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