



Learning Morality from Upin-Ipin: Analysis Related to Moral Education Methods

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Abstract :

This article analyzes the moral education methods used in the animated series Upin-Ipin. This research aims to identify the values of moral education in the series and their relevance to Islamic education. This research uses semiotic analysis to analyze the messages conveyed in the series. The moral character of a Muslim can be determined by their morals. A person has a bad personality when his morals are demonstrated through beliefs that are contrary to Islamic law. On the other hand, people who follow the Sunnah and the teachings of the Koran have high morality. The Malaysian film Upin and Ipin has the potential to be useful because it upholds the importance of brotherhood. A library research study approach was used in this research. Primary and secondary data sources were used in this research, which was conducted at the IAIN Palangka Raya Library. Documents and observation are two methods of data collection. Semiotic analysis is a technique used in the data analysis process. The results of this research found that the film Upin and Ipin contains moral education methods, namely: 1) Moral education methods which include the example method, the method of giving advice, the motivation method, the persuasion method, and the story method. 2) Moral material which includes commendable morals and despicable morals .

Keywords: Method, Morals, Upin and Ipin Films .

Introduction:

Education is a process to improve an individual's personal qualities to excellence in many of these aspects. As Arthur W. Foshay said, Education is not limited to insight, career, job, rank, position, but about all aspects of a person's life experience. In this way, education truly makes a person aware of his or her identity as a human being. Character formation is one of the most important aspects.⁴⁶⁷

Martin Luther King said, "We must remember that intelligence alone is not enough. Intelligence plus character is the goal of true education." Moral education is a very important part of life.⁴⁶⁸ Moral education helps people to become better people over time. Without education, a better quality of life will be difficult to achieve. Through moral education, humans will experience changes into humans who are able to act more maturely and wisely.⁴⁶⁹

⁴⁶⁷ Surawan Surawan et al., "Implementation of Character Education at Madrasas and Integrated Islamic Schools in Central Kalimantan," *Ta'dib* 25, no. 1 (2022): 19, <https://doi.org/10.31958/jt.v25i1.5333>.

⁴⁶⁸ MM Rahmadani, "Mortal Education Methods in the Film Upin and Ipin," *Palangka Raya State Institute of Islamic Religion* , 2021, [http://digilib.iain-palangkaraya.ac.id/id/eprint/3697%0Ahttp://digilib.iain-palangkaraya.ac.id/3697/1/SKRIPSI M. MASYADIK RAMADANI.pdf](http://digilib.iain-palangkaraya.ac.id/id/eprint/3697%0Ahttp://digilib.iain-palangkaraya.ac.id/3697/1/SKRIPSI%20M.%20MASYADIK%20RAMADANI.pdf).

⁴⁶⁹ Fitri Khairunnisa and Fatimah Nasution, "MORAL EDUCATION IN THE ALQURAN (Efforts to Improve Praiseworthy Morals with Values in the Koran)" 4, no. 1 (2022): 44–58.



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Moral education is part of the goals of Islamic education and the general goal of moral education is to provide education so that a generation is submissive, obedient, and worships Allah SWT in order to obtain happiness, both in this world and the hereafter. The essence of moral education itself is to know the difference between good and bad, and to direct people to be consistent in doing good things and avoiding bad things, so as to create a social order in civil society.⁴⁷⁰ The aim of moral education is to guide children to become true Muslims, have firm faith, do pious deeds, have noble character and be useful for society, religion and the nation.⁴⁷¹

Muhammad Athiyahal-Abrasyi explained that moral education is the spirit of Islamic education itself and the aim of Islamic education itself is to become a surrendered servant of Allah SWT.⁴⁷² As Ahmad Marimba explained, the core goal of Islamic education is similar to the goal of a Muslim's life, namely to make someone a believer and devote himself to Allah SWT.⁴⁷³ Imam al-Ghazali stated that morals are character traits that are deeply embedded in the soul, which give rise to actions and behavior easily and directly without the need for thought and unintentionally.⁴⁷⁴ Ibnu Maskawaih stated that morals are something that is ingrained in the self that encourages him to act without considering or thinking.⁴⁷⁵

Films have the function of conveying a message from the filmmaker to a wide audience, with the function of conveying a message, placing the film in a communication process. The message will be conveyed through several media such as television, radio, magazines, newspapers, etc. including films.⁴⁷⁶ In the current era of globalization, the existence of television that broadcasts various entertainment programs and films can almost certainly be easily accessed by every family, whether in urban or rural areas.⁴⁷⁷ This is because television, the rhythms and activities in our lives are largely regulated (like it or not, consciously or not) by it. Moreover, with the emergence of various private television broadcasts which have added to the popularity of the world of television in Indonesia. Every day the public is treated to film shows, soap operas, comedy and even animation.

Films can be used as a medium to teach character values, especially to children aged three to twelve years, because films apart from having an entertainment function, also have an informative function and an educational function. Film can be a medium of information

⁴⁷⁰ Zenal Satiawan and M Sidik, "Methods of Moral Education for Students," *Mumtaz Karimun Journal* 1, no. 1 (2021): 53–64, <http://e-journal.stitmumtaz.ac.id/index.php/stitmumtaz/article/view/3>.

⁴⁷¹ MN Hidayah, "The Concept of Moral Education for Children According to the Book of Tarbiyatul Aulad," *At-Tarbawi: Journal of Islamic Educational Studies* 6, no. 1 (2022), <https://ejournal.uinsaid.ac.id/index.php/at-tarbawi/article/view/4549>.

⁴⁷² Ansori, "Educational Thoughts of Muhammad Athiyah Al-Abrasyi," *Tadiban: Journal of Islamic Education* 2, no. 1 (2021): 43–57.

⁴⁷³ Mubaedah ANA Khafiyah, "AL-BANTANI IN THE BOOK OF NASHAIHUL 'IBAD MUBAEDAH ANA KHAFIYAH NIM: 3180053 ISLAMIC RELIGIOUS EDUCATION (PAI) SCHOOL OF SCIENCE TARBIYAH (STIT) PEMALANG HIGH SCHOOL," 2022.

⁴⁷⁴ Ahmad Busroli, "The Moral Education of Ibnu Miskawaih and Imam Al-Ghazali and Its Relevance to Character Education in Indonesia," *Atthulab: Islamic Religion Teaching and Learning Journal* 4, no. 2 (2019): 236–51, <https://doi.org/10.15575/ath.v4i2.5583>.

⁴⁷⁵ M Yusuf, "Moral Education According to Ibn Miskawaih," *Man'izhah* 8, no. 2 (2018): 41, <https://doi.org/10.55936/mauizhah.v8i2.4>.

⁴⁷⁶ Siti Zaida Hanum M. Ali Sibram Malisi, Surawan Surawan, Sayyidatul Hasanah, "Film as a Mass Communication Media : Analysis of Moral Messages through Omar Hana 's Film " 53, no. 1 (2023): 29 – 38.

⁴⁷⁷ Dina Rahmawati, "DEVELOPMENT OF INTERACTIVE LEARNING MEDIA THESIS Submitted to the Faculty of Tarbiyah and Teacher Training IAIN Purwokerto to Fulfill One of the Requirements for Obtaining a Bachelor of Education Degree (S.Pd.)," 2021.



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and education. Films are divided into three categories, namely feature films, documentaries and animated films or cartoons and cartoon films are a favorite among children.⁴⁷⁸ This is also in accordance with the explanation given by Anggraini which states that children are like empty vessels which, if filled with good things, will improve their moral development and their future will also improve, and vice versa.⁴⁷⁹

The animated film Upin and Ipin, which will be the object of this research, depicts many children's characters that can be used as lessons for children and even adults. Upin & Ipin tells the story of the funny life of two twins named Upin and Ipin and their friends, their funny and adorable behavior is very interesting and provides a lot of learning from their daily lives which is easy to understand and comprehend. Where there are scenes of them playing, going to school, learning religion, tolerance and so on. Compared to other animations, the Upin and Ipin animation has a background in a small village where the culture shown is similar to the culture in Indonesia so it is suitable to be applied to school-age children in Indonesia. This film is also interesting because of the attractive 3D image display and the funny behavior of the characters, and also the ethnic diversity of the characters shown.

In this research, the film Upin and Ipin is because this film has quite a lot of moral education methods which are very easy to understand and explain to children of developmental age. Films can provide examples that can be seen and practiced by imitating and understanding the conditions that occur in films with the conditions that occur in reality, not only with character education theories that will be accepted by the audience, but also with methods or at least examples of their application in life so that they can imitated in order to educate and change a child's character attitudes more effectively.⁴⁸⁰

Based on the statement above, the researcher used the film Upin and Ipin as research in which there is a method of moral education, so the author is interested in raising the title **"Learning Morality from Upin-Ipin: Analysis Related to Moral Education Methods"**

Research methodology

This research uses the library research *method*. The research location is at the UPT IAIN Palangka Raya Library. The data sources used in this research are primary data sources and secondary data sources. Data collection techniques are observation and documents. The data analysis technique uses content analysis, the method used is semiotic analysis.

⁴⁷⁸ Lukman Arsyad, Enni Akhmad, and Alvons Habibie, "Equipping Early Childhood With Character Education ;, " *WASKITA: Journal of Values Education and Character Development* 5, no. 1 (2021): 59 – 71, <https://waskita.ub.ac.id/index.php/waskita/article/view/125>.

⁴⁷⁹ Surawan Surawan and Lia Norvia, "The Contribution of Moral Development in Instilling Self-Control in Public Elementary School Students," *SITTAH: Journal of Primary Education* 3, no. 2 (2022): 102–16, <https://doi.org/10.30762/sittah.v3i2.461>.

⁴⁸⁰ Sofiyatut Tawakal, "VALUES OF CHARACTER EDUCATION IN THE FILM 'SISTERILLAH CITA CINTA MUSLIMAH' BY BANG ABAY," *Alph* 87, no. 1,2 (2023): 149–200, <https://repositorio.ufsc.br/xmlui/bitstream/handle/123456789/167638/341506.pdf?sequence=1&isAllowed=y%0Ahttps://repositorio.ufsm.br/bitstream/handle/1/8314/LOEBLEIN%2CLUCINEIA%20CARLA.pdf?sequence=1&isAllowed=y%0Ahttps://antigo.mdr.gov.br/saneamento/procesa/90>.



Results and Discussion

1. Praiseworthy morals and despicable morals in the film Upin and Ipin Episode Kompang Dipalu .

a. Commendable Moral

According to Ibn Manzhar, *khulq* and *khuluq* (with one *dhammah* and two *dhammahs*) mean character and religion. This word is used to express someone's behavior that is not in their nature (made up). *Khuluk* in the *Al-Munjid* dictionary means manners, mannerisms, or character. Da'iratul Ma'arif said that morals are the qualities of an educated human being.⁴⁸¹

The existence of noble morals is the foundation of human civilization. Allah tells stories about previous peoples in the Qur'an, such as the story of the people of Prophet Lut who liked people of the same sex, the people of Prophet Samud, Prophet Ibrahim and others. These people have deviated from Islamic teachings because they do not have noble morals. Broadly speaking, morals are divided into two, namely *mahmudah* morals and *mazmumah* morals. Good morals will create a good person, but bad morals will give rise to despicable morals.⁴⁸²

Scenes in the film Upin and Ipin which show commendable morals are shown in the film scene at minute 03.33 which shows when Atuk the puppeteer says please Atuk put it there and Upin Ipin also helps lift the *kompany* onto a bamboo chair. In the film scene at minute 07.44, it shows that when Atuk Dalang says quickly make two rows and they make two rows incorrectly and are forced to make two rows for them. In the film scene, minute 12.10, it shows that when Upin-Ipin and his friends are eating at Uncle Muthu's place and Upin Ipin tries to seduce Uncle Muthu by saying ABCD, Uncle Muthu is indeed number one and Uncle Muthu also says that Uncle Muthu is not shopping today, he has to pay. They said I told you it wouldn't go according to plan and Jarjit said it's okay, we'll try. The film scenes listed above provide an example to listeners, readers and viewers that we must have commendable morals in the sense of having good morals towards others.⁴⁸³ Upin-Ipin and friends show an example that in Islam they have good, commendable morals towards all human beings. So, based on this analysis, it is known that the commendable morals in the *Kompany Dipalu* episode are, being helpful, obedient and patient.

b. Disgraceful Morals

The word *madzmumah* comes from Arabic which means despicable. *Madzmumah* morals means despicable morals. This term is used in several books that discuss morals, such as *Ihya' Ulum Ad-Din* and *Ar-Risale Al-Qusairiyah*. Another term used is *masawi' Al-Akhlaq* as used by Asy-Syamiri. Any form of morals that is contrary to commendable morals is called disgraceful morals. Disgraceful morals are despicable behavior that can damage a Muslim's faith and undermine his dignity as a human being. Forms of *madzmumah* morals can be related to

⁴⁸¹ Erwan Efendi² Zaenal Abidin¹, "Understanding Da'wah Messages in Radio and Television Broadcasts," *Khidmatussifa: Journal of Islamic Studies* 1, no. 2 (2022): 1–14, <https://doi.org/10.56146/khidmatussifa.v1i2.53>.

⁴⁸² Kharisma Yosiyana et al., "Understanding Da'wah Messages in Radio and Television Broadcasts," *Khidmatussifa: Journal of Islamic Studies* 2, no. 1 (March 6, 2023): 42–51, <https://doi.org/10.56146/khidmatussifa.v2i1.58>.

⁴⁸³ SHEILA MARIA BELGIS PUTRA AFFIMUTARA PUTRIZA, "ANALYSIS OF DISCOURSE MESSAGES OF DAKWAH IN THE FILM WEDDING AGREEMENT BY ARCHIE HEKAGERY Thesis," no. 8.5.2017 (2022): 2003–5.

Allah SWT, Rasulullah SAW, himself, his family, society and the natural surroundings.⁴⁸⁴

There are examples of reprehensible morals or *madzmumah*, namely *shirk*, *kufr*, *nifak*, wickedness, *takabur*, *ujub*, *envy*, *gibah* (biting), and *riya* as well as many more examples of disgraceful morals that the author cannot mention one by one. What is key in *madzmumah* morals is that everything that is contrary to *mahmumah morals* is easily called *madzmumah morals*.

Scenes in the film Upin and Ipin which show despicable morals are shown in the film scene at minute 01.30 stating with opah and Upin-Ipin also said opah we people want to learn to play *kompang* and opah also said that previously opah had told me to learn but he didn't, it is said that Upin_Ipin is small Plus, your hands will hurt, all kinds of things. Then in the film scene at minute 05.18, Upin and Ipin want to learn to play *kompang*, Tok Dalang tells them to learn with Saleh's brother and Saleh's brother also says that if he wants to learn to play *Kompang*, he doesn't have the power. If you want to, learn to play *kompang*. You won't be able to. Upin also said, come on, Brother Saleh, that's fine. Saleh's brother also said Hahaha, I'm too lazy to serve, go back first and in the film scene at 06.44 minutes it states that Atuk Dalang told Upin and Ipin's friends to get together and actually Upin and Ipin lied and said that Atuk Dalang called them to get together. and Jarjit also said two or three rama-rama Upin Ipin said atuk want to see you really, fizi also said what's wrong atuk and atuk also said where there is.

All of the film scenes listed above provide an example to listeners, readers and viewers that we should not have bad morals in the sense of having bad morals towards everyone, and Upin Ipin also told lies to his friends and that is the nature we should not have and should not apply in life. daily. The despicable morals in this *Kompang Dipalu* episode are laziness, arrogance and lying.

2. Moral Education Methods in the Upin and Ipin Film Episode *Teman Riang Ria* and *Azam Puasa*

In this stage, the researcher will explain the data found for analysis. Because the focus of this research is looking for methods of moral education in the film Upin and Ipin, the data that the author displays are film scenes that contain methods and morals, Islamic education. In this discussion, the researcher will analyze *scenes* from the film Upin and Ipin regarding educational methods contained in the film Upin and Ipin, the *Taman Selamat Ria* episode, including:

a. Exemplary Method

Exemplary method education can be applied in two forms, namely *directly* and *indirectly*.⁴⁸⁵ In this case, it can be explained that the application of the exemplary method in the teaching and learning process can be done in two ways, namely directly, meaning that educators really actualize themselves as good role models for students. Apart from being direct, the exemplary method can also be applied indirectly (*indirectly*), which means that educators provide examples to their students by telling good exemplary stories in the form of histories of prophets, stories of great people, heroes and martyrs, which The aim is for students to

⁴⁸⁴ Moh Zahir, "THE ROLE OF THE TEACHER'S ACHIEVEMENT AS AN EFFORT TO IMPROVE STUDENT'S IMPROVEMENT," *ILJ: Islamic Learning Journal* 1, no. 2 (April 9, 2023): 355–74, <https://doi.org/10.54437/iljislamiclearningjournal.v1i2.883>.

⁴⁸⁵ Akhlakul Development, Student Karimah, and DI Madrasah, "Almuntadham Journal of Educational Management (AJMP)," 2023.



make these figures role models in their lives.⁴⁸⁶

Scenes in the film Upin and Ipin which show the exemplary method in the Taman Meri Ria episode are shown in the film scene at minute 01.14 showing that Ipin and Ipin were not invited by Sis Ros to the *fun fair* and they said Sis Ros doesn't love us. Opah also said who doesn't love it, let's say it and Upin said I'm going to *the fun fair*, don't invite us people.

So, in this scene, we give an example or model to listeners, readers and viewers, that we give good role models to students, so that they can be imitated and implemented, because good examples will create a desire for other people to imitate or follow them with examples of speech, good deeds and behavior in any case, then that is the most impressive practice, both for students and in human social life.⁴⁸⁷

b. Habituation method

The habituation method is an activity that is carried out repeatedly so that something can become a habit. The habituation method is anything that is done repeatedly to get individuals used to behaving, behaving and thinking correctly. The process of habituation usually focuses on experience, while what gets used to is something that is practiced.⁴⁸⁸ *Scenes* in the film Upin and Ipin in the fasting episode which shows the habituation method shown in the film scene at minute 11.57 shows that when Opah was busy playing and Opah forgot to bring Upin and Ipin to play and Opah also ordered Sis Ros to invite Upin and Ipin to play and Sis Ros obeyed what Opah said. This scene provides an example or example to listeners, readers and viewers that we provide good role models for students, so that they can be imitated in everyday life where we must get used to obeying what our parents say.

c. Method of giving advice

Advice has a huge influence on a person's soul. Therefore, Rasulullah the Murobbi never forgot to advise his Companions. In the al-muhith dictionary, it is stated that the word *mau'izhab* is taken from the word *wa'azha*, which means to remind one of what can soften one's heart.⁴⁸⁹

Scenes in the film Upin and Ipin which show the method of giving advice are shown in the film scene at minute 0.58 which shows that when Opah is pounding the ingredients and Opah is talking to Upin and Ipin. The problem is that tomorrow is fasting, Opah's grandson is ready to fast and Upin and Ipin also say yes. In terms of what opah has to be ready, opah has the intention to fast, the intention to break the fast, the intention to pray teraweh and we all remember, that's the kind of good thing opah likes, that's just opah's grandson. In this scene, we as humans advise each other on matters of truth and patience. In this scene, Opah as Upin and Ipin's grandmother advises them gently by remembering to fast.

⁴⁸⁶ Taklimudin Taklimudin and Febri Saputra, "Exemplary Methods of Islamic Education from a Quranic Perspective," *BELAJEA: Journal of Islamic Education* 3, no. 1 (2018): 1, <https://doi.org/10.29240/bjpi.v3i1.383>.

⁴⁸⁷ Damanhuri, "The Urgency of Exemplary Methods in Today's Education," *As-Salam* 3, no. 1 (2014): 97–112.

⁴⁸⁸ A. MUSTIKA ABIDIN, "Application of Character Education in Extracurricular Activities Through the Habituation Method," *DIDAKTIKA: Journal of Education* 12, no. 2 (2019): 183 – 96, <https://doi.org/10.30863/didaktika.v12i2.185>.

⁴⁸⁹ Siti Nur Jannah Muhammad Basri, Ririn Putri Ali, "Application of the Prophet's Advice Method in RA Islamiyah," *Journal of Education and Counseling* 4 (2022): 1349–58.



Conclusion

This research, which was conducted at the IAIN Palangka Raya Library, used a literature review approach to analyze the method of educating moral values in the Malaysian film Upin and Ipin. This research uses primary and secondary data sources, including documents and observations, and uses semiotic analysis as a data analysis technique. This research found that the film contains several methods of moral value education, including methods of example, giving advice, motivation, persuasion, and storytelling. The moral content of the film includes commendable and despicable moral values. The film's emphasis on the importance of brotherhood has the potential to be beneficial. The findings of this research indicate that films can be used as an educational tool to instill moral values in children.

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