

# Islamic Animated Media as an Educational Tool: An Analysis of Islamic Educational Values in Nussa and Rara and Their Impact on Elementary School Students' Religious Competence

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## ABSTRACT

The rapid development of digital media has significantly influenced children's learning patterns, including their understanding of religious values. However, the integration of Islamic educational values through animated media as a structured learning resource in elementary schools remains underexplored. This study aims to analyze the Islamic educational values contained in the animated film Nussa dan Rara Season 2 and examine its impact on the Islamic religious knowledge of fifth-grade students at SDN 2 Toronipa. The research employed a qualitative content analysis method to identify and categorize Islamic educational values presented in the film, complemented by descriptive analysis of students' religious knowledge after exposure to selected episodes. The findings reveal that the film contains comprehensive Islamic educational values, including aqidah values (tauhid and faith in Allah), worship values (prayer and dhikr), and moral values (good manners, cleanliness, honesty, and asking permission). These values are conveyed through child-friendly narratives and contextual storylines that align with students' daily experiences. Furthermore, the film demonstrates a positive impact on students' understanding of tauhid concepts, motivation to perform worship practices, memorization of daily dhikr, and the development of positive religious attitudes. The study implies that educative and Islamic-oriented audio-visual media can serve as an effective alternative instructional strategy to strengthen religious competence in elementary education.

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## INTRODUCTION

The development of information technology and digital media has significantly changed children's media consumption patterns, including their cartoon viewing habits (Adimayuda et al., 2025; Afrilyasanti et al., 2024; Ahmad Kusaini et al., 2024; Fauzi et al., 2025). In Indonesia, children spend an average of 4–5 hours per day watching television, with cartoons or animations accounting for around 40% of their total viewing time (KPK, 2022; Irma et al., 2019). Peak cartoon consumption generally occurs in the morning between 6:00 a.m. and 9:00 a.m. and in the afternoon between 3:00 p.m. and 6:00 p.m. (Anthonysamy & Sivakumar, 2022; Chaman & Siddiqui, 2023; Fahrudin et al., 2022). Although digital platforms such as YouTube, Netflix, and Disney+ are experiencing rapid growth, conventional television remains the primary medium, accounting for approximately 65% of total children's cartoon consumption (Ministry of Communication and Information Technology, 2023). This phenomenon shows that cartoons not only serve as a medium of entertainment but also have great potential to shape children's mindsets, language, and social behaviour (Chang & Chang, 2025; Hoerudin et al., 2023). In fact, a survey by the Indonesian Internet Service Providers Association (2023) shows that around 60% of children imitate cartoon characters they watch, indicating the significant influence of animated media on children's social learning.

This phenomenon is also observed in the regional context of Southeast Sulawesi, with characteristics that differ significantly from the national pattern. Research by Anwar & Syahrir (2023) shows that children in urban areas such as Kendari spend an average of 3.5 hours per day watching cartoons, with 75% accessing them via conventional television and 20% via streaming platforms (Southeast Sulawesi Communication and Information Agency, 2022). Additionally, cartoon content preferences in this region show a stronger tendency toward local cartoons than the national trend. Research by Rahmawati et al. (2023) also found that around 80% of children watch cartoons with parental supervision, and 55% of families have specific rules regarding viewing time. These findings indicate that cartoon consumption is not only an entertainment activity but also has the potential to serve as an informal learning medium that contributes to the formation of children's values and behaviour in family and school environments.

Previous studies have shown that cartoons have a complex impact on child development, both positive and negative. Afifah et al. (2023) and Retizen (2022) found that cartoons can increase children's vocabulary, creativity, and critical thinking skills through engaging storylines and visualisations. In addition, cartoons can also be a means of learning social values such as cooperation, empathy, and helpfulness. However, several studies have also highlighted the negative effects of uncontrolled cartoon consumption. Rahmah (2021) found that action-themed cartoons had a 19.4% influence on the aggressive behaviour of children aged 5–6 years. Syahrir & Abdullah (2023) also reported that around 60% of children imitate aggressive behaviour they see in cartoons. In addition, excessive media consumption has the potential to cause screen time addiction, sleep disorders, and a decrease in physical activity in children.

Although various studies have examined the impact of cartoons on child development, most focus primarily on psychological and behavioural aspects. Research specifically analysing Islamic educational values in cartoons and their implications for improving students' religious knowledge remains relatively limited. In fact, in the context of Islamic education in the digital age, visual media such as animation have great potential as a means of internalising religious values that are more attractive and contextually relevant to the digital-native generation. One of the most popular Islamic animations in Indonesia is the cartoon *Nussa dan Rara*, which

presents stories about children's daily lives with Islamic values such as honesty, patience, responsibility, and the habit of worship. However, the extent to which these values can contribute to increasing elementary school students' religious knowledge has not been empirically examined, especially in the context of elementary school learning.

Based on this background, this study aims to analyse the Islamic educational values contained in the Nussa dan Rara cartoon films and examine their impact on the Islamic religious knowledge of fifth-grade students at SDN 2 Toronipa, Konawe Regency. This study departs from the assumption that visual and narrative-based learning media can improve children's understanding of religious concepts at the concrete operational stage of development. Thus, this study tests the argument that using Islamic cartoons as learning media can be an innovative strategy for improving elementary school students' Islamic religious knowledge.

## **METHODS**

This research method uses content analysis. Document analysis or content analysis is research conducted systematically on records or documents as data sources. In other words, content or document analysis is aimed at collecting and analysing official documents, documents whose validity and authenticity are guaranteed, both legislative and policy documents, as well as research results. This study utilises data from primary and secondary sources. In this study, the primary data are sourced from the Nussa dan Rara Official YouTube channel website.

In contrast, the secondary data are drawn from literature such as books, articles, the internet, and other sources related to the subject matter. Data collection was conducted through documentation and observation of Nussa dan Rara cartoon films on YouTube relevant to the research. Furthermore, the data was analysed using content analysis techniques. Data validity was tested using source diversification, data comparison, and fact confirmation.

## **FINDINGS AND DISCUSSION**

### **Result**

The Islamic educational values featured in the Nussa dan Rara season 2 cartoon film are divided into 3 parts: faith, worship, and morals. The film consists of 7 episodes with different themes, namely Eps. The Pillars of Faith (2:47), Let's Remember God (6:00), Flying Kites (4:31), (2:49), Prayer is Obligatory (4:43), The Etiquette of Asking Permission (2:53), Let's Wash Our Hands! (3:48), Don't Talk (3:57). The impact of religious knowledge on audiovisual media is significant in enhancing students' knowledge and understanding of Islam. This medium can foster interest, motivation, creativity, and facilitate the effective understanding of religious concepts. However, supervision and the selection of appropriate content remain necessary to ensure a positive impact that supports the objectives of Islamic religious education.

Below is a screenshot from the RARA animation



**Figure 1.** The Five Pillars of Islam

The doctrinal values included in this study are *rububiyah* and *uluhiyah*. In short, *rububiyah* is the belief in the oneness of Allah, acknowledging that Allah SWT created and controls the universe. Meanwhile, *uluhiyah* is to believe in the oneness of Allah SWT by only worshipping Allah and rejecting all forms of shirk. Scenes included in *rububiyah* are in the episodes on the pillars of faith and flying kites. In the cartoon film *Nussa dan Rara*, episode *Rukun Iman*, the message is conveyed visually through music and songs, with a background running from 0:24 to 2:25. The song *Nussa dan Rara* is a simple yet effective way to introduce basic concepts of Islamic faith to children, namely *Rukun Iman*. The lyrics explain the six pillars of faith in a structured and sequential manner: faith in Allah, His angels, His books, His messengers, the Last Day, and faith in *qadha* and *qadar*. This sequence not only aligns with Islamic teachings as explained in the Hadith of Jibril but also makes it easier for children to memorise and understand the concept. In the episode “Flying Kites” of the *Nussa and Rara* cartoon, the explanation of *rububiyah* appears at 3:34 minutes. In this section, Umma explains that one of the signs of Allah’s power is that He sends the wind as a bearer of good news and mercy, so that ships can sail by His command and humans can seek His blessings.

In addition to the scene on the doctrine of *rububiyah*, there is also a scene on the doctrine of *uluhiyah*. The results of the study show that the value of *uluhiyah* included in this film can be found in the scenes “Sholat itu wajib” (Prayer is obligatory) and “Ayo berdzikir” (Let’s remember God). In the episode “Prayer is Obligatory,” the cartoon characters *Nussa dan Rara* explain worship at 00:51. This scene demonstrates cohesion through a series of complementary pieces of advice, as well as coherence in the major theme of the importance of educating children to uphold prayer as the foundation of faith and spiritual responsibility. This dialogue is not only communicative but also educational, and it touches on character building from an early age within the family. Meanwhile, in the episode “Let’s Remember Allah,” *Nussa dan Rara* are taught the importance of remembering Allah as part of worship that brings one closer to Allah. The dhikr performed includes reciting *tasbih* (Subhanallah), *takbir* (Allahuakbar), and *tahmid* (Alhamdulillah), each recited thirty-three times.

The values of worship included in this film are found in the scenes “Prayer is Obligatory” and “Let’s Remember God.” In the scene “Prayer is Obligatory,” the cartoon characters *Nussa dan Rara* explain worship at 00:51. Overall, the scene shows cohesion through a series of

complementary pieces of advice, as well as coherence in the major theme of the importance of educating children to uphold prayer as the foundation of faith and spiritual responsibility. This dialogue is not only communicative but also educational, and it touches on early character building within the family. Meanwhile, in the episode "Let's Recite Dhikr," Nussa dan Rara are taught the importance of reciting dhikr as part of worship that brings them closer to Allah. The dhikr recited includes the tasbih (Subhanallah), takbir (Allahuakbar), and tahmid (Alhamdulillah), each recited thirty-three times. Through simple, easy-to-understand dialogue, this episode teaches children how to recite dhikr correctly and relates it to using fingers to count dhikr, reinforcing gratitude for Allah's creation that makes it easy for humans to worship. The cohesion between conversation segments is built through a logical and progressive flow from basic concepts, children's critical questions, to practical and spiritual solutions. Its coherence is also strong, centred on the main theme: educating children to love zikr in a way that is easy to understand, enjoyable, and meaningful.

The moral values in this film are evident in scenes where the characters ask for permission, wash their hands, and refrain from talking. The main moral values are politeness in asking for permission before borrowing someone else's belongings, respecting the rights of others, and being honest and sincere when giving or borrowing items. The moral values are implied from 0:28 to around 2:24, when Nussa dan his friends sing a song and explain the importance of asking permission before borrowing items and respecting each other. The implied moral values are cleanliness as part of manners and personal responsibility, as well as caring for one's own health and that of others. The moral values in the episode "Cuci Tangan Yuk" (Let's Wash Our Hands) in the movie Nussa Rara Season 2 are clearly implied from 1:33 to 2:40. During this time, the dialogue between Nussa, Rarra, and Umma emphasises the importance of maintaining cleanliness by washing hands before eating, accompanied by religious explanations and examples of good practices. The moral values in the episode "Jangan Bicara" (Don't Talk) in the film Nussa Rara Season 2 are clearly conveyed from 1:57 to 2:59. In this section, character education values such as responsibility and manners, especially bathroom manners in accordance with Islamic teachings, are presented and emphasised. At that minute, Umma advises Rarra on the importance of reciting prayers, not lingering, and not speaking carelessly in the bathroom.

The Impact of Audiovisual Media on Students' Knowledge of Islam, such as YouTube, television, and cartoons, is very effective in disseminating information due to its speed, ease of access, and visual and audio appeal. There are four impacts of films on students' knowledge of Islam, including: 1) the impact on knowledge of religious values, namely religious awareness of God and the concept of monotheism, a basic theological understanding of monotheism, and a spiritual framework of thinking that Allah controls life. 2) the impact on knowledge of worship values, namely, practical knowledge of worship procedures, collective religious memory through the media, and normative awareness of the importance of worship. 3) The impact on moral values, knowledge, namely understanding of Islamic social norms, conscious behaviour of cleanliness as part of faith, and politeness as a religious character.

## Discussion

The Islamic educational values in the second season of the Nussa dan Rara cartoon series are divided into three parts: faith, worship, and morals. The series consists of eight episodes with different themes, namely Eps. Rukun Iman (2:47), Ayo Berdzikir (6:00), Bermain Layang-Layang (4:31), (2:49), Sholat Itu Wajib (4:43), Adab Minta Izin (2:53), Cuci Tangan Yuk! (3.48), Don't Talk (3.57). The impact of religious knowledge on audiovisual media is significant in enhancing students' understanding of Islam. This medium can foster interest, motivation, creativity, and facilitate the effective understanding of religious concepts. However, supervision and the selection of appropriate content remain necessary to ensure a positive impact that supports the objectives of Islamic religious education.

This study found that Islamic educational values in the Nussa dan Rara films include beliefs (*rububiyah* and *uluhiyah*), worship (prayer and remembrance of God), and morals (manners of asking permission, eating, and using the bathroom). The film's content approach can explain these results. The film Nussa dan Rara consistently explores children's daily lives in an Islamic family and school environment, with the main characters embodying strong faith and exemplary behaviour. The values of faith are conveyed through dialogue and narration that mention the names of Allah, believe in destiny, and show submission to Allah as Rabb (*rububiyah*) and the only deity (*uluhiyah*) (Ahwan & Karfida, 2025; Aziz et al., 2025; Cahyanto et al., 2025). The value of worship is represented explicitly, such as scenes of praying in congregation, inviting others to pray before activities, and reciting dhikr when facing problems. Meanwhile, the aspect of morals appears in the form of direct examples, such as asking for permission before entering a room, saying *Basmalah* before eating, and following the etiquette of purification and entering the bathroom as guided by the Prophet (Juhji et al., 2025; Sulaeman, 2024). These three are the main elements in holistic Islamic education: faith, Islam, and *ihsan*.

This finding is important because it shows that popular media, such as animated films, can be a powerful tool for conveying Islamic values to children, especially at the elementary school level. Amidst a crisis of role models and the proliferation of uneducational digital content, films such as Nussa dan Rara offer an attractive, enjoyable, and Islam-rich educational alternative. This means these films can be used as additional learning media in Islamic Religious Education (PAI) to strengthen students' internalisation of religious values through a visual, emotional, and contextual approach that is easier for children to digest. This study confirms that Islamic education need not be limited to books or lectures; it can be packaged as educational entertainment that remains substantial and of high value.

This study aligns with and complements previous studies. For example, it identifies moral values in this film, such as honesty and caring, which are part of morality (Hayati et al., 2022). Research by Ramadhini (2021) and Islamy (2022) highlights aspects of religious values and character, such as confidence, mutual assistance, and worship, which are closely related to the findings of this study on worship and morals. However, unlike these studies, which are still general in their categorisation of values, your research specifically groups Islamic educational values into three main aspects: faith, worship, and morals, as classified in the PAI curriculum and classical Islamic educational traditions. This is a significant contribution because it offers a more systematic, structured mapping that can serve as a basis for developing media-based learning tools. In addition, studies by Hafnidar et al. (2023) and Riza et al. (2021) show the positive impact of this film on children's behaviour, including gratitude and language skills. This study goes further by assessing its impact on Islamic religious knowledge, a topic that has been rarely studied to date. The emphasis of the study on the local context, namely, elementary

school students in Toronipa Village, Konawe, also adds value, as it provides insight into the effectiveness of this film outside urban or city centres.

The theory of value internalisation states that values can be effectively instilled through three stages: knowing the good, feeling the good, and doing the good. The film *Nussa dan Rara* creates these three stages through a storyline that instils understanding (knowing), builds empathy and emotional closeness (feeling), and provides concrete examples of action (doing). Pedagogically, this approach aligns with the theory of multimodal learning, which holds that students learn more effectively through a combination of visual, auditory, and kinesthetic modalities. Animated films such as *Nussa dan Rara* reach all these modalities simultaneously, thereby strengthening students' understanding and engagement in religious learning.

The *Nussa dan Rara* film has a positive impact on students' knowledge of Islam. Four main impacts were found: students find it easier to understand Islamic teachings, become more enthusiastic about learning about religion, acquire additional Islamic vocabulary, and enjoy a fun learning medium. The impact of these results is important to note because they show that Islamic animation-based learning media have great potential to support the success of Islamic Religious Education (PAI) in elementary schools. If PAI learning methods have tended to be dominated by lectures or memorisation, the presence of educational films such as *Nussa dan Rara* opens new avenues for a more enjoyable learning approach that engages students' affective realm and is relevant to the digital world, now part of children's lives. Furthermore, these films are not only entertaining but also enrich students' understanding of Islamic values in a context that is relevant and easy to apply in everyday life.

Compared to previous studies, this study has a unique position. Most previous studies, such as Hayati et al. (2022), Ramadhini (2021), Islamy (2022), and Dirgantara et al. (2022), analysed the values contained in the films *Nussa dan Rara*, including moral values, character, and general religious values. For example, Hayati et al. found that this film conveyed honesty and caring, while Ramadhini showed that it teaches the importance of behaviour grounded in religious values. However, few studies have specifically examined its impact on students' religious knowledge, especially in a specific region such as Toronipa, Konawe. The studies by Islamy (2022) and Sayekti et al. (2022) concluded that this film benefits children by promoting tolerance and kindness. However, they did not directly examine changes in students' cognitive abilities or enthusiasm for learning. On the other hand, studies by Hafnidar et al. (2023) and Riza et al. (2021) indicate that this film influences positive attitudes and language skills, in line with your findings regarding the addition of Islamic vocabulary and increased enthusiasm for learning. Thus, this study enriches the literature by contributing to the understanding of how Islamic animated media empirically and contextually impacts the cognitive aspects of children's Islamic Education learning.

Theoretically, these findings can be explained through several approaches. Bandura's social cognitive theory explains that children learn from models or figures they observe. In this film, *Nussa dan Rara* represent ideal Muslim children who set positive examples. Heinich et al.'s learning media theory also emphasises that audiovisual media is very effective in conveying information to students in a concrete manner, because they combine elements of images, sound, and stories. Vygotsky's constructivist theory also explains that children actively construct knowledge from social interactions and their surrounding context; by presenting real everyday situations, the *Nussa dan Rara* film becomes a meaningful learning tool (Vygotsky & Cole, 1978). Furthermore, Islamic educational theory, encompassing the dimensions of *ta'lim*,

tarbiyah, and ta'dib, appears to be integrated into this film, conveying knowledge while cultivating morals and attitudes.

## CONCLUSION

The animated film *Nussa dan Rara Season 2* has been proven to convey comprehensive Islamic educational values, covering aspects of faith (monotheism and belief in Allah), worship (prayer and supplication), and morals (politeness, cleanliness, honesty, and asking for permission). These values are conveyed through contextual narratives that are close to children's lives, making them easy to understand and internalise. The study's results show that exposure to this film positively affects the Islamic knowledge of fifth-grade students at SDN 2 Toronipa. Students showed a better understanding of the concept of tawhid, increased motivation to worship, memorisation of daily prayers, and a change in attitude towards better religious behaviour. Thus, this film is an effective educational, enjoyable, and meaningful audiovisual learning medium for strengthening the religious competence and Islamic character of elementary school students.

This study has several limitations. First, the sample size was limited to one school, so the generalizability of the research results remains contextual. Second, the intervention was relatively short and did not assess its long-term impact on student character development. Third, the measurements focused more on cognitive aspects (knowledge), while affective and psychomotor dimensions were not evaluated in depth through longitudinal instruments. In addition, external factors, such as family and social environment influences, were not comprehensively analysed. Recommendations for Further Research. Further research is recommended to: (1) Use an experimental design with a control group so that the influence of media can be compared more objectively. (2) Expand the sample to several schools with different social backgrounds to increase external validity. (3) Develop measurement instruments that include affective and religious behaviour dimensions longitudinally. (4) Systematically examine the integration of Islamic animated films into the Islamic Religious Education curriculum.

This study provides theoretical and practical contributions. Theoretically, this research enriches the study of animation-based Islamic learning media by examining character education and religious literacy for children. In practice, the results of this study can serve as a reference for Islamic Education teachers in utilising Islamic audio-visual media as an innovative learning strategy. In addition, this study supports the development of a digital media-based learning model that aligns with the characteristics of the digital generation at the elementary school level.

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