

Moral Education Values in the Animation Series of I'm the Best Muslim

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KATAKUNCI

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KEYWORDS

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ABSTRAK

The research aims to analyze moral education values, existing in the animation series I'M THE BEST MUSLIM based on the scene and script in the animation series and referred to various types of moral education values. The research was library research and utilized the qualitative approach. The source of data was nine of twenty-eight episodes of the animation series I'M THE BEST MUSLIM. Then, the data collection technique was the primary documentation. In addition, the data analysis included data collection, data selection, data reviewing, analysis, descriptive interpretation, and conclusion. The result indicates that nine episodes of the animation series I'M THE BEST MUSLIM had akhlak education values, such as Allah SWT., Rasulullah SAW., personal, family, social, and national.

Nilai-Nilai Pendidikan Akhlak dalam Serial Animasi I'm the Best Muslim

Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan akhlak yang terdapat dalam serial animasi I'M THE BEST MUSLIM berupa analisis terhadap adegan dan percakapan dalam serial animasi tersebut dengan mengacu pada beberapa macam-macam nilai pendidikan akhlak. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi pustaka atau *library research*. Sumber data yang digunakan ialah sembilan episode dari dua puluh delapan episode serial animasi I'M THE BEST MUSLIM. Teknik pengumpulan data yang diterapkan yakni dokumentasi yang bersifat primer atau pokok. Tahapan analisis data berupa pengumpulan data, memilah data, menelaah data, melakukan analisis, interpretasi secara deskriptif dan membuat kesimpulan. Hasilnya menunjukkan bahwa semua video yakni sembilan episode serial animasi I'M THE BEST MUSLIM terdapat nilai-nilai pendidikan akhlak didalamnya, meliputi akhlak terhadap Allah Swt., akhlak terhadap Rasulullah Saw., akhlak pribadi, akhlak dalam keluarga, akhlak bermasyarakat dan akhlak bernegara.

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Introduction

Akhlak is often associated with the terms ethics, morals, and character (Afifah et al., 2022). However, the differentiation of those terms relies on the standard used to define them. To distinguish between good and bad morals, humans must be guided by *the Koran* and *Sunnah*, while ethics, morals, and character tend to be guided only by reason and human habits, which they consider good or bad (Ilyas, 2020). Character education in Indonesian education must be

confirmed by the unity between mind, feeling, heart, and exercise (Muchamad Chairudin, 2023). Through this physical and spiritual unity, children can hopefully implement religious values, tolerance, honesty, independence, patriotism, social and environmental care, responsibility, and so forth (Presidential Regulation of the Republic of Indonesia No. 87, 2017).

Aqidah and *Akhlak* (moral) are two integral aspects since noble morals can be displayed from true *aqidah* (Nurjanah, Yahdiyani & Wahyuni, 2020). Moreover, *aqidah* is the basis or foundation for someone to practice noble morals (Ilyas, 2018). The embedded and applied morals in a country will describe how high the religious beliefs of such a country are enforced (Mydin, Shukri & Razak, 2020). The moral aspect is highly influential for the order of human life. However, in reality, humans are currently dealing with various moral problems (Zakarya, Hafidz, Martaputu, 2023), such as deteriorative or moral degradation, and lust becomes the motivation for any actions (Mydin, Shukri & Razak, 2020). Especially in this cutting-edge era, everyone can access the internet anytime and anywhere without limits. Also, it is used by irresponsible people as a medium to do negative things.

Based on a *Microsoft* survey regarding the “Digital Civility Index”, the level of digital civility of internet users or Indonesian netizens throughout 2020 was low and this result was miserable. Further, based on a survey involving 32 countries with 16,000 respondents, Indonesia was in the 29th. Indonesia's score had 'only' risen eight points, from 67 in 2019 to 76 in 2020, but Indonesia remained the most uncivilized netizens country in Southeast Asia. The civility referred to in this report is related to people's behavior (Robbaniyah, 2022) in cyberspace and social media applications, including the risk of spreading fake news, hate speech, discrimination, cyberbullying, trolling or deliberate actions to provoke anger, harassment against marginalized groups (i.e. certain ethnicities or religions, women, disabled groups, and so on), sometimes cornered in a sensitive issue, fraud, doxing or collecting personal data to be leaked in cyberspace for disruption or defamation purpose of a person's reputation, recruitment for radical activities and terror, and pornography (Mazrieva, 2021).

Today, the existence of electronic media, mainly gadgets, cannot be separated from various aspects of life (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Despite their role as a necessity, such as a supporting tool in the educational aspect, the gadgets also have negative impacts on their users (Wafi & Wasil, 2020). One example of the integration forms between education and the advancement of Information and Communication Technology (ICT) is YouTube. It is a platform that provides information, such as audio-visual (Bani & Nordin, 2020). One of the YouTube *channels* that focuses its study on the realm of Islamic Religious Education is *Free Quran Education (FQE)*, which is the largest non-profit animation and illustration studio in the world based in Jakarta. The president director and creative team is Erfian Asafat, an Indonesian young Muslim.

Free Quran Education is the leading or original YouTube channel and the animations are produced by the Darul Arqam Studio team in English. This YouTube channel, which was released on November 16th, 2010, had 1.42 million subscribers and 2 thousand videos had been uploaded as of December 3rd, 2022. It shows that the YouTube channel receives positive responses from society due to its package of Islamic knowledge in animated form. The theme of moral education is inseparable from the study on the YouTube channel. Moreover, the animation series “I’M THE BEST MUSLIM” has been included since April 16, 2020, which focuses on the insertion of Islamic values. The animation series includes characterizations, settings, etc., and the target audience is all ages and more. It can be for teenagers to adults, but it is suitable for children (Ashidiqi, Rohmatiah & Rahmah, 2019). Based on the background above, the writer formulates the purpose of this study is to analyze moral education values as depicted in the animation series “I’M THE BEST MUSLIM”, published in the original or main version YouTube channel of Free Quran Education.

Method

The study used a qualitative approach with literature study or library research (Syaiful Anam, 2023). The primary sources were 9 episodes of the animation series I’M THE BEST MUSLIM, including season 1 episode 11 “The Best People”, episode 12 “Cool Leaders”, episode

13 "Limitless Worship", episode 14 "Most Beneficial", and short series of episode 1 "Right Hand", episode 2 "Praying for Parents", episode 3 "Power of Greetings", episode 4 "Forgive", episode 5 "Zalim (Cigarettes)". The data collection method was performed by collecting or taking from primary sources by primary or principal documentation (Zed, 2014). Then, the data analysis technique applied by the researcher was content analysis, such as data collection stages, data selection, the process of analyzing data and analyzing aspects of the moral education value. Also, the limit of the study was the study of morality towards Allah SWT, Rasulullah SAW, personal, family, society, and country. The results of the analysis were then interpreted descriptively and concluded (Yusuf, 2017).

Results and Discussion

1.1. Morals towards Allah SWT

a. Piety

It complied with all commands and disbanded all prohibitions from Allah for protecting oneself from Allah's punishment or sentence. A pious person would follow determined limits, without crossing them, because he/she knew that Allah would not give provisions, such as commands and prohibitions, unless they contained good results, both for humans and other creatures. *Takwa* was also a unity component of *Iman* (faith), Islam, and *Ihsan* (Ilyas, 2020).

b. Love and *Ridha* (acceptance)

The meaning of love was a feeling of the soul that moved a person to always be attached to what he/she loved consciously, full of enthusiasm and affection. The primary love (more than anything else) for a believer had to be given to Allah so that he/she would love everything that Allah loved as well. It included following the traits of the Prophet Muhammad and conducting practices and attitudes that were loved by Allah, such as *Ihsan*, *tawakal*, etc. (Ilyas, 2020). Further, it would make someone being faithful and there would be no difference between the favors and the misfortunes that Allah had bestowed upon him/her (Al-Ghazali, 2003). The feeling of love and *ridha* towards Allah was the essence of religion with all its deeds and goals (Al-Jauziyyah, 2014).

c. *Ikhlas* (sincere)

The word sincere came from the Arabic word *khalasha*. It meant clear, pure, clean, or not mixed with anything. *Ikhlas* (sincere) was to purify or clear or distill (Ilyas, 2020).

A sincere attitude would grow together with patience and strong faith because, conducting or leaving a deed for God, a test was given at the beginning to show whether the person was honest in his/her sincerity or not (Al-Jauziyyah, 2014).

d. *Raja'*

It was wishing for pleasant and likable things in the future so it created a feeling of hope. Hope was a feeling of confidence in the extent of God's grace (Al-Jauziyyah, 2014).

e. *Tawakal*

The definition was the dependence of the heart was only on Allah and submitting all decisions or results was only to Allah. *Tawakal* was half of the religion which led to feelings of asking God for help (Al-Jauziyyah, 2014).

f. *Syukur* (grateful)

It was the response to a benefit and kindness that had been given, such as praise to those who gave kindness. There were three dimensions of gratitude, such as gratitude from the heart in the form of acknowledgment of his/her feelings, gratitude from the mouth in the form of words, and gratitude from deeds (limbs) in the form of proof through charity (Ilyas, 2020, 54). The verse of the Koran regarding this issue was in Surah Ibrahim verse 7, as follows:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(Remember) when your Lord proclaimed, "If you are grateful, I will surely increase (favors) to you, but if you deny (My favors), indeed, My punishment is very severe."

g. *Taubat* (repentance)

Returning from a situation to a better state according to Allah's will was the meaning of repentance. Allah gave two forms of repentance to His servants. It comprised of before repenting in the form of acceptance of Allah by giving His guidance and after repenting in the form of acceptance again by Allah and reward for it (Al-Jauziyyah, 2014).

1.2. Morals towards *Rasulullah SAW*

a. Follow and Obey the Prophet Muhammad

The form of following the Prophet Muhammad's straight path was by practicing the Koran and Hadith (*Sunnah*) in all aspects of life (Ilyas, 2020, 75). The verse of the Koran regarding this issue was Surah an-Nisa' verse 59, as follows:

O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the ululamri (those in power) among you. If you differ in opinion about something, return it to Allah (the Qur'an) and the Messenger (the Sunnah) if you believe in Allah and the Last Day. That is better (for you) and better consequences (in this world and the hereafter).

1.3. Personal's Morality

a. *Shidiq*

There was compatibility between words, deeds, and circumstances, such as being honest, so producing the truth was the meaning of *shidiq* as the highest form of faith in Allah and *Rasulullah SAW* (Suud & Madjid, 2020). *Shidiq*, in this case, was what was required of every Muslim, such as the heart, words, and deeds aspect (Ilyas, 2020).

b. *Amanah*

It was trustworthiness. Several forms of trust were maintaining and returning the deposit to its original state, keeping secrets, not abusing one's position, performing obligations properly, and maintaining all the blessings from Allah (Ilyas, 2020).

c. *Istiqamah*

The meaning of *istiqamah* was an attitude that showed firmness or uprightness. In detail, the attitude of *istiqamah* showed that a Muslim had defended his/her faith and persisted against existing challenges (Ilyas, 2020).

d. *Iffah*

Maintaining the purity of the body or self-respect by trying to maintain and keep away from things that are not good was the definition of *iffah* (Ilyas, 2020).

e. *Mujahadah*

It was trying to the maximum and with all abilities to break free from all internal and external obstacles to approach oneself Allah (Ilyas, 2020).

f. *Syaja'ah*

The definition was courage based on truth and goodness. Various forms of *syaja'ah* were daring to face the enemy on the battlefield, speak the truth, and take control of himself/herself when getting angry. A brave person would be generous because he/she was always kind to Allah (Al-Jauziyyah, 2014).

g. *Tawadu'*

It was humility or an attitude of not seeing himself/herself as higher than others that arose from awareness of his/her weakness as a human and realizing that he/she had nothing because everything belonged to Allah (Ilyas, 2020)

h. Patience

Patience was refraining from all bad things by only hoping for the *ridha* of Allah. Patience was closely related to a person's psychological dimension because it involved a lot of emotional aspects, such as self-control or self-emotions, steadfastness in facing disasters, etc. The goal was to achieve something better, so that humans could survive with all the abilities that God had given (Tajab, Madjid & Hidayati, 2019).

i. Forgiver

It was an attitude that always forgave or erased wounds in the heart because of others' mistakes without hatred or the desire to revenge. A Muslim was recommended to accompany forgiveness with a whole-hearted feeling (Ilyas, 2020, 140). Forgiving was one of the rights in a relationship of brotherhood or friendship (Al-Ghazali, 2003).

1.4. Moral's and Family

a. *Birrul Walidain*

It was doing good for both parents. In the Koran, it used the word *ihsan*. Meanwhile, in Islam, the position of *birrul walidain* was noble because there was the command of *ihsan* to both parents after the order to worship Allah (Ilyas, 2020).

b. Parental Love and Responsibility towards Children

Several relationships between parents and children were parents' responsibility as leaders for their children in the family, and love and future relationship of the goodness of having children for happiness in this world and the hereafter (Ilyas, 2020).

1.5. Moral's towards Society

a. Good Relations with Neighbors

The rights of neighbors to develop relations among themselves were based on place, kinship, and religion. The first right was that neighbors had three aspects, such as neighbor, religious, and family rights. The second right was that neighbors had two rights, such as neighbor and religious rights. In addition, the third right was that neighbors had one right, such as neighbor rights (Al-Ghazali, 2003).

b. Good Relations with the Community

Some of the obligations of Muslims were answering greetings, visiting those who are sick, taking care of their bodies, fulfilling invitations, and praying when they sneeze. Islam also recommended being tolerant towards non-Muslim communities, such as respecting beliefs and *mu'amalah* in a good manner without following their religion and worship (Ilyas, 2020).

c. Youth Relations

Some important issues regarding the association of male and female Muslims were greeting each other as meeting and leaving, shaking hands with their *mahrams*, not mixing and being alone together (*khalwah*), and conducting the provisions of Allah, such as guarding one's eyes, covering one's genitals, etc (Ilyas, 2020).

d. *Ukhuwwah Islamiyah* (Islamic Brotherhood)

One of the rights of a Muslim was to do good to others without discriminating (Al-Ghazali, 2003, 12). Several stages in fostering *Ukhuwwah Islamiyah* were *ta'aruf* or knowing each other, *tafahum* or mutual understanding of others' strengths and weaknesses, *ta'awun* or mutual assistance, and *takaful* or mutual security (Ilyas, 2020).

1.6. Moral's towards Country

a. Upholding Justice

Fair or *'adl* was balanced, and justice was giving the rights of others in a balanced and impartial manner (Ilyas, 2020).

b. Relationship of Leader and Followers

Society as people had complied with their leaders in a country's life. While in daily life, the relationship between leaders and their followers had to be established based on the principle of *Ukhuwwah Islamiyah* with all its rights and obligations (Ilyas, 2020).

In short, the moral education values in the animation series I'M THE BEST MUSLIM can be seen in the following table:

Table 1.1
Analysis Results

Videos No.	Titles of Animation Series	Findings of Moral Education Values	Information
1.	Episode 11 "The Best Person"	1. Morals towards Allah: Piety, sincerity, <i>king'</i>, gratitude, and repentance. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Shidiq</i>, <i>amanah</i>, <i>mujahadah</i>, and <i>tawadhu'</i>. 4. Morals towards Society: Good relations with the community and <i>Ukhuwwah Islamiyah</i>.	None of the morals in the Family and towards the Country was available.
2.	Episode 12 "Cool Leader"	1. Morals towards Allah: Piety, <i>king'</i>, gratitude, and repentance. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Shidiq</i>, <i>amanah</i>, <i>tawadhu'</i>, and <i>iffah</i>. 4. Morals towards Society: <i>Ukhuwwah Islamiyah</i>. 5. Morals towards Country: Upholding justice and the relationship between leaders and followers.	None of the morals in the Family was available.
3.	Episode 13 "Limitless Worship"	1. Morals towards Allah: Piety, love, <i>ridha</i>, sincerity, <i>king'</i>, gratitude, and repentance. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Shidiq</i>, <i>amanah</i>, <i>istiqamah</i>, <i>iffah</i>, <i>mujahadah</i>, <i>tawadhu'</i>, and patience. 4. Personal's Morality: Good relations with the community and <i>Ukhuwwah Islamiyah</i>.	None of the morals in the Family and towards the Country was available.
4.	Episode 14 "The Most Beneficial"	1. Morals towards Allah: Piety, love, <i>ridha</i>, sincerity, <i>king'</i>, gratitude, and repentance. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Sidiq</i>, <i>Amanah</i>, <i>Mujahadah</i>, <i>Tawadhu'</i>. 4. Morals towards Society: Good relations with the community and <i>Ukhuwwah Islamiyah</i>.	None of the morals in the Family and towards the Country was available.
5.	Short Series Episode 1 "Right Hand"	1. Morals towards Allah: Piety. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Shidiq</i> and <i>Syaja'ah</i>. 4. Morals towards Society: <i>Ukhuwwah Islamiyah</i>.	None of the morals in the Family and towards the Country was available.
6.	Short Series Episode 2 "Praying to Parents"	1. Morals towards Allah: Piety, sincerity, <i>king'</i>, <i>tawakal</i>, and gratitude. 2. Morals towards <i>Rasulullah SAW</i>: Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Sidiq</i> and <i>Iffah</i>. 4. Morals in the Family: <i>Birrul Walidain</i>, love, and responsibility of parents towards their children. 5. Morals towards Society: <i>Ukhuwwah Islamiyah</i>.	None of the morals towards Society and Country was available.

7.	Short Series Episode 3 "The Power of Greetings"	1. Morals towards Allah: Piety and Love 2. Morals towards <i>Rasulullah SAW</i> : Follow and obey the Prophet Muhammad. 3. Personal' Morality: <i>Shidiq, Iffah, and Tawadhu'</i> . 4. Morals towards Society: Good relations with neighbors, community, youth relations, and <i>Ukhuwwah Islamiyah</i> .	None of the morals in the Family and towards the Country was available.
8.	Short Series Episode 4 "Forgiving"	1. Morals towards Allah: Piety, Love, and Sincerity. 2. Morals towards <i>Rasulullah SAW</i> : Follow and obey the Prophet Muhammad. 3. Personal's Morality: <i>Shidiq, Syaja'ah</i> , Patience, and Forgiveness. 4. Morals towards Society: Good relations with the community and <i>Ukhuwwah Islamiyah</i> .	None of the morals in the Family and towards the Country was available.
9.	Short Series Episode 5 "Zalim (Cigarette)"	1. Morals towards Allah: Piety. 2. Personal's Morality: Trust, <i>Iffah</i> and <i>Syaja'ah</i> . 3. Morals in the Family: Love and responsibility of parents towards children. 4. Morals towards Society: Good relations with the community. 5. Morals towards Country: Upholding justice.	None of the morals towards <i>Rasulullah SAW</i> was available.

Conclusion

Based on the results of the research, it concludes that the moral education values have been depicted in nine episodes of the animation series "I'M THE BEST MUSLIM", but it is only some of them. The role of parents, educators, and the surrounding community or social media users is significant to form noble morals toward children as early as possible. Particularly, educators must be able to take advantage of advanced information and communication technology (ICT) as a medium to optimize the effectiveness of learning. Further, the government as the policy maker must also consider the advanced information and communication technology (ICT) and its impact on the people. For the director and the creative team of the YouTube channel of Free Quran Education, they should improve verbal dialogue and serialized storylines. Also, the YouTube channel of Free Quran Education in Indonesia should be more developed, like the main channel.

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