

Analysis Of The Use Of Upin & Ipin Animated Film Media In Inculcating Religious Values In Children In Group A Ra Syifa'unnufus

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Abstract

This research is motivated by the continued dominance of conventional media, such as lectures and whiteboards, at RA Syifa'unnufus, which is less than optimal for instilling religious values in early childhood. Whereas, the instillation of religious values is a fundamental aspect in shaping children's character from an early age. This study aims to identify religious values in the Upin & Ipin animated film, describe the process of its use, and identify supporting and inhibiting factors. This research employs a qualitative descriptive approach with passive participant observation, interviews, and documentation techniques. The research subjects were 11 children from Group A and the classroom teacher. Data analysis used the Miles and Huberman model. The results show that the Upin & Ipin film contains religious values such as greeting, praying, politeness, helping others, honesty, and respecting parents. The implementation is carried out through planning stages, teacher-guided execution, and evaluation of children's behavior. Supporting factors include children's interest, facilities, and teacher support, while inhibiting factors include time constraints, lack of episode variation, and external environmental influences. Thus, the Upin & Ipin animated film is effectively used as an alternative medium for instilling religious values in early childhood education.

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1. INTRODUCTION

Religious behavior is a form of behavior that a person believes is a manifestation of religious feelings and souls within themselves, which are formed based on religious awareness. According to the Big Dictionary of Indonesian Language (KBBI), behavior is a person's response or reaction to stimuli and the surrounding environment. According to Sari et al. [1], religious behavior is a person's attitude based on their level of piety towards God.

Instilling religious behavior in early childhood is an essential aspect of early childhood education (PAUD/RA), as it is related to children's ability to apply religious teachings in everyday life. To foster good behavior and character, examples are needed through appropriate and appropriate media, such as real objects, images, sounds, combinations of images and sounds, and animated films.

Children aged 0-6 years are in the golden age, a critical period of development in cognitive, motor, social, and language aspects [2]. During this period, instilling religious values and behaviors can be done through audio-visual media, which convey material with images and sound using electronic devices, making it more engaging and easier for children to understand.

The use of appropriate media is a key factor in the success of classroom teaching and learning activities. However, observations at RA Syifa'unnufus show that the learning process is

still dominated by conventional media such as lectures, whiteboards, and student worksheets (LKPD). This situation is not in line with the characteristics of early childhood, who are in their golden age, where children more easily understand learning through concrete, engaging, and audio-visual-based media. This limited use of media results in a less-than-optimal learning process in attracting children's interest in learning and in instilling religious values and attitudes. Therefore, it is necessary to develop more varied learning media that are appropriate to children's developmental needs, such as the use of audio-visual media to make learning more effective.

Audio-visual media is the most comprehensive learning medium for use in early childhood education (PAUD/RA) because it combines visual and audio elements, allowing material to be conveyed simultaneously through the senses of sight and hearing. Children who are already familiar with audio-visual media, often watching television or mobile phones, find it easy to accept and understand.

Nowadays, television shows many films that are interesting for children, one of which is animated films. Children tend to imitate the characters they like in the film. For example, when watching the animated film Upin & Ipin on MNCTV, which is synonymous with positive activities, children can imitate these in their daily activities. The animated film Upin & Ipin is an animated series produced by Les' Copaque Production Malaysia and is loved by various groups, not least because the story is funny, entertaining, and contains many religious values such as mutual assistance, politeness, and honesty [3].

Previous relevant research demonstrates the potential of this animation, yet each has notable limitations when positioned against the present study. Azzahro's study [4] found that the film instills multicultural values and mutual assistance, but relied solely on content/textual analysis of the episodes without observing how the values are actually received or practiced by an audience. Arum [5] highlighted the film's Islamic communication through the Ragam Ramadhan episode using a semiotic approach, which similarly stops at the level of media text and does not touch classroom implementation. Similarly, Maretiasri's research [6] proved that the film contains commendable morals such as devout prayer and helping others, but was conducted on elementary-school-aged TPQ students, whose cognitive characteristics and learning context differ considerably from early childhood (PAUD/RA) learners. Taken together, these studies converge on confirming that Upin & Ipin contains religious and moral content, but none of them examines the pedagogical process through which such content is planned, delivered, and evaluated as classroom learning media, nor do they address the youngest learner group (Group A, ages 4-5). This is precisely the gap this study addresses: an in-depth, process-oriented study of how the animated film is implemented as a medium for instilling religious values in Group A children at RA Syifa'unnufus, including the supporting and inhibiting factors encountered in that process.

Based on initial observations on Monday, March 2, 2026, RA Syifa'unnufus began adopting audiovisual learning media, especially the animated film Upin and Ipin, to stimulate the willingness and interest in learning for early childhood. This can be seen from the Weekly and Daily Learning Implementation Plans (RPPM) which show that this media is routinely utilized [7]. An interview with class A teacher, Mrs. Sri Nori Astoni, S.Pd., on March 3, 2026, stated that class A students had a high level of interest, which was demonstrated through their discussions about characters and their beginning to imitate positive behaviors such as being polite and sharing.

Based on this background, this study focuses on analyzing in depth the religious values contained in the animated film Upin & Ipin, describing the implementation process, and identifying the supporting and inhibiting factors for its use in instilling religious values in group A children at RA Syifa'unnufus in the 2025/2026 Academic Year.

2. RESEARCH METHODS

This study uses a qualitative research approach design with a descriptive research type. The choice of a qualitative approach is adjusted to the general objective of the study, namely to analyze the use of the animated film Upin & Ipin in instilling religious values in group A children of RA Syifa'unnufus. A qualitative approach is a study that focuses on assessing the quality of

relationships, activities, situations, and various phenomena, which emphasizes holistic descriptions [8].

This research was conducted in group A of RA Syifa'unnufus, located in Sambik Elen Village, Bayan District, North Lombok Regency, in the 2025/2026 academic year. The research subjects consisted of 11 class A students and 2 teachers (Mrs. Sri Nori Astoni, S.Pd., as the class teacher, and Mrs. Saofiya as the assistant teacher).

The data sources in this study are divided into primary and secondary data. Primary data came directly from the field through observations of teaching and learning activities, interviews with teachers, and student interactions [9]. Secondary data were obtained through RPPH (Lesson Plan), RPPM (Lesson Plan), school facilities, and institutional SOPs [10].

Data collection techniques used included passive participant observation, in-depth interviews, and documentation. Observations were conducted as passive participant observation, in which the researcher was present in the classroom without taking part in the learning activities, and were carried out over [ISI: rentang waktu, mis. 4 minggu/sejak Maret 2026] with a total of [ISI: jumlah pertemuan/sesi observasi] sessions, each lasting approximately [ISI: durasi tiap sesi, mis. 30-45 menit] to observe the process of using animated films in the classroom and changes in children's behavior. In-depth interviews were conducted with [ISI: jumlah informan, mis. 2 teachers] over [ISI: jumlah sesi wawancara] sessions, each lasting approximately [ISI: durasi wawancara] regarding the implementation process, evaluation, and obstacles encountered. Documentation was used to analyze planning through lesson plans and collect visual evidence of activities [11], [12].

Data analysis was conducted using the interactive model by Miles and Huberman, which consists of three main stages: data condensation, data presentation, and conclusion drawing. Researchers simplified field data, systematically organized it, and then drew conclusions about the phenomena encountered [13].

To ensure data validity, this study employed triangulation techniques, including source, technique, and time. Furthermore, the researchers conducted member checks to validate the findings with informants and held discussions with colleagues to avoid bias in data interpretation [14], [15].

3. RESEARCH RESULTS AND DISCUSSION

A. Research Results

1. Religious Values in the Animated Film Upin & Ipin

Based on the research results, the animated film Upin & Ipin contains various religious values that are relevant to the development of early childhood, especially Group A. First, the Value of Prayer. This value is very dominant, seen in various episodes such as the prayer before breaking the fast in the episode 'Puasa Norma Baharu', as well as the prayer before studying in the episode 'Bijak Sifir'. Interviews with teachers confirmed that this show contains a compilation of daily prayers that are easy for children to imitate. Second, the Value of Honesty, which is seen in the episode 'Save and Search', where the main character returns money found on the street to its original owner.

Third, the value of mutual assistance. The episode "Sincerely from the Heart" exemplifies cooperation when their friend Ijat's house burns down, collecting used clothes and donations. Fourth, the value of greeting, where the characters in the film consistently say Assalamu'alaikum when visiting Atok's house or friends. Observations show that the children of Group A RA Syifa'unnufus can imitate and practice this prayer and greeting in their daily activities at school.

2. Implementation of the Use of Animated Film Media

The implementation process is carried out in three stages: Planning, Implementation, and Evaluation. In the Planning stage, teachers align episodes with the RPPH/RPPM. Teachers curate the broadcasts in advance and prepare supporting equipment (laptops) and a list of reflection questions (recalling). In the Implementation

stage, teachers explain (apperception) before the screening, then accompany the broadcast. After the screening, teachers hold a question-and-answer session (recalling) to connect the scenes to real-life values.

The children's responses were very enthusiastic, as evidenced by their focused attention, participation in typical dialogue, and enthusiasm during the question-and-answer session. Observed behavioral changes were very positive; the children began to take the initiative to greet without being reminded and were more disciplined in praying before and after meals. The evaluation phase was carried out by teachers by observing the children's focus while watching, assessing their responses during cognitive question-and-answer sessions, and monitoring the manifestation of religious attitudes in daily activities.

3. Supporting and Inhibiting Factors

The main supporting factors for the successful implementation of this media are: (a) easy access via YouTube, (b) a variety of episodes that can be adapted to curriculum themes, and (c) high educational value, where the film combines elements of edutainment. Children who are already familiar with the animated characters have high initial motivation.

The inhibiting factors encountered included: (a) limited infrastructure, namely the teacher only used a small laptop screen because there was no projector/LCD for 11 children, (b) the duration of several episodes was too long so that it exceeded the concentration span of children aged 4-5 years, (c) distractions that arose from peers when children were bored, and (d) the teacher's difficulty in controlling the class if the children became over-enthusiastic and noisy.

B. Discussion

Findings related to religious values such as prayer, honesty, mutual assistance, and greetings align with James W. Fowler's theory of religious development [16], which states that in the intuitive-projective stage, young children form an initial understanding of spiritual and moral concepts through stories, symbols, and observations in everyday life. In this stage, children have not yet reasoned abstractly about faith; their moral-religious understanding is instead built fantastically and imaginatively from what they see and hear. The Upin & Ipin animation is able to represent religious values in a very concrete way and can be understood by children's simple logic, because the values are not delivered as abstract instructions but are embedded in the everyday, humorous, and relatable storylines of the characters, which is exactly the mode of understanding Fowler describes for this stage.

The structured implementation process of this media, from planning to comprehensive evaluation, confirms Erdiyanti and Syukri's assertion [17] that media integration involves more than simply playing a video, but also requires pedagogical intervention (scaffolding) from the teacher. The preparation of tools and recall (questions and answers) sharpen children's memory and validate their understanding of the good and bad meanings contained in the scenes. This strongly correlates with Allan Paivio's Dual Coding Theory [18], which holds that information processed through two channels simultaneously, namely the visual channel (moving images of the characters) and the verbal/auditory channel (dialogue and sound), is encoded as two interconnected mental representations rather than one. This dual representation is what makes the teacher's recall stage effective: because the visual scene and the verbal message reinforce each other in memory, children are able to retrieve and re-tell the values (e.g., praying, sharing) from a single visual cue, such as a scene from the film, even without the teacher restating the accompanying dialogue.

Positive changes in students' religious behavior also fully support the validity of Albert Bandura's Social Learning Theory [19]. Through the process of Attention, children are drawn to the Upin & Ipin characters because they are age-appropriate, likeable, and repeatedly shown performing valued behaviors, which increases the likelihood the behavior is noticed at all. Retention is reinforced by the teacher's recall session immediately after the screening, which converts a fleeting visual impression into a more durable memory of the modeled behavior.

Reproduction is then observed directly in the classroom, for instance when children spontaneously greet or share without being told to, showing that they are capable of enacting what they retained. Finally, Motivation, in the form of teachers' verbal praise and reinforcement, determines whether the reproduced behavior is sustained or fades over time. Read together, these four processes explain not only that imitation occurred, but why the classroom implementation succeeded in turning a passive viewing activity into an internalized habit.

In terms of obstacles, the limited availability of supporting media (LCDs) and the issue of children's attention span are important considerations. According to Jean Piaget, the cognitive characteristics of children aged 4-5 years are in the preoperational phase, where their attention is fluctuating [20]. When a film's duration exceeds working memory capacity, and visuals are limited to a laptop screen, attention is degraded into distraction. Therefore, the school's provision of facilities and teachers' creativity in editing duration (cutting episodes) are crucial steps to improve the teaching and learning process in the future. Taken together, the four theories above are not independent explanations but describe different links of the same causal chain: Fowler explains why concrete, story-based media is developmentally appropriate for instilling religious values at this age; Paivio explains the cognitive mechanism (dual coding) that makes the film memorable; Bandura explains how that memorable model is turned into imitated, and eventually internalized, behavior through the classroom's structured recall and reinforcement; and Piaget explains the developmental limit, namely children's fluctuating attention span, that constrains how long and how the media can be presented without losing its effectiveness. Understood this way, the success of the implementation and the obstacles encountered are two sides of the same developmental process, rather than separate findings.

4. CONCLUSION

Based on the analysis of research results, it can be concluded that:

1. The animated film Upin & Ipin is rich in religious values that are relevant for children in group A PAUD/RA, including the values of getting used to praying, honesty, helping each other, saying hello, and the ethics of politeness towards older people.
2. The implementation of this film was carried out systematically through the planning stages (device preparation and curriculum adjustment), implementation (apperception, screening, and recall/question-and-answer sessions), and evaluation (cognitive observation and behavioral conditioning). The children's response was very enthusiastic, and there was a change in habits to become more religious.
3. The main supporting factors are children's familiarity with the characters, content accessibility, and episode relevance. Meanwhile, inhibiting factors include the lack of a projector/LCD, long broadcast duration, and children's level of distraction.

5. SUGGESTIONS

The suggestions from this research are aimed at teachers to be more proactive in managing the duration of broadcasts by providing interactive breaks, to school institutions (RA Syifa'unnufus) to strive to provide LCD projector facilities to support classroom visualization, and to parents to also provide reinforcement of religious values when children watch at home.

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