

Representation of prophetic value of digital children's literature *Nussa dan Rara* series as character education learning media

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Abstract: Children's literature has a big role in determining the development of a child's personality to reach maturity. One type of children's literature packaged in digital form is electronic stories, such as *Nussa dan Rara* series. The purpose of this study was to describe and interpret the prophetic value of children's literature from *Nussa dan Rara* series as a medium for character learning in children. The research method used in this study was a descriptive qualitative method. The research data was taken from *Nussa dan Rara* series, especially from the episode *Gratis Pahala*. Data collection in this study was carried out by (1) recording, (2) transferring in written form, and (3) classifying the data. The data analysis technique was content analysis with the help of Kuntowijoyo's prophetic literary theory which consists of humanization, liberation, and transcendence. The results of this study are the discovery of representations of humanization in children's lives, liberation in the perspective of inclusion, and transcendence between children and religiosity. Humanization in this story is sensitive, caring, patient, and forgiving. Liberation can be seen in terms of equality between children with disabilities and normal children. Children with disabilities have the right to receive good and not arbitrary treatment from the surrounding community. The value of transcendence appears in the form of the teachings of the Prophet and the Qur'an.

Keywords: *Nussa dan Rara*, personality development, prophetic literature, series



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INTRODUCTION

The development of technology and information has had positive and negative impacts on the development of literary works, especially children's literature (Utami, 2021). Literary works in written form have begun to be displaced by digital literary works (Supriani, 2018). Digital literary works are considered more practical and economical than physical products that require special treatment such as storage, packaging, and delivery via courier (Restuningsih et al., 2021). Digital literary works (animation) represent a new era and are very important in today's era. The visual expressions on the digital version emphasize feelings of happiness or sadness, self-confidence, and an assessment of the character's normality and capacity. Meanwhile, the book version emphasizes ethics and morals more (Unsworth, 2023).

Children's literature is literature that is read by children with the guidance and direction of adults or a community, while the writing is also done by adults (Sarumpaet, 2010, p. 2). Children's literature is defined as writing that describes the feelings and experiences of

children and can be understood through the eyes of children (Tarigan, 1995, p. 5). Children's literature is literature in terms of content and language according to the level of intellectual and emotional development of children (Nurgiyantoro, 2005, p. 7). Children's literature provides amazing experiences and invites children to explore science in a pre-school environment (McLean et al., 2015).

Children's literature is a work that, in terms of content, contains moral education values that can enrich the soul's experience for children (Winarini, 2014). Children's literature has a major contribution to make to the development of children's personalities as they mature. Literature can be used as a means to inculcate, cultivate, develop, and preserve good educational values and is highly valued by families, communities, and nations. Thus, it can be concluded that children's literature is literary works written both by adults and by children using language and a simple format so that they can be understood by children and contain character values that can be instilled in them in everyday life.

Sarumpaet (2010, p. 57) states that children's literature in Indonesia has not yet developed and is actually a cause for concern. Children's stories that appear in print media pass without being appreciated and discussed, as if children's literature has no value. Children's stories in Indonesia are still quite behind those in other developed countries. The story that develops is still about legends rather than fantasy stories (Faidah, 2018). Apart from that, more foreign literary works were published, namely stories from Disney such as *Barbie*, *Naruto*, *Spiderman*, *Upin dan Ipin*, *Princess Sofia*, and *Frozen*. In the end, children idolize foreign figures in the work more than national or religious figures. This phenomenon has an impact on changes in the character of Indonesian children who try to resemble themselves with the characters of their idols, so that the character of Indonesian people who are religious is eroded from an early age. Children's literary works that contain the character values of Indonesian society are still very minimal and are not too popularized by the media (Farahiba, 2017).

There are several types of digital children's literature published via the web, as stated by Unsworth (2006, p. 3), namely: (1) electronic stories for beginner readers; (2) linear narrative electronic stories; (3) narrative electronic stories and interactive stories; (4) hypertext narrative; and (5) hypermedia narrative. Children's literature *Nussa dan Rara* is a type of linear narrative electronic story because it tells a story that is sequential and different for each episode but with the same theme.

Education can affect physical, mental, emotional, and moral development, as well as human faith and piety. The development of these personal qualities has long been seen as the aim of education. Koesoema A (2010, p. 200) states that character education has the main goal of growing an individual into a person who has integrity, and morals, not only as an individual but at the same time being able to work on a scope of life that helps every

individual live up to his moral integrity in the order of social life.

Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, karma, culture, and customs. Therefore, personally, the character can be expressed as a stable personal attitude resulting from a process of consolidation with religious, social, cultural, national, and environmental norms progressively and dynamically, integrating statements and actions. Character is part of a person's personality that needs to be developed through everyday life.

If there is no reading that is appropriate to the student's culture, then students will forever continue to have shallow opinions about groups and cultures that are different from their own (Brooks & Cueto, 2018). This makes character education very important for students. Character education is a system of inculcating character values for school members (citizens) which includes components of knowledge, awareness or will, and actions to carry out these values, both towards God Almighty, oneself, others, the environment, and nationality, so that they become perfect human beings (Omeri, 2015).

Prophetic literature is a literary work based on the holy books of believers, specifically those who believe in Islam. Prophetic literature also includes dialectical literature. That is, the work must be related to social reality, and conduct a civilized socio-cultural critical assessment (Kuntowijoyo, 2013, p. vi). Therefore, Kuntowijoyo emphasized that prophetic literature is literature that is involved in the history of humanity. Prophetic literature has the big task of expanding the inner space, and awakening divinity awareness and human awareness. More than that, in terms of writing techniques, prophetic literature is democratic literature. He is not authoritarian in choosing a premise, theme, technique, and style, both personal and standard. Prophetic literature originates from the prophetic ethics of the Holy Quran (Kuntowijoyo, 2013, p. vii).

Prophetic ethics is very important. In the midst of social and cultural developments that emphasize material aspects. The presence of symbols in order to express a spiritual vision, as an alternative medium to see social and human reality, through moral and religious messages in literary texts, is a necessity. Prophetic ethics which contains three things, namely humanization, liberation, and transcendence, serve as a servant for all mankind, *rahmatan lil'alam*.

Humanization is needed because society is in three acute conditions, namely dehumanization (technological, economic, cultural, and state objectivity), aggressiveness (aggressiveness, collective, and criminality), and loneliness (privatization, individuation). Humanization which is the emphasis in the tradition of critical science provides similarities that are relevant to the mission of Islam in cultivating human values (Syarifuddin (et.

al), 2009, p. 45). Good literary works will always voice kindness, humanist, and transcendental values.

Meanwhile, liberation may come from external and internal forces, both of which can become literary themes. Liberation from external forces, are such as (1) colonialism which now only exists in Palestine, (2) aggression by superpowers against weak countries, and (3) world capitalism which invaded third countries through various economic engineering. In addition, some examples of internal oppression and injustice that existed in Indonesian society, are (1) political suppression of artistic freedom in pre-1965, (2) state oppression of its people during the New Order era, (3) economic injustice, and (4) gender injustice.

Transcendence does not only mean religious awareness of divinity, but also mean awareness of any meaning that transcends humanity. In Islam that transcendence would be Sufism. The contents of Sufism, such as *khauf* (full of fear), *raja'* (very hopeful), *tawakkal* (surrender), *qana'ah* (accepting God's gift), gratitude, sincerity, and so on are themes in transcendental literature (Kuntowijoyo, 2013, p. 31)

One of the digital literary works with narratives about religion is *Nussa dan Rara* (an acronym for Nusantara), an educational animated cartoon that carries an Islamic theme and tells the story of two siblings named *Nussa dan Rara*. This literary work is in the form of an animated series that tells about the lives of *Nussa dan Rara*. Nussa is depicted as a boy who is religious and has disabilities, while Rara is Nussa's younger sister who is also described as a religious child and wearing a headscarf. This animated film is suitable considering the urgency of the importance of religious values for Indonesian society. Development of religious values can be done through the appreciation of religious values since childhood in the family, school and community (Umar, 2019). Likewise Islamy (2022) shows the internalization of religious and spiritual values in the form of being diligent, caring for others, respecting parents, starting activities with prayer, and also proves that *Nussa dan Rara* creates an immunity system from radicalism notions that are contradictory to Islamic teachings in children's souls.

The religious values and character education in the animated series *Nussa dan Rara* have been widely studied, for example by Islamy (2022), Ramadhini (2021), and Sayekti et al. (2022), who focused their attention on its religious values and by Dirgantara et al. (2022), Ni'mah & Kiromi (2022), and Pebriandini & Ismet (2021) who highlighted the character education aspect. These studies described the religious values and character education contained in the *Nussa dan Rara* film such as honesty, patience, peace-loving, responsible, disciplined, creative, independent, and social care. However, these studies have not used a literary approach as a scalpel, especially prophetic literature.

By the explanation above, this study discusses the prophetic values found in children's literature *Nussa dan Rara* episode *Gratis Pahala* (Free Reward). Furthermore, these values can function as a medium for instilling

character education in children. From an early age, children are equipped with an understanding of prophetic value in digital children's literature in the series *Nussa dan Rara* in the episode *Gratis Pahala* (Free Reward).

METHOD

The research method used in this study was a descriptive qualitative method, which focused on the selected object, then described it based on the existing theoretical basis. Data collection techniques were carried out through several stages, namely (1) recording, (2) transferring in written form, and (3) classifying. In the data analysis, the technique of content analysis was employed to determine prophetic values which include humanization, liberation, and transcendence. Data collection techniques in literary research can use (1) recording techniques, both audio and audiovisual, (2) photography, (3) recording, (4) in-depth interviews, and (5) literature study and documentation analysis (Sudikan, 2001, p. 173). After the data is collected, it is then processed using content analysis techniques. The content analysis technique is a technique for expressing values and meaning in a work that focuses on understanding content and messages (Ratna, 2010, p. 48). The object of this research is the children's series *Nussa dan Rara* which is available online on the YouTube platform with the channel name @nussaofficial. In this series, there are various kinds of animated films that tell about Nussa and Rara.

RESULTS AND DISCUSSION

Results

The animated series *Nussa dan Rara* embodies three main prophetic values: humanization, liberation, and transcendence. Humanization is reflected in attitudes of caring, respecting, and helping those around them, emphasizing the importance of empathy and harmonious social relationships. Liberation is conveyed through messages of freedom in thinking and learning, including the absence of discrimination. Meanwhile, transcendence is demonstrated through the invitation to draw closer to God by performing religious practices, praying, and expressing gratitude in everyday life. These values are imparted by those closest to them especially their parents.

Table 1. Prophetic value in the children's animation series *Nussa dan Rara*

Prophetic Value	Figure	Description
Humanization	Aunt Dewi and Umma (mother)	Aunt Dewi's caring attitude towards Rara and Umma's forgiving attitude
Liberation	Aunt Dewi	Disability equality in social life
Transcendence	Umma (mother) and Nussa	The manifestation of the teachings of Rasulullah SAW that can be applied in everyday life, namely patience, sincerity, always doing good, and not holding grudges

Table 1 presents the prophetic values reflected through the roles and characterizations of the figures. The value of humanization is represented through the characters of Aunt Dewi and Umma (mother). Aunt Dewi demonstrates compassion and empathy towards Rara, reflecting social concern and affection, especially towards children. Meanwhile, Umma displays a forgiving attitude, embodying the value of forgiveness as a noble and compassionate form of humanity. The value of liberation is reflected through the character of Aunt Dewi, who exhibits an inclusive attitude towards individuals with disabilities. She emphasizes the importance of equality in social life, asserting that every individual has equal rights and opportunities to contribute to society, regardless of physical limitations. Furthermore, the value of transcendence is manifested through the characters of Umma and Nussa, who exemplify the implementation of the teachings of Prophet Muhammad (peace be upon him) in everyday life. Values such as patience, sincerity, doing good deeds, and avoiding grudges are instilled by Umma as a form of spiritual character education, which are then reflected in Nussa's behavior.

Nussa dan Rara is a series of children's stories packaged in the form of a short film. Nussa as the main character is a child with a disability. Nussa has one leg that doesn't work, so he has to wear a prosthesis for his left leg. In the episode *Gratis Pahala*, it is told that Nussa experiences bullying on the street. He did not want to inform the incident to her parents because he had forgiven the person who bullied him. Rara, Nussa's sister, told Aunt Dewi that Nussa had experienced bullying. Aunt Dewi did not accept that he was being bullied, but Nussa has a big heart since he has forgiven it. Umma, Nussa's mother, is described as a patient mother. She advised Aunt Dewi to be patient. Umma said that if someone does something bad to them, they must always be patient and forgiving because at that time a free process of reward is taking place.

This study analyzes the representation of prophetic values in digital children's literature as depicted in film. Humanization, as a perspective that emphasizes the importance of human values, plays a crucial role in contemporary society. Issues related to human life, both in terms of morality and social relationships, should serve as examples that an individual's good or bad actions will inevitably receive corresponding rewards or consequences. Humanization holds significant importance, especially given the declining concern for the well-being of others in modern society. This phenomenon underscores the significance of deeper and more meaningful human values. In detail, the representation of prophetic values can be seen in the following points.

Discussion

Humanization in Children's Life

Humanization is very important to be applied in social life. Good and bad in human life must be an example that something good will be rewarded with good deeds and vice versa (Agresti et al., 2019). Humanization has a big role to play in today's society because people now have a low level of concern for others. Its relevance in social education is the existence of humanitarian efforts to have an attitude of empathy, mutual care, and protection so that they have a high sense of tolerance, caring, and social solidarity (Nasith, 2021). Teaching humanisation can be done early in childhood, such as through children's literature. The episode *Gratis Pahala* contains humanization values which can be seen in several scenes. In the early scene, Aunt Dewi is very sensitive and cares about Nussa and Rara, she tries to ask Rara what problem Rara is facing because she sees Rara's sullen face. He also tried to take the time and listen to Rara's complaints.

Aunt Dewi : "Are you sure there's nothing wrong?",
Rara : "Hmmm... Rara is annoyed, Auntie, this is the story.."
Aunt Dewi : "Oya, what's the story?"

In the excerpt, Aunt Dewi is seen making efforts to cultivate empathy and care toward Rara, who is experiencing a problem. Through the question, "Are you sure there's nothing wrong?" Aunt Dewi demonstrates an empathetic attitude by not immediately judging or pressuring Rara to speak, but rather patiently waiting for her to open up. When Rara eventually expresses her feelings of frustration, Aunt Dewi refrains from being judgmental, even though Rara was not honest from the beginning. Instead, she offers herself as a good listener. This behavior exemplifies a concrete application of humanization values, particularly in showing care and being willing to listen attentively. Social care is a key element in the implementation of character education (Setiawatri & Kosasih, 2019)

Through this action, Aunt Dewi not only demonstrates empathy but also sets an important example for children on how to behave in social interactions. This aligns with Aini et al. (2023), who assert that social care as a character trait must be instilled from an early age and applied both within the family and at school through positive role modelling and advice. In modern society, care and sensitivity toward others are often overlooked. Therefore, fostering social awareness from an early age is crucial to ensure that children grow into individuals capable of behaving with empathy and tolerance within society. Sensitivity to the social environment contributes to creating a more harmonious social life, where individuals care for and tolerate one another. In this context, the role of the family, especially parents, is paramount in shaping a child's character. As emphasized by Fathurozak (2023), family cooperation in developing a child's character is essen-

tial in producing a generation that is socially caring and sensitive to their surrounding environment. This is also supported by the following word of Allah SWT.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
العِقَابِ

...Please help you in goodness and piety and don't help in committing sins and real deeds, the punishment of Allah SWT is very heavy (QS. Al-Maidah 5:2)

This verse explicitly calls upon humanity to assist one another in every act of goodness and piety, regardless of differences in ethnicity, religion, or social status. Through this verse, Allah commands humans to cultivate attitudes of sympathy, empathy, sensitivity, and care, beginning within the family and extending to the broader community. By embracing these values, interpersonal relationships will become more harmonious, fostering an environment filled with compassion, mutual respect, and support for one another in the pursuit of goodness.

The attitude reflecting humanization is also evident in the scene where Umma teaches Aunt Dewi the importance of forgiveness. With gentleness, Umma tries to calm Aunt Dewi's heart, preventing her from being consumed by anger. She demonstrates that forgiveness is not a sign of weakness but a profound inner strength. Umma embodies a calm, patient, and compassionate figure, one who is not easily provoked and always strives to be forgiving, as illustrated in the following excerpt.

- Aunt Dewi : "Instead of helping her, she whispers and laughs again. That's not polite, sis. Eh, that's right Sis, if we met earlier, just met... I'm sure I'll piss that person off!" (while clenching fists in anger)
- Umma : "Astaghfirullah, Dewi istighfar... I know you are annoyed, I hate hearing the story but we don't have to respond too right? Moreover, to want to pites-pitesin people (while laughing casually)
- Aunt Dewi : "But you have to teach that person a lesson Sis... Hmmm..."
- Nussa : "Aunt Dewi, that person, Nussa, forgive me."
- Aunt Dewi : "Oh, it's not that easy to forgive, what's wrong with you? How about trying?"
- Umma : "What Nussa said is true, Wi. Use the apostle's recipe, be forgiving."

In the excerpt, Umma demonstrates a clear example of emotional self-control, prioritizing forgiveness and compassion. As a mother with a high level of humanization, Umma becomes an indirect role model for Nussa during his development. Nussa emulates much of his mother's behav-

ior, including her forgiving nature, which later serves as a foundation for Nussa in shaping his own behavior within society. A child's behavior often reflects the upbringing and role modelling provided by their parents, especially during the critical early years of development (Asiyani et al., 2023; Juwita & Yunitasari, 2024). This highlights the significant role that parents play as constant role models in their children's lives. Every action, whether good or bad, that parents demonstrate is likely to be imitated and internalized by the child. Therefore, parents must realize that they educate not only through words but also through their daily actions.

Through film narratives, the value of humanization must also be cultivated within parents themselves. Before teaching children about humanization values, parents must embody those values—being compassionate, forgiving, and humane—so that children can learn from real-life examples. The example set by parents serves as the primary foundation and has a strong and significant influence on the development of a child's moral values (Wuryaningsih & Prasetyo, 2022).

As expressed by Horatio, literature must be both delightful and useful (*dulce et utile*) (Siswanto, 2009). The series *Nussa dan Rara* ultimately serves not only as entertainment but also as a tool for imparting valuable lessons in fostering humanization, both in children and parents. Through prophetic literature, parents are encouraged to set an example for their children, not only in intellectual matters but also in spiritual and moral dimensions, as a foundation for navigating social life within the community.

Liberation in Inclusion Perspective

The episode "Gratis Pahala" highlights the condition of Nussa who is disabled, as an object of bullying. Liberation is very clear in this episode. Nussa as a person with disabilities has the right to receive equal treatment as normal people. The contextualization of people with disabilities in prophetic liberation is the liberation of people with disabilities from negative stigmas, both in cultural, social, medical and even religious constructions. Freeing people with disabilities from this stigma will create an inclusive society and nation. Prophetic liberation appears when Aunt Dewi thinks that Nussa, who is disabled, must be treated equally with normal children. This can be seen in the following dialog.

Aunt Dewi : "Oh my gosh, but you can't be tolerated, that's called bullying. Did he not see the condition of Nussa's feet? Try if Aunt Dewi was there! Uhhhh, that's for sure Aunt Dewi...ehhh...Sis, isn't that a person you can't live with, sis. He already crashed into Nussa and left" (angry)

Umma : "Hmmmmm...."

Aunt Dewi : “Instead of helping me, I whisper and laugh again, that’s not polite, sis. Uh, that’s right sis.. If we met earlier, just met, I’m sure I’ll piss you off! (while clenching fists in anger)

In the excerpt, the stigma surrounding individuals with disabilities is presented in a positive light, with Aunt Dewi serving as an example of someone who holds an inclusive and liberating view of those with disabilities. Aunt Dewi’s respectful and appreciative treatment of individuals with disabilities reflects the application of the principle of equality within society. This attitude underscores that individuals with disabilities should not be viewed as “different,” but rather as an integral part of society, possessing the same rights and opportunities as everyone else.

Aunt Dewi also demonstrates a firm stance when expressing her anger toward the bullying experienced by Nussa. She believes that such actions, particularly considering Nussa’s condition, are unacceptable. Aunt Dewi emphasizes that no individual should ever be mistreated because of physical differences or limitations. This view aligns with the principles of inclusive education, which stress the importance of providing equal opportunities and spaces for every child, regardless of physical conditions or special needs.

As outlined by Novembli & Hasanah (2024), inclusive education aims to ensure that every child, including those with disabilities, has equal and fair access to the educational system. Inclusive education not only offers the opportunity for learning but also fosters an environment that supports the social, emotional, and academic development of children with special needs. As noted by Nadhiroh & Ahmadi (2024), an inclusive environment encourages the creation of an educational atmosphere that is more accommodating, equitable, and respectful of diversity, ensuring that every student feels accepted, understood, and valued.

The concept of prophetic liberation in children’s literature, as illustrated through aunt Dewi’s attitude, is a notion that should be introduced to children from an early age. The early instillation of inclusive education has a significant impact on shaping inclusive behavior and character in individuals from a young age (Fibrianto et al., 2022). This ensures that children grow up with an understanding that every individual, including those with disabilities, deserves to be treated fairly and equally. This is also supported by the following word of Allah SWT.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى
...أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ

There is no obstacle for the blind, disabled, sick people, and all of you that you eat together at your home and at your father's or your mother's house...(Qs An Nur : 61)

This verse clearly emphasizes the equality of all humans before God. Allah SWT does not differentiate between His servants, and indeed, Allah despises arrogance while loving His humble servants. This message carries profound significance, indicating that every human being, including persons with disabilities, holds an equal position in the eyes of Allah. They are entitled to be treated fairly and equally, just like any other individual. Islam firmly prohibits all forms of discrimination and exclusion against persons with disabilities, as in Islam, every person has the same intrinsic value before Allah, regardless of their physical condition.

Moreover, Prophet Muhammad SAW also stated that a person may attain a certain status in the sight of Allah that cannot be achieved solely through good deeds but through the trials they face in life, including physical challenges. This hadith underscores that individuals with disabilities, who may face physical hardships, have the opportunity to attain a high status before Allah SWT through their patience and resilience in enduring these trials.

Both the words of Allah SWT and the hadith of the Prophet Muhammad SAW demonstrate the noble position of individuals with disabilities in Islam. Not only are they equal, but the trials they endure may serve as a path to receiving immense mercy and rewards from Allah. Islam guides its followers to support and respect one another, rather than judge or demean others. Therefore, Muslims are taught to treat persons with disabilities with respect and compassion, ensuring they receive the same rights in social, economic, and religious life.

Transcendence: Children and Religiosity

Nussa dan Rara is a children's story with an Islamic nuance, so the transcendence that appears in the children's story is religiosity in Islam. The visible form of transcendence is patience, sincere, always doing good, and not holding grudges. In the episode "Gratis Pahala" transcendence appears in almost the entire storyline. Like when Umma taught Aunt Dewi to be patient like Rasulullah SAW.

- Umma : "What Nussa said is true, Wi. Use the apostle's recipe, be forgiving."
Aunt Dewi : "Yes I do..."
Umma : "If someone does something bad, laughs at us, or talks about us, God willing, the process of free reward is going on."
Rara : "Apostle's recipe? Free Rewards? Can you?"

The excerpt illustrates Umma's strong transcendence towards the teachings of Prophet Muhammad SAW. This transcendence is evident in Umma's call to rise above negative emotions, such as anger and resentment, by choosing to forgive, following the example of the Prophet Muhammad SAW. Forgiveness is viewed as a path to achieving inner peace and closeness to God, transcending worldly emotional satisfaction. Once again, Umma sets an example for Aunt Dewi and Rara, demonstrating the virtue of forgiveness.

Meanwhile, religiosity is reflected in the belief that good deeds, such as forgiving those who have wronged us, will be rewarded by Allah. Umma teaches that even if one is treated unjustly, Allah will provide divine compensation in the form of rewards. Umma uses the analogy of *Gratis Pahala* (Free Rewards) to instill a spirit of forgiveness and sincerity within her family. This concept of *Gratis Pahala* can serve as a practical motivation in daily life, teaching that sincerity and forgiveness bring blessings both in this world and the hereafter.

In this story, Umma plays a crucial role as a mediator in conflict resolution. Umma's approach to resolving conflicts is always grounded in religious teachings, providing children with a model of Islamic religiosity. This indirect influence offers children a valuable lesson in conflict management through a religious perspective, showcasing how Islamic values guide peaceful and compassionate resolutions.

These qualities are already stated in the *Al-Qur'an*, Allah SWT:

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

Say, O Muhammad, only Allah is the one I worship purely because I sincerely practice my religion (Qs Az Zumar 39 : 14)

Allah SWT says in another verse:

وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

If you forgive and do not scold and forgive them, then indeed Allah is Most Forgiving and Most Merciful (QS At Thagabun 64:14).

These two verses (QS. Az-Zumar 39:14 and QS. At-Taghabun 64:14) convey a profound message about sincerity in worshipping Allah alone and the importance of forgiveness, which can eliminate hatred and resentment. The *Pahala Gratis* episode delivers valuable lessons to its audience, particularly children, to understand and implement the teachings from these verses. The series teaches that through forgiveness and good deeds, one not only attains inner peace but also receives great rewards from Allah SWT. The

concept of *Pahala Gratis* (Free Rewards) becomes an effective tool to introduce humanitarian and religious values at an early age, instilling in children the understanding that every sincere act of kindness will be rewarded by Allah, without expecting any return from people.

More than just entertainment, the series invites viewers to reflect on the importance of maintaining a humane attitude in everyday life, despite the rapid advancements in technology and changing times. The act of forgiveness and sincerity, often considered simple, holds tremendous power in building a more harmonious and compassionate society. By deeply rooting the values of transcendence within individuals from an early age, this series aspires to ensure that the teachings of sincerity and humanization continue to thrive and grow within the fabric of society. In this way, as technology progresses, maintaining such noble values as sincerity, simplicity, and compassion towards others becomes crucial. These values will help sustain the balance in human relationships and foster a society that is more inclusive, tolerant, and grounded in the spirit of humanity.

Religiosity is also possessed by children, this can be seen when Nussa reinforces Umma's words about the teachings of the Prophet. Nussa added new knowledge sourced from the *Al-Qur'an*. As a child, Nussa was very aware that the *Al-Qur'an* was a way of life in which there were rules for social life. This is shown in the following dialog.

Rara : "Apostle's recipe? Free Rewards? Can you?"
Nussa : "You can, Ra! In Surat Al Araf verse 199 Allah SWT says Be forgiving and order people to do what is good and do not care about stupid people."

In this excerpt, Nussa, as the eldest child, serves as a messenger of Islamic teachings to his younger sibling, Rara. Nussa emphasizes that forgiveness is not only a form of social goodness but also a path to inner peace and spiritual closeness to Allah SWT. By forgiving, one is able to transcend the boundaries of ego and personal emotions, while embodying the noble values taught by the Prophet Muhammad SAW. This attitude reflects the internalization of religious values from an early age within the family.

From a psychological perspective, forgiveness has a highly positive impact on an individual's well-being. As noted by Nihayah et al. (2021), the act of forgiving not only contributes to mental health but is also a means of achieving true happiness. Those who are able to forgive tend to experience higher levels of peace and inner calm, which directly influences their psychological well-being. This is further reinforced by Mustary (2021), who found that forgiveness plays a significant role in enhancing psychological well-being, as it allows individuals to release the emotional burdens associated with anger or resentment. Thus, the excerpt in this series not only teaches children the importance of religiosity in everyday life, but also con-

veys that forgiveness is a tangible act of worship with positive effects, both spiritually and psychologically.

CONCLUSION

Nussa dan Rara's story in the episode *Gratis Pahala* contains some prophetic values which are reflected in three aspects, namely: (1) humanization, (2) liberation, and (3) transcendence. Humanization in this story is shown through the character of being sensitive, caring, patient, and forgiving. Liberation can be seen in terms of equality between children with disabilities and normal children. Children with disabilities have the right to receive good and not arbitrary treatment from the surrounding community. The value of transcendence appears in the form of the teachings of the Prophet and the Qur'an. Children have started to believe that the Qur'an is a guide in society. This film is worthy of being a medium for character education for both parents and children.

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