



## “Analysis of Religious and Educational Values in the *Nussa and Rara* Animated Series Episode “Kindness Is Easy”

***Didi Fiqratun Najiah\****

fiqratun9@gmail.com

***Tawakkal\*\****

tawakkalblk2118@gmail.com

***Alya Murdika Aulia\*\*\****

alyamurdikaaulia@gmail.com

\**Stai Al-Gazali Bulukumba* \*\* *Stai Al Ghazali Bulukumba* \*\*\**Stai DDI Pangkep*

\**Indonesia* \*\**Indonesia* \*\*\**Indonesia*

### ARTICLE INFO

#### *Article history:*

Received 12 November 2025

Revised in 02 December 2025

Accepted 30 January 2026

#### *Keywords:*

*religious values, character education, educational cartoons, Nussa and Rara, early childhood education*

### ABSTRACT

This study aims to analyze the religious and educational values presented in the animated series *Nussa and Rara*, particularly in the episode entitled “Kindness is Easy.” This series was selected because it conveys moral and religious messages in a simple, educational, and engaging manner that is easily understood by early childhood audiences. This research employs a qualitative descriptive approach based on post-positivist philosophy, focusing on naturalistic conditions. The study was conducted at PAUD KB Amanah, located in Samatellu Lompo Island, Mattiro Walie Village, Liukang Tupabbiring Utara District. The location was chosen because the institution emphasizes not only cognitive and socio-emotional development but also the cultivation of religious values from an early age. Data were collected through content analysis of the episode and through the perceptions of teachers, children, and parents regarding the religious and character education values embedded in the series. The findings indicate that the episode contains religious values such as encouraging kindness, helping others, and expressing gratitude to Allah SWT. In addition, it includes educational values related to moral, social, and character education that are relevant to fostering children who are faithful, morally upright, and socially caring. This study is expected to contribute to the development of Islamic educational media through the use of child-friendly and educational animated content.

## 1. Introduction

Education is a conscious and well-planned effort to create a learning environment and learning process in which students actively develop their potential in terms of religious spirituality, self-control, personality, intelligence, noble character, and the skills necessary for life in society, the nation, and the state (Tilaar, 2004; Arifin, 2009). Education in Indonesia is grounded in *Pancasila* and the 1945 Constitution of the Republic of Indonesia, and is rooted in religious values and national culture that are responsive to the changes of the times. Therefore, education plays an important role as a means of maintaining the moral integrity of a nation’s life. In this context, education does not merely function as a medium for the transfer of knowledge, but also as a process of character formation capable of producing high-quality generations who develop optimally. Good education shapes individuals who are not only intellectually competent but also possess strong moral and spiritual values. (Mulyasa, 2013; Lickona, 1991).

\* *Corresponding author.*

E-mail address: [author@institute.xxx](mailto:author@institute.xxx)

Early childhood education (ECE) plays a strategic role in supporting various aspects of children's development. At this stage, children experience rapid growth; therefore, all areas of development, including religious values and character education, need to be instilled from an early age (Hurlock, 1980; Santrock, 2011). Early childhood refers to children aged 0–6 years, a period during which they have a very high capacity to imitate their surrounding environment. Therefore, children require appropriate educational stimulation in order to develop optimally and exhibit positive behavior in their daily lives.

From an Islamic perspective, human beings are born with the best potential that must be developed through education. This is as stated in the word of Allah SWT in QS At-Tin/95: 4: (Departemen Agama RI, 2013):

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

**Meaning:** “Indeed, We have certainly created humankind in the best of forms.”

The verse indicates that human beings, including children, possess an innate nature (*fitrah*) consisting of intellectual potential, conscience, and a tendency toward goodness (Tafsir, 2011). Therefore, education plays an important role in guiding these potentials so that they can develop optimally. During the golden age, learning activities for children are generally delivered through play-based methods combined with enjoyable learning processes (Suyadi & Ulfah, 2013). This is in line with Law Number 20 of 2003 on the National Education System, which states that early childhood education is provided for children from birth to six years of age through educational stimulation to support their physical and spiritual growth and development, enabling them to be prepared for further education (Departemen Pendidikan Nasional, 2007). Thus, education in early childhood serves as the primary foundation for shaping a child's future character. Along with technological advancements, learning media for children have undergone significant changes. Audiovisual media, particularly cartoons or animations, have become effective tools for delivering educational messages to children (Arsyad, 2017; Sadiman et al., 2012; Wahyuni, 2020). Cartoons have strong visual appeal and present stories that are easily understood by children, making them suitable as a medium for instilling religious values and character education (Hidayati, 2020).

One of the educational cartoons that has developed in Indonesia is the animated series *Nussa and Rara*. This cartoon functions not only as entertainment but also contains moral messages and Islamic religious values that are relevant to children's daily lives (Nurfadila & Amin, 2021; Ramadhini, 2021). Its simple storyline and the use of easily understandable language make it highly suitable for early childhood audiences. In *Nussa and Rara*, particularly in the episode “Kindness Is Easy,” various teachings are presented, such as doing good to others, being honest, and helping those in need. These messages are aligned with Islamic values and support children's character development (Arsyad, 2017; Sadiman et al., 2012; Wahyuni, 2020). Therefore, this cartoon can serve as an educational medium that reinforces the potential for goodness within children, as stated in QS At-Tin verse 4, that human beings are created in the best form to perform good deeds.

The animated series *Nussa and Rara* is one of Indonesia's creative works that carries an educational mission. This cartoon portrays daily life based on Islamic teachings, delivered in a simple manner that is easily understood by children. The main characters, Nussa and Rara, are depicted as siblings who remind each other to do good and consistently apply religious values in their everyday lives. The episode “Kindness Is Easy” specifically highlights the importance of doing good in daily life. It demonstrates that acts of kindness do not have to be grand, but can begin with simple actions such as helping friends, being friendly, speaking politely, and showing concern for others. These values not only reflect religious teachings but also constitute an essential part of character education.

In addition, this series contains strong educational values, such as the habituation of positive behavior, responsibility, honesty, and cooperation, which are important elements in character education (Lickona, 1991; Mulyasa, 2013). These values are conveyed through the characters' dialogue and actions, enabling children to easily understand and imitate them in their daily lives. Therefore, *Nussa and Rara* can serve as an alternative medium for developing moral and religious values in early childhood.

This study is important to determine the extent to which animated media such as *Nussa and Rara* can function as a medium for religious and character education for young children. By analyzing the episode “Kindness Is Easy,” it is expected to provide a deeper understanding of the values contained within it and their implications for the educational process, both in the family and school environments. Furthermore, this study aims to analyze how religious and educational values are presented in the series and how these messages are delivered to children. Through this analysis, it is expected to offer insights into the effectiveness of audiovisual media in conveying educational and religious values. The findings of this study are expected to serve as a reference for educators, parents, and children's content creators in developing educational and beneficial learning media. Thus, the use of animated media in early childhood education can be optimized to support the formation of children with noble character.

Moreover, this study is also motivated by the learning conditions at PAUD KB Amanah, which had not previously implemented technology-based learning optimally due to limitations in network access and electricity. Therefore, the researcher employed an alternative approach by presenting the *Nussa and Rara* series through a pre-prepared laptop. Based on this background, the researcher is interested in conducting a study entitled “Analysis of Religious and Educational Values in the *Nussa and Rara* Animated Series Episode ‘Kindness Is Easy.’”

---

## 2. Method

This study employs a qualitative approach using content analysis to examine the religious and educational values in the animated series *Nussa and Rara*, specifically the episode “Kindness Is Easy.” Data were collected through observations of the episode and learning activities in early childhood education settings, semi-structured interviews with teachers and parents, and documentation in the form of videos, dialogue transcripts, and screenshots of key scenes (Moleong, 2019). The researcher acted as the primary instrument in the processes of data collection and interpretation. Data validity was ensured through triangulation of methods, sources, and time. Data analysis was conducted through stages of data reduction, classification, and coding based on themes of religious values and character education, followed by interpretation of meaning using Roland Barthes’ semiotic approach through denotative and connotative analysis. The findings were then presented descriptively to draw conclusions regarding the relevance of these values to early childhood learning. (Moleong, 2019).

---

## 3. Result and Discussion

The research findings at PAUD KB Amanah Pulau Samatellu Lompo indicate that the learning process is conducted in a structured and disciplined manner from the beginning of the activities. Teachers arrive before the students and welcome them at the school gate. Upon arrival, students greet the teachers by kissing their hands as a form of respect, reflecting the early habituation of politeness values (Lickona, 2012). The activities continue with students lining up in the schoolyard, singing songs, and undergoing personal hygiene checks such as nail inspections, which demonstrate the cultivation of discipline and cleanliness (Hurlock, 1999).

After entering the classroom, the teacher creates a comfortable learning atmosphere and begins the session with a collective prayer preceded by an opening song. The prayers include supplications before studying, prayers for parents, prayers for safety, as well as the recitation of Surah Al-Fatihah and several short chapters of the Qur’an. This reflects the integration of religious values into daily learning routines (Gunarsa, 2008). The teacher then conducts an apperception activity by asking about students’ condition, the day, and previous material before introducing the new lesson topic (Sanjaya, 2013).

In the learning context, the use of audiovisual media such as educational videos is still relatively limited in this institution. Previous learning activities primarily relied on conventional methods such as storytelling, singing, and role-playing (Arsyad, 2014). Therefore, the use of the animated series *Nussa and Rara*, particularly the episode “Kindness Is Easy,” represents an innovation in the learning process, especially in instilling character and religious values in early childhood.

The video was presented gradually and repeatedly to observe the development of students’ responses. During the first viewing, most children had not yet demonstrated optimal focus. Their attention was still drawn to visual elements such as colors and movements, and they were not yet able to fully comprehend the storyline. Their responses were passive and varied (Piaget, 1964).

However, during the second viewing, there was a noticeable improvement in attention and interest. The children began to recognize the characters, understand the storyline, and display more active emotional responses. They started imitating the characters’ expressions and making spontaneous comments during the viewing. This indicates that repetition provides opportunities for children to gradually construct understanding.

By the third viewing, more significant development was evident. The children not only understood the story but also began to relate it to their personal experiences. They were able to express opinions, imitate dialogues, and show empathy toward the characters. Post-viewing discussions became more active, even with minimal teacher guidance. This suggests that the values conveyed had begun to be internalized.

The fourth viewing showed the most optimal results. The children not only understood the story but were also able to express their understanding through real behavior. They demonstrated responsibility, cooperation, and more polite and religious language in daily interactions. Peer interactions became more meaningful, marked by spontaneous discussions and sharing of experiences.

Interviews with teachers revealed that the use of audiovisual media such as *Nussa and Rara* is highly effective in instilling character and religious values. Teachers stated that repeated viewing greatly helps children understand moral messages. The children not only remember the characters and storyline but also begin to imitate positive behaviors and use Islamic expressions in daily life. These findings are supported by observations showing that children spontaneously use expressions such as “sorry,” “thank you,” “insya Allah,” and “alhamdulillah.” Additionally, children began to relate the content to personal experiences, such as helping parents or apologizing to friends. This indicates that the process of value internalization occurs gradually.

Overall, the findings demonstrate that repeated exposure to educational videos can enhance children's understanding and application of character and religious values in early childhood education (Arsyad, 2014). The most prominent values include responsibility, empathy, honesty, politeness, cooperation, and religious values such as praying, gratitude, and obedience to parents.

From a discussion perspective, these findings highlight the significant role of audiovisual media in early childhood education. The *Nussa and Rara* series not only conveys values explicitly but also through role modeling that is easily imitated by children. This approach aligns with social learning theory, which emphasizes that children learn through observation and imitation of their environment.

Religious values in the series are presented contextually through daily habits, such as praying, using *kalimat thayyibah* (good expressions), and performing acts of worship. The simple and non-didactic delivery makes it easier for children to accept and imitate these values.

Furthermore, character education values are embedded within the storyline and interactions among characters. Responsibility is demonstrated through characters admitting mistakes and making corrections, empathy through concern for others' feelings, and cooperation through collaborative activities.

The findings indicate that children not only understand these values cognitively but also begin to apply them in daily life. This is reflected in more positive behaviors, such as helping friends, speaking politely, and showing concern for the surrounding environment.

Thus, the use of audiovisual media such as *Nussa and Rara* can serve as an effective learning strategy in early childhood education. This medium connects moral concepts with children's real-life experiences, making learning more meaningful and contextual.

---

#### 4. Conclusion And Implication

##### Conclusion

Based on the research findings at PAUD KB Amanah Pulau Samatellu Lompo, it can be concluded that the *Nussa and Rara* episode "Doing Good Is Easy" serves as an effective audiovisual medium for instilling religious and character values in early childhood. This program is not only visually engaging but also conveys moral and religious messages in a simple and easily understandable manner, which has been shown to positively influence children's behavior, particularly through repeated viewings and reinforcement by teachers. Religious values such as the habit of praying, the use of *kalimat thayyibah* (good Islamic expressions), acts of worship, and respect for parents as well as character values such as responsibility, honesty, empathy, politeness, cooperation, and the courage to admit mistakes are gradually internalized and reflected in children's daily behavior. Thus, this program functions not merely as entertainment but also as an educational medium capable of transforming abstract concepts into concrete understanding through visual representation and storytelling. Therefore, it is well-suited to be utilized as a learning strategy in character education based on religious values in early childhood education settings.

##### Implications

This study has several important implications in the field of early childhood education, particularly regarding the use of audiovisual media in learning processes oriented toward strengthening character and religious values:

1. **Theoretical Implications.** This study reinforces the theory that audiovisual media, especially content tailored to children's developmental stages, can serve as an effective tool in the internalization of moral and religious values. The social learning theory proposed by Albert Bandura, which posits that children learn through observation and imitation, is proven to be relevant in this context. Children more easily understand and adopt positive values when they are conveyed through characters that are close to their everyday experiences. The *Nussa and Rara* series successfully presents models of positive behavior that children can imitate in their real-life contexts.
2. **Practical Implications for Early Childhood Educators.** The findings of this study provide recommendations for early childhood educators to be more creative in utilizing instructional media. Teachers can use educational videos as a medium to deliver moral and religious values not only verbally but also through engaging viewing experiences. In addition, teachers need to be actively involved in reinforcing learning through question-and-answer sessions, light discussions, and reflective activities after children watch the videos. Teachers can also connect the video content to children's real-life experiences so that the values become more meaningful and easier to apply.
3. **Implications for Early Childhood Education Institutions.** Early childhood education institutions are encouraged to provide audiovisual facilities that support the teaching of character and religious values. Investment in digital learning media—such as projectors, speakers, and access to educational content—can enhance the quality of learning. Furthermore, institutions can design thematic learning programs that integrate educational videos with activities such as playing, singing, and storytelling to create comprehensive and holistic learning experiences.
4. **Implications for Early Childhood Curriculum Development.** This study indicates that visual story-based media can strengthen the achievement of spiritual and socio-emotional competencies, which are essential components of early childhood curricula. Therefore, learning curricula should allocate greater space for the use of creative media, including educational videos, as

effective and contextual learning strategies. The use of media such as *Nussa and Rara* can help bridge the gap between theoretical value education and practical, enjoyable applications that are easily accepted by children.

5. Implications For Future Research. This study opens opportunities for further research to examine the effectiveness of various types of educational media in broader contexts. Future researchers may explore comparisons between religious-based and socio-cultural-based content or investigate the long-term effects on children's character development. Additionally, the dimension of parental involvement in accompanying children while watching educational media can be explored to determine the extent to which the family environment supports the internalization of values from the media consumed by children.

---

## REFERENCES

---

- Arifin, Z. (2009). *Evaluasi pembelajaran*. Bandung: Remaja Rosdakarya.
- Arsyad, A. (2017). *Media pembelajaran*. Jakarta: Raja Grafindo Persada.
- Bandura, A. (1977). *Social learning theory*. New Jersey: Prentice Hall.
- Bruner, J. S. (1966). *Toward a theory of instruction*. Cambridge: Harvard University Press.
- Departemen Agama RI. (2013). *Al-Qur'an dan terjemahannya*. Jakarta: Departemen Agama RI.
- Departemen Pendidikan Nasional. (2007). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional*. Jakarta: Depdiknas.
- Gunarsa, S. D. (2008). *Psikologi perkembangan anak dan remaja*. Jakarta: BPK Gunung Mulia.
- Hidayati, N. (2020). Peran media animasi dalam penanaman nilai karakter pada anak usia dini. *Jurnal Pendidikan Anak Usia Dini*, 4(2), 120–130.
- Hurlock, E. B. (1999). *Psikologi perkembangan: Suatu pendekatan sepanjang rentang kehidupan*. Jakarta: Erlangga.
- Lickona, T. (2012). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.
- Mulyasa, E. (2013). *Manajemen pendidikan karakter*. Jakarta: Bumi Aksara.
- Nurfadila, & Amin, M. (2021). Nilai-nilai pendidikan karakter dalam film animasi *Nussa dan Rara*. *Jurnal Pendidikan Islam*, 6(1), 45–56.
- Piaget, J. (1964). Development and learning. *Journal of Research in Science Teaching*.
- Ramadhini, R. (2021). Analisis nilai moral dalam film animasi *Nussa dan Rara*. *Jurnal Ilmiah Pendidikan*, 5(2), 78–85.
- Sadiman, A. S., Rahardjo, R., Haryono, A., & Rahardjito. (2012). *Media pendidikan: Pengertian, pengembangan, dan pemanfaatannya*. Jakarta: Raja Grafindo Persada
- Sanjaya, W. (2013). *Strategi pembelajaran berorientasi standar proses pendidikan*. Jakarta: Kencana.
- Santrock, J. W. (2011). *Child development* (13th ed.). New York: McGraw-Hill.
- Suyadi, & Ulfah, M. (2013). *Konsep dasar PAUD*. Bandung: Remaja Rosdakarya.
- Tafsir, A. (2011). *Ilmu pendidikan dalam perspektif Islam*. Bandung: Remaja Rosdakarya.
- Tilaar, H. A. R. (2004). *Paradigma baru pendidikan nasional*. Jakarta: Rineka Cipta.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge: Harvard University Press.

Wahyuni, S. (2020). Penggunaan media audiovisual dalam pembelajaran anak usia dini. *Jurnal Pendidikan*, 8(1), 55–63.