INTERNALIZATION OF ISLAMIC CHARACTER VALUES THROUGH ANIMATION SERIES IN MILLENNIAL GENERATION

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Abstrack

The digital era has made everything in life sophisticated and instantaneous. However, in addition to its sophistication, there are many negative impacts that cause the character of the younger generation to degenerate and develop moral decadence. Therefore, it is necessary to instill or internalize Islamic character values to the millennial generation. The research method used in the preparation of this scientific paper is a literature study which requires a review of literature such as books, journals related to the issues to be discussed. Internalization of character values in the millennial generation must be done early. Given that if done in adolescence and adulthood it is very difficult to instill again. Therefore, it is necessary to instill at an early age by utilizing digital media such as animated series that have been widely aired. Internalization of character values through animated series can be done optimally with the contribution of various parties such as families, teachers and animators.

Keywords: Islamic Character, Animation Series, Millennial Generation

Era digital telah membuat segala sesuatu dalam hidup serba canggih dan serba instan. Namun, selain kecanggihannya, banyak dampak negatif yang menyebabkan karakter generasi muda merosot dan mengembangkan dekadensi moral. Oleh karena itu, perlu ditanamkan atau diinternalisasikan nilai-nilai karakter Islami kepada generasi milenial. Metode penelitian yang digunakan dalam penyusunan karya tulis ilmiah ini adalah studi pustaka yang memerlukan kajian literatur seperti buku, jurnal yang berkaitan dengan masalah yang akan dibahas. Internalisasi nilai-nilai karakter pada generasi milenial harus dilakukan sejak dini. Mengingat jika dilakukan pada usia remaja dan dewasa sangat sulit untuk ditanamkan kembali. Oleh karena itu perlu ditanamkan sejak dini dengan memanfaatkan media digital seperti serial animasi yang sudah banyak ditayangkan. Internalisasi nilai karakter melalui serial animasi dapat dilakukan secara maksimal dengan kontribusi berbagai pihak seperti keluarga, guru dan animator.

Kata Kunci: Karakter Islami, Serial Animasi, Generasi Milenial

Introduction

Technology advances is something that cannot be denied. The reality of life is changing along with the development and changes of the era (Sudarsih, 2019). The current changes that are being experienced by society are digitalization in all aspects of life. The digital era is an era using advances technology in everything (Janatin, 2022). The digital era also presents innovations in various technological tools to be increasingly instantaneous, so it can be concluded that the digital era emerged with the existence of technology that is growing rapidly.

The development of digital technology has a huge impact and influence on people's lives. Various groups have been facilitated both in accessing information and in other aspects (Setiawan, 2017). However, in addition to these many benefits, there are negative impacts on people's lives, especially on the younger generation, which is currently better known as the millennial generation.

The most visible impact of this digitalization is that many young people are addicted to playing gadgets, it also affects several conditions of the younger generation including lack of focus, uncontrolled emotions, like to argue with parents and the most spotlighted is that their morals and character are very degenerate and far from Islamic teachings (Janatin, 2022).

Inspector General Fadil Imran, Regional Chief of Police of Metro Jaya, noted that cases of juvenile delinquency that occurred in South Jakarta in 2022 reached 323 cases (Prayoga, 2023). The data indicates that the next generation of Islam is in danger (Karmiza, 2019). It has been mentioned that moral degradation is currently afflicting teenagers. Many parties complain about the behavior of the younger generation who are starting to get away with Islamic character values (Rusnali, 2020). This is reinforced by the many incidents experienced by the younger generation outside the limits such as brawls, free sex, hedonistic styles and imitated western culture.

As is well known, the younger generation has many advantages that should be developed, both in terms of intelligence and character. These advantages basically lead to new mindsets, creativity and innovation, as well as rich technological knowledge (Janatin, 2022). Therefore, the younger generation is the main center to promote a nation. This can happen if character and other advantages are well formed. If the character of the younger generation is not formed, the technological intelligence possessed will be misused and there will be cases that are not expected by the society

Attempts to build the younger generation so that they have a character that is in accordance with Islamic law, the most appropriate thing is through the internalization of Islamic character values in the millennial generation. Character education is a lesson that helps a person think and act then decide a matter that can be accounted for (Susanto, 2012) (Susanto, 2012). So it needs to be internalized to the younger generation from an early age so that it can be lived and implemented properly.

Internalization of Islamic character values must be practiced from an early age. By internalizing these values early on, the character will be formed and attached to the child (Kartika, Ika, 2023). Usually, children would be easily get imitated with what they see and hear. Most parents give animated shows to children through their cellphones in this digital era, this can be used as an alternative material in internalizing Islamic character values in children (Munawaroh, 2018), because nowadays there are many educational animation series such as Upin and Ipin, Nussa and Rara and so on.

Considering that character development in the younger generation is crucial from an early age in the digital era, these efforts must also be adapted to the conditions that are faced today. Seeing the habits of parents who often give animated shows to their children, the animation series can be used as a solution step to internalize Islamic character values from an early age, so that the child's character is formed and sticks until adulthood.

Research Method

The research method used in the preparation of this scientific paper is library research. Library study is a method that relies on and understands various articles, books, journals and other references related to the problem to be solved (Sari, 2020). This research was conducted for 7 days, namely on April 11-18, 2022 which took place at the State Islamic University (UIN) Sultan Maulana Hasanudin Banten. The data collection technique in this method is to study various theories about the problem through various existing literature (Andini, 2022).

The research data collected was secondary data that discussed topics related to Islamic character education values, animation series and internalization of Islamic character values in the millennial generation through animation series. The data was taken from book sources and scientific articles that have been published on the topic to be discussed so that it is relevant and accessed through the internet network.

Result and Discussion
Education Values from an Islamic Perspective

Before discussing further regarding the internalization of Islamic character values in the younger generation, it is necessary to know the meaning of character education itself. Education in the Big Indonesian Dictionary (KBBI) means the process of changing the behavior of individuals and groups that aim to build a more mature mindset through learning (Editorial Team, 2008). Meanwhile, character means morals or manners that make a difference between each individual or can also be called habits and behavior (Editorial Team, 2008). Based on this understanding, it can be concluded that character education is a method used to change a person's attitude, morals and behavior in order to have a good character through the teaching process.

According to Islamic teachings, education can be interpreted with the term at-tarbiyah which means fostering and growing something gradually until it reaches a perfect limit (Sholichah, 2017). The word at-tarbiyah can be found in one of the verses in the Holy Qur'an, namely Q.S. Al-Imran [3] verse 79 as follows:

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبَّانِيّنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ (ال عمران: 79).

Which means: *"It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, "Worship me instead of Allah." Rather, he would say, "Be devoted to the worship of your Lord ˹alone˺" – in accordance with what these prophets read in the Scripture and what they taught.!"* (Q.S. Al-Imran [3]: 79) (Kementerian Agama Republik Indonesia, 2017).

The character in the study of the Qur'an has two parts in general, namely noble character (al-akhlaq mahmudah) and despicable character (akhlak mazmumah). According to Darraz quoted by Sumatri in his article, there are five concepts in the scope of character in the Qur'an, namely:

First, personal morals which include everything that is commanded, prohibited and allowed to do. Second, which includes the rights and obligations of children towards parents, and manners in behaving towards relatives. Third, social morals, which include things that are allowed and prohibited in business dealings and manners in society. Fourth, state morals, which include morals when being a leader and a citizen, as well as manners in dealing with other countries. Fifth, religious morals which include all activities related to Allah SWT (Sumatri, 2021).

The Qur'anic study of character education emphasizes more on individual habituation to implement good character values. In addition, there are several objectives of character education in the Qur'an mentioned in several verses of the Qur'an, including: Showing humans from a misguided path to a straight path (Q.S. Al-Ahzab [33]: 34), showing humans from the wrongness of life to the right path (Q.S. Al-Jumu'ah [63]: 2), improving uncivilized humans to become civilized (Q.S. Al-Baqarah [2]: 67), giving peace to hostile humans and providing world and afterlife safety for humans (Q.S. Al-Imran [3]: 103). Some of these character goals have been implemented by the Prophet and should be adopted by the current generation. This is equivalent to the word of Allah Q.S. Al-Imran [3]: 110, as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَٰسِقُونَ (ال عمران: 110)

Artinya: *"You are the best community ever raised for humanity – you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious."* (Q.S. Al-Imran [3]: 110) (Kementerian Agama Republik Indonesia, 2017).

This verse is explained in Tafsir Al-Mishbah that the people of the Prophet Muhammad Saw, from generation to generation are the best people among other people. The people who were created to continuously remind to do what is makruf, namely good values and prohibit to do something munkar, namely bad values (Shihab, 2017b). This shows the need for good character when humans or the people of the Prophet convey goodness from generation to generation until now.

In addition to being listed in Islam, Islamic character values have also been formulated by the Ministry of Education which lists eighteen values in its formulation, including: First, Religion, which is something related to the implementation of worship, tolerance for adherents of other religions and harmony when coexisting with different religions. Second, Honesty, which is an action that reflects true words and actions. Third Tolerance, which is behavior that reflects respect for differences in religion, ethnicity, race, opinions and actions of others. Fourth Discipline, which is a behavior that shows order and obedience to applicable rules. Fifth Hard work, which is an action that shows someone working hard. Sixth Creative, which is an action that produces new innovations with his mindset. Seventh Independent, which is something that reflects behavior that does not always rely on others. Eighth Democracy, which is all actions and ways of thinking that assess others as having the same rights and obligations as themselves. Ninth Curiosity, which is an action and mindset that always seeks to know everything that is not yet known. Tenth National spirit, which is a mindset and action that always prioritizes the interests of the nation compared to personal interests. Eleventh Love for the country, namely having an attitude of patriotism or having a love for their homeland. Twelfth Appreciation of achievement, which is an action that shows appreciation for the success that was achieved both for oneself and others. Thirteen Communicative, which is an action that always communicates everything with others and does not isolate itself. Fourteenth Love of peace, which is having a mindset and actions that like peace and away from hostility. Fifteen Love to read, which is an action that shows curiosity and always reads to explore knowledge and information. Sixteenth Environmentally friendly, which is an action that shows concern for the surrounding environment by not harming it. Seventeenth Social care, which is an action that shows social care by always staying in touch with others. Eighteenth Responsibility, which is an action that shows a person doing their duties and obligations properly (Musrifah, 2016).

The Islamic character values that were mentioned must be taught to the current generation. Considering that many generations looked out of the path of Islamic character, it is time for these values to be re-established. Character building is very complicated to be performed and lived by the generation that has grown up, so it is the prospective young generation that must be strengthened in the formation of Islamic character through various advances technologies. This is done so that the character that has been instilled and formed will be inherent in the mind of a child until they mature and become a leader in the future.

The Urgency of Islamic Character Education for the Millennial Generation

We already know that the current young generation is far from the Islamic teachings. With so many millennial decadence, it is necessary to have character development carried out by various parties, both formal, informal and non-formal institutions (Ramadliyah, 2020). The word urgent is interpreted as a necessity, which is urgent to be implemented immediately because of several things that are worrying if not done. The need for character education is urgent to be instilled in the millennial generation because of symptoms and even the decline of the nation (Hakim, 2022).

Signs of moral decadence or the decline of the character of the younger generation are in line with what Thomas Lickona said, that there are ten signs of the current era, including: violence that occurs among adolescents and children is increasing, cultivated dishonesty, the

increasingly blurred good morals, the existence of gangs or groups in teenage friendships, lack of respect for parents and teachers, speech that is deteriorating and abusive, increasing self-destructive behavior, low sense of responsibility, decreased work ethic and no sense of compassion among others (Tsauri & Yan, 2015).

The phenomenon of the destruction of the nation's character will be rapidly eroded with the support of the developing technology (Muhasim, 2020). This phenomenon will become more prominent when people do not utilize technological developments properly. Many young people are involved in cases on social media, such as blasphemy on social media, fraud, social media brawls and other phenomena. In addition, many parents carelessly give gadgets to their children due to fussing and so on, with these gadgets the child will be quiet and enjoy themselves, without realizing that they are addicted to gadgets.

Based on the above phenomenon, it is important for the millennial generation to be instilled with Islamic character values. The development of character education for the millennial generation, raises the awareness of the importance of their personality for the continuity of the progress of the nation and state with dignity and noble character. This is done not only to create young people who are intelligent, knowledgeable and technologically literate, but also to implement the knowledge they have in accordance with Islamic teachings. If this is implemented, it will bring changes to the community to be better than before (Sutarwan, 2018).

Internalization of Islamic Character Values in Millennial Generation through Animation Series

It was explicitly explained that the character of the current young generation was starting to fade along with the current development of the era. Therefore, it is necessary to take action to improve this character by internalizing the Islamic character values of the millennial generation from an early age. Internalization of Islamic character values can be done in various ways following the development of these all-digital technologies.

The internalization of Islamic character education values must indeed be instilled from an early age, because learning and education at an early age are more pervasive and easy to practice. Considering that if it is performed in adolescents who were already starting to be carried away by the times, it will be difficult to re-instill the character values at that age. Thus, internalizing the values of character education at an early age is vital in order to create a moral young generation. This is in line with Allah's word Q.S. Lukman verses 12-14, as follows:

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ۗ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ . وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗاِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ. وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصَالُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَۗ اِلَيَّ الْمَصِيْرُ   (لقمان (31): 12–14)

Artinya: *"Indeed, We blessed Luqmân with wisdom, ˹saying˺, "Be grateful to Allah, for whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. And ˹remember˺ when Luqmân said to his son, while advising him, "O my dear son! Never associate ˹anything˺ with Allah ˹in worship˺, for associating ˹others with Him˺ is truly the worst of all wrongs. And We have commanded people to ˹honour˺ their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return."* (Q.S. Lukman [31]: 12-14) (Kementerian Agama Republik Indonesia, 2017)

The verse is explained in Tafsir Al-Mishbah that a person must be sure of the knowledge and behavior that is done, then appear confidently and there is no doubt in it. In addition, there is the advice of parents who when they say do not yell at their children, even the parents call affectionate calls to their children. Then, as exemplified by Lukman who

educated and taught his son, he taught the values of the Qur'an as an act of worship to Allah Swt and afterwards to both parents (Shihab, 2017a).

Internalization of character educational values in the millennial generation must be adjusted to the conditions of the current generation. As already mentioned that character building must be done early, namely in children at an early age, as well as the phenomenon that was described that many parents always provide entertainment spectacles to their children through digital media. This can be used as a solution to internalize character education values, namely through animated series to children.

The entertainment that parents give to children should have educational values. Films with religious nuances give a pleasant and entertaining impression and not only that, in films with religious nuances it provides a religious learning that a child can see and imitate (Rahmayanti, 2021). Many animated films are shown to form good character in a child. Such as the animated films of Nussa and Rara, Upin and Ipin, Syamil and Dodo, Ricko the series and many more (Rahman, Rizki Kurnia, 2023).

There are a lot of Islamic character values shown in Upin and Ipin animated films such as responsibility when making mistakes, religion where in this animated film always shows the behavior of worshiping Allah Swt, such as praying when going to eat and drink, saying greetings and so on. Then there is the value of tolerance, which in this animated film there are various characters of different religions, different ethnicities, races and many other differences. Yet in this animation, it shows an attitude of respect for these differences and there are still many character values in the Upin and Ipin animation (Pasrah, 2020).

As in the animation of Nussa and Rara, there are also a lot of character values shown in each episode. For instance, the value of curiosity illustrated in the episode of knowing the ka'bah, which always seeks to know more about the ka'bah. Then, the honest character that was shown in the episode "qodarullah wa masya Allah" the honest character that was shown aimed to bring children to the truth. Then, the peace-loving character shown in the episode "Kak Nussa don't leave Rarra." This character can manifest togetherness, thereby fostering a sense of safety and peace when together, and there are many other character values (Pebriandini, 2021).

In addition to the two animated films above, there are many other animated films that contain Islamic character values shown in each episode. This can be achieved if all parties fully contribute to the formation of this child's character. Therefore, the author offers several solutions so that the animation series can be used as an optimal intenalization of Islamic character values, as follows:

First, optimizing the role of the family, especially parents, in providing religious animation to the children. Families, especially parents, are the main center in educating their children to have positive characters (Setiardi, 2017). So, in this digital era, parents are not just carelessly giving their children non-educational shows. Given the number of religious animated films that exist, then give the show to children so that children can imitate the positive things contained in it.

Second, the role of teachers at school in educating students. In addition to teaching learning materials, teachers are also very instrumental in building the character of students. Building the character of students can be accomplished by inserting the Islamic character values in every subject taught. However, when this is considered a monotonous way, the teacher can occasionally show religious animated films in the classroom so that students can imitate something that they see with a feeling that isn't boring.

Third, the role of animators or the animation industry in designing and making educational animated films. In addition to the role of families and teachers, the role of animators is also very influential on the optimization of animation series in the intenalization of Islamic character values in the millennial generation. Animators should have high

creativity and innovation so that the animated films that will be shown have educational value and have Islamic character values that can be implemented in real life.

Thus, the internalization of Islamic character values can be realized optimally when the parties are involved. Based on these three solutions, the animation series can be used as a solution to develop and nurture the character of the millennial generation from an early age and can be attached to a child until adulthood.

Conclusion

The digital era is an era in which all the needs of human life can be accessed through digitized technology. The development of technology also has a bad impact, where the character of the younger generation is becoming bad due to endless gadget addiction. There are various Islamic character values that must be internalized in this millennial generation, namely religion, tolerance, honesty, responsibility and so on. These character values are very important to be applied and taught. Internalization of these character values must be implemented from an early age, it is intended that the values that have been taught can be attached and lived until adulthood. One way that Islamic character values can be internalized from an early age is by utilizing a religious animation series that has been widely broadcast with advances technology. However, this can be implemented optimally if all parties fully contribute to its utilization, namely the role of the family, the role of the teacher at school and the role of the animator who designs and makes the animated film.

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