



# Cartoon Film As A Medium of Moral Education for Early Children

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## Abstract

Films always have a special message, both in characterization and portrayal in acting, of course, have their own value in making conclusions from the point of view of each audience. Therefore, the purpose of this study is to find out moral education, especially the material contained in Alif and Alya cartoons. This research uses the library research method which aims to explore information through previous research and utilize literature both manually and online with primary data sources, namely video recordings of Alif and Alya cartoons and various other sources as secondary data. The data collection techniques used are indirect observation methods and documentary methods, while the data analysis techniques used are semiotic approaches by playing Alif and Alya cartoon videos. The results showed that in the cartoons of Alif and Alya in episode 2 "Ayo Berpuasa" and episode 3 "Sharing Victory" there are moral education materials in the form of following the teachings of the Prophet of Allah, patience, repentance, honesty, respect for parents, gratitude, sincerity, and mutual forgiveness and in the cartoons Alif and Alya there are also despicable morals in the form of showing off (riya) and discrimination.

**Keywords:** *moral education; cartoon films; early children*

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## Introduction

Education is one of the most basic needs for human life because education is very important in inspiring society. The most important education is moral education, moral education is the most crucial type of education. The most important type of education is education, which aims to bring about real change in everyday life. Because morals are seen as one of the three foundations on which Islamic teachings are built apart from religion and sharia. One of the most important problems facing the education system today is how to educate children according to Islamic traditions. Education focuses on the goal of maturing students to help students become competent enough to carry out their own tasks (Surawan, Anshari & Sari, 2022).

Moral education cannot be carried out properly if it is only given in material form or only in the form of orders and prohibitions. The most important aspect is the need for an example and observation to achieve maximum results, together with the availability of some original incidents that are documented in other ways. If values are only taught as lessons to memorize or pass examinations, they will not be sufficiently instilled in the form of ethical behavior, rituals, or character. Conversely, direct observation of authentic experiences

described in other forms can be used to instill values interested in cognitive, emotional, and psychomotor development which can be displayed in a film-based format (Azizy, 2003, p. 18). The likelihood of imitation will increase and doing so will be easier and more comfortable due to the actions and behaviors of the participants. Moral in education is an important (central) point, because if someone has a noble character, it means that he has carried out Islamic provisions and is able to properly implement religious values (Andriani, Hartati & Surawan, 2021).

Childhood is one of the most important stages of human development. What the child sows now will bear fruit, and when the child grows up, he will feel the result (Surawan, 2020). At this age, children's minds and mental capacities have been shaped in such a way that they are able to embrace all they like and dislike, while rejecting both (Ath-Thuri, 2007, p. 4). All influences on children's behavior can be attributed to the surrounding environment, whether these influences come from the home environment or from elsewhere. Apart from being obtained from an educator, educational resources can also be obtained through print and electronic media. A recent study found that the behavioral effects of media are much larger than the cognitive (knowledge) effects. As a result, the impact of mass communication is mostly on changes in outward behavior, such as lifestyle, fashion, entertainment, and so on, as well as a little modification of work ethic and addition of information. This is especially true for social classes that lack the necessary intellectual maturity (Mubarok, 2014, p. 164).

This lifestyle has recently spread throughout world, not only in Muslim-majority countries, but also in other countries non-Muslims, so media da'wah needs to be developed not only face to face, but also through media including film (Fatimah, Surawan & Wahdah, 2022). In fact, many parents today go to great lengths to care for their children by placing Wi-Fi-enabled televisions and cell phones in their homes. As a result, children are used to the menus provided by television and electronic devices. Parents should know the good movies for kids to watch to ensure the physical and mental development of their kids. Thanks to the rise of religious-themed cartoons in recent years, parents who want their children to grow up with a sense of morality have been given new hope. One of them is the animated film Alif and Alya, which can inspire the audience to learn to live humbly, be grateful for the blessings received, love one another, provide guidance, and be religious. This cartoon can be used as a learning tool to introduce Islam to children.

## Methodology

This is a qualitative descriptive study that attempts to describe or reveal a problem or event as it is. Judging from the research object examined by the author, the research method used is library research, which takes or collects data in the form of documents and, in data analysis techniques, uses a semiotic approach. As for the primary data source as well as the object of this research, the video recording of the Alif and Alya cartoon film produced by PT. Alif Alya Indonesia in collaboration with PT. Indonesia Animation Technology and HKK Animation Academy, can be watched via YouTube. By showing the cartoon Alif and Alya and then listening to, analyzing, and recording the dialogues and events contained in the cartoon, information was obtained. The next stage is then analyzed using Pierce's Meaning Relationship theory, as shown figure 1.

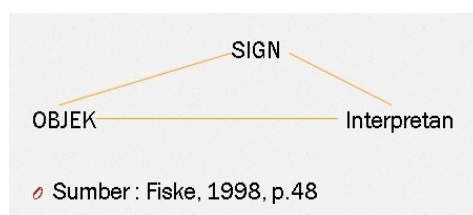


Figure 1. Analyzed by Pierce's Meaning Relationship Theory

## Result and Discussion

Film can play a role in providing encouragement and motivation to children/students. Motivation is very important to stimulate the desire and willingness of students to learn, role motivation to learn in the learning process is very large (Surawan & Fatimah, 2021). The purpose of this research is to explicitly look for moral education material contained in the animated film Alif and Alya. The moral education material contained in the cartoon Alif and Alya in episodes 2 ("Let's Fast") and acted film Alif and Alya. The moral education material contained in the cartoon Alif and Alya in episodes 2 ("Let's Fast") and 3 ("Sharing Victory") is as follows:

### Akhlak Mahmudah (Praiseworthy)

As for morals, *they're easily contained* in the Alif and Alya cartoons in episode 2 ("Let's Fast") and episode 3 ("Sharing Victory"), namely:

### Following the teachings of the Prophet

There is moral education material in the form of following the Prophet's teachings in the 01:07-02:16 minute, namely when Alif is too lazy to get up at dawn and wants to drink only water. Alif was a lazy person who didn't want to get out of bed in the morning because he was still sleepy, but Ambu emphasized to him the value of following the teachings of the Prophet. The next thing you know, Alif is in a hurry to eat suhoor to receive the blessing, just like Ambu promised, and Ambu tells him about a hadith from the Prophet about the advantages of doing so. The hadith is:

تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً

Meaning: "*Eat your sahur, because there are many blessings in eating sahur.*"

Most Muslims agree that the three main sources from which Islamic beliefs are taken are the Qur'an, the Sunnah (hadith) and Ijtihad. Hadith experts define that sunnah (hadith) as everything that comes from the Prophet Muhammad SAW, including words, deeds, taqir, morals, and life experiences before and after becoming a Messenger. This knowledge covers Muhammad's entire life, including the time before and after he became a Messenger. To guide people to the only path that leads to the enjoyment of this world and the hereafter, God sent prophets and messengers to mankind. The Prophet, who was sent by God, delivered the message of Islam which is also known as the "true guide" to the world (Edi, 2016, pp. 132-48). The fact that we call our stance "following the teachings of the Prophet Muhammad" proves that Muslims uphold the values founded by the Prophet Muhammad. One of the main mechanisms that maintains the authenticity and consistency of Islam is the existence of an unbroken line of sanad, or continuity, in the transmission of hadith and religious knowledge to the Prophet. In presenting Islam to the world and especially to the ummah, the scholars were quite firm in maintaining the continuity of scientific and religious activities. Carrying out the teachings of the Prophet Muhammad includes, among other things, following and obeying everything that was ordered, justified, and prohibited by the Prophet Muhammad and doing it in a way that is in accordance with what he did as an example of how to practice Islam. Following the teachings of the Prophet is a behavior that is recommended in Islam because if someone adopts it, they will get guidance, protection, and help from Allah SWT, can join the Prophets, and can open the door of repentance and forgiveness. (Hamid, Jakarta, p. 115).

### Be Patient

Joko complained to Alif of thirst and hunger while fasting between 06:44 and 06:58. Alif also told Joko to be patient in enduring thirst and hunger during fasting, and Joko also followed Alif's words until it was time to break the fast. This is a good place to acquire the virtue of patience, which is essential for moral education material. Patience is the practice of

refraining from actions that are contrary to Islamic principles or trying to withstand one's tendencies in the face of all the difficulties that come in life. Muslims are required to have the virtue of patience.

Patience is an important concept in Islamic thought. The Qur'an makes several connections between the virtue of patience and other praiseworthy qualities. In addition to other aspects related to belief, trust, and piety. Those with patience naturally have a more privileged position in society because it is an extraordinary and unusual skill. The Qur'an advises Muslims to adorn themselves with the virtue of patience, as it can lead to beneficial consequences. which excels in nourishing the soul, developing personality, increasing human strength in enduring adversity, awakening human strength in dealing with life's problems, burdens, and disasters, and increasing one's capacity to consistently maintain one's faith in God. According to research, patience has various beneficial consequences, especially for mental health. Some of these advantages include its use as a mental health therapy, an indicator of good personality development with good mental health, a defense response to post-traumatic stress, negatively correlated with stress, able to reduce stress levels by up to 27 percent, able to control oneself under pressure, not easily give up, maintain calm in the face of difficulties, and have a relationship with happiness, optimism, and life satisfaction (Hanna Oktasya Ross, 2020, pp. 73–82).

Everyone should be more patient. Everyone has experienced the negative aspects of life at some point. Only fortitude can make one's heart shine when faced with adversity. This is the only quality that can protect a person from despair and allow them to escape it. We not only need to practice patience when facing difficult situations, but we also need to practice patience in the form of caution when facing pleasant events, so we don't get carried away and lose control (Furba, 2012, p. 17). Whatever its manifestation, impatience is a trait to be avoided. People are more likely to fall, lose hope, and withdraw from the fight when they are in this situation, encounter difficulties, and experience defeat. On the other hand, once he succeeded, he quickly lost sight of himself. When faced with a challenge, he complains about it, and when he succeeds, he is very frugal. Every Muslim must refrain from acting in such a despicable way.

### **Repent**

In the 07:04–07:22 minute, when Cecep was fasting, he accidentally drank tap water while doing his ablution. Cecep then repented and asked Allah to forgive his sins after realizing his mistake. This experience can be used as teaching material for morality in the form of repentance. Repentance requires expressing remorse for one's actions, solemnly vowing not to repeat the same or similar mistakes in the future, and asking God for forgiveness for all sins committed, whether committed consciously or unconsciously. The attitude of repentance is when a person is aware of and feels guilty for his actions, then immediately asks for forgiveness, and repents to Allah. as was done by Cecep because he felt guilty for drinking tap water during his ablutions, and at that time he was still fasting. Then, after praying, Cecep realized that he had made a mistake and immediately repented before Allah. To be free of the guilt associated with their sin, everyone who has ever sinned must perform an act of repentance. This is in accordance with Imam Al-Nawawi, according to whom the scholars stated that repentance is necessary for all unwanted actions. A person who admits that he has committed a sin must immediately make amends to receive God's forgiveness, according to Syamsul Rijal Hamid, who expresses the same view (Zulkiram, 2021, pp. 189–216).

The act of turning from disobedience to God is called repentance. The first step to getting closer to Allah is for a person to purify themselves of their past transgressions. Repentance is like a foundation; without it, a building cannot be built to last. As a result, if someone does not repent, they will not be able to climb the next ladder towards a closer relationship with Allah SWT (Ananda, 2017, pp. 22-23). A person who feels they have sinned becomes more aware of their immoral acts and regrets all the wrongs they have done before.

Even if he immediately distances himself from sins or known sins and vows (in his heart) that he will not repeat those sins, he is not considered to have repented. If he risks failure, he must immediately turn to God, whose mercy knows no bounds. Those who wrong themselves by committing a crime and, after accepting responsibility for their actions, ask Allah for forgiveness for their sins as a result, Allah will forgive their mistakes because He is Most Merciful and Most Forgiving to those who sincerely seek His forgiveness for their mistakes.

### **Honest**

At 07:05–07:34 minutes, while fasting, Cecep accidentally drank tap water while doing his ablution. After praying, he prayed and asked Allah for forgiveness for what he had done. Cecep prayed loudly so that Alif and Joko could hear him. In this scene, there is moral education material in the form of being honest. The honest attitude shown by Cecep was when he said that he deliberately drank tap water because he felt very thirsty during fasting. Even though he said it with shame, Cecep still told Alif and Joko the truth. In other words, being honest means acting morally and presenting information that is true to reality. Being honest means acting and speaking in the right way, and it also fosters the development of a respected personality. Children should be taught these kinds of principles from an early age, and parents should be able to help their children form the habit of telling the truth from an early age. Honesty is one of the most important qualities in the world. People will not be able to enjoy life to the fullest if they are never honest, because they will not admit mistakes that have been made. Then, his conscience will accuse him of sin, and guilt will chase him hard. According to Muhasim having an honest attitude is very important in everyday life because it allows a person to have firm and clear principles, his actions are controlled by the heart, especially creed and faith, a person can maintain his self-esteem and dignity by sticking to the teachings God and the guidance of His Messenger, imitate the behavior of Siddiqin and be friends with righteous people. By maintaining an honest mindset, we can do all these things (Muhasim, 2017, p. 182).

Honesty is not something to be taken for granted, it takes awareness and effort for these qualities to truly become one's guiding principles. Since knowledge is the first step towards awareness, one must be educated about the value of honesty and the consequences of dishonesty to develop awareness. Even though it can be done on a personal level, honest practice (Raihanah, 2018, pp. 160–74). Honesty is a virtue that humanity should strive for because it paves the way to truth and joy. while the only way to heaven is through noble character. Being honest has spiritual importance because it can stir up emotions in the heart of Allah, the All-Knowing. A person will be honest in all things out of respect for Allah, including being honest in their words and actions, if such a thing is ingrained in their heart.

### **Respect to the Elderly**

The moral education material for respecting parents in the cartoon Alif and Alya in episode 3, "Sharing Victory," is available twice, namely, the *first*, at 00:25–00:49 minutes on Eid al-Fitr, Alif and Alya apologized to Father and Ambu, and then Father also advised Alif and Alya. In that scene, Alif and Alya kissed their hands and apologized to their father and Ambu. This showed respect for their parents, and they also obeyed their father's advice. *Second*, in scene 5, Ambu invites Alif and Alya's friends to stop by the house and eat together. And from 09:05 to 09:28 in the 6-minute scene. After arriving home, Alif and his friends shook hands with their father and Ambu. From this scene, after coming from the edge of Alif Lake, Alya and her friends were invited by Ambu to visit and eat ketupat vegetables together at Alif and Alya's house. When they got home, they greeted and kissed the hands of Father and Ambu. The scene shows respect for parents by Alif, Alya, and their friends.

From the two scenes, there is moral education material in the form of respect for parents, which is an act of obedience, fulfilling their rights, and doing things that make both parents happy by not doing bad things to them. Respect for parents was shown by Alif and

Alya, who obeyed the advice of their father, and their friends, who greeted and kissed the hands of their father and Ambu when they visited Alif and Alya's house. Islam places great emphasis on respecting parents. Many verses in the Qur'an make it clear that all believers have an obligation to be polite and respectful to their parents. You were not ordered to worship anyone other than Allah, and you were also ordered not to associate anything with Allah. Moreover, the Qur'an exhorts believers to praise Allah for benefiting both parties.

Given the many and significant sacrifices parents make on behalf of their children, including raising and educating them from an early age without keeping track of the money spent or anticipating the slightest response from the child, parents continue to love their children even when they are mature and financially independent. Islam has taught Muslims to be submissive and devoted to their parents (Nufus, 2017, pp. 16–31). In Islamic culture, parents are the first to offer love and care to their children. Aside from the struggles that both parents fought for, there is no real conflict that doesn't have conditions or boundaries. Parents will always be heroes in the eyes of their children, whatever the situation. As a result, a child must uphold Islamic ideals while demonstrating commitment and obedience to his parents. Being devoted to parents is called "birrul walidain," and obeying parents is one example of this devotion. Serving one's parents is one of the highest acts of piety for a Muslim (Leni Elpita Sari, 2020, pp. 74–92).

### Thanks

At 01:20–02:44 minutes, Father, Ambu, Alif, and Alya were gathered in the living room after apologizing for being in the Eid atmosphere. Ambu informed Father that zakat fitrah had been distributed to those in need. Suddenly, Alif and Alya asked Father and Ambu about Zakat Fitrah, then Father explained. Then Ambu advised that Alif and Alya should be grateful because they still had a complete family. In this scene, there is moral education material in the form of gratitude. Alif and Alya received advice from their father and Ambu, who emphasized the need to always be grateful for all that God has given them so far and instilled a spirit of gratitude in them. It can be said that their family is complete because their mother and father are still alive. Rahayu and Setiawati emphasized that cultivating an attitude of gratitude can be beneficial for someone both emotionally and in interpersonal interactions. Gratitude is an attitude toward life as well as an emotional state. It gives people strength and allows them to improve their own well-being and their interpersonal relationships (Setiawati, 2019, pp. 50–57). In addition, gratitude is the foundation for physical and mental health. People will benefit from the appreciation that is regularly expressed on their behalf. Writing thank-you letters can help improve health by increasing a person's quality of life because when someone feels valued, there are positive influences, such as the ability to minimize unfavorable effects (thank you). According to previous research, those who are grateful often experience less sadness and jealousy toward others who are grateful.

According to Listiandini's thesis (Rani Hardianti, 2021, pp. 215–27) a person who has a high level of gratitude will have a greater influence on his environment, experience a higher level of personal growth, have a purpose in life and be more accepting of his circumstances. Being grateful will motivate a person to develop good coping mechanisms for existing difficulties in life, to seek social support from others, to see situations from many perspectives, and to find solutions to problems. Thanking God is implied when gratitude is expressed. The Big Indonesian Dictionary defines "speech of feeling happy" as "speech of feeling happy, satisfied, and relieved after seeing a favorable event." In terms of showing gratitude, this means acting and speaking and feeling joy, happiness, and a sense of relief for the blessings that Allah SWT has given us. Gratitude is a behavior that is recommended in Islam because it is an attitude in which a person does not use the gifts given by Allah to commit disobedience to Him. A grateful individual in Islam does not take advantage of Allah's favor to disobey Him. This word gratitude refers to using all of God's blessings or blessings to follow Him and apply them to goodness rather than diverting them to immorality or evil.

### **Sincere**

In the 05:35-06:07 minute, after hearing Aminah's words that hurt Neneng's heart, Alya took the initiative to give Eid clothes to Neneng because she remembered Ambu's words that God loves people who like to give and help those in need. Alya had two new clothes from Ambu; she wanted to give one of her new clothes to Neneng because Neneng did not have any new clothes and to comfort Neneng so that Neneng would not be sad anymore because of Aminah's words. There is moral education material in the form of sincerity in this scene. Sincerity is the cornerstone of every religious act. If the ceremony is completed without forgery, Allah will not accept it. In other words, sincerity is an activity carried out only as an act of devotion for the benefit of Allah. Ikhlas is a sense of obligation that expresses an inner desire to worship Allah and cleanses the heart from the tendency to do acts that do not serve Allah. Sincerity is a manifestation of an inner urge. Sincerity refers to having a pure heart when performing acts of worship or charity for Allah. Sincerity is the intention to act only for Allah's sake, and this is one definition of the word. Sincerity is the most important basic element of a practice because society will not accept any action that is not based on sincerity. In accordance with Taufiqurrohman's opinion, a person is said to be pious if every time he commits an act, he is always motivated by the desire to serve Allah and that form of action can be justified according to sharia law. Or in other words, a true individual is an individual who is always motivated by the desire to serve God (Taufiqurrohman, 2019, pp. 279-312).

According to Lismijar, sincerity is the main key in every activity. Why? Because God will not approve of an act that is not based on sincerity. In other words, sincerity is an activity carried out only as an act of devotion for the benefit of Allah. Islam strongly recommends acting with a sincere attitude because if you can educate someone to have it, then that person will be pious because sincere people are loved by Allah SWT (Lismijar, 2017, p. 1). Whereas Syarifuddin describes sincerity as purity of heart in worship or giving alms with the intention of getting closer to Allah. Ikhlas is a sense of obligation that expresses an inner desire to worship Allah and cleanses the heart from the tendency to do acts that do not serve Allah. Sincerity is a manifestation of an inner urge. A person is said to have a real character if every time he takes an action, he is always driven by the desire to serve God and if this form of action can be justified according to sharia law (Syarifuddin, 2003, p. 42).

### **Forgive Each Other**

After Alya and Aminah gave gifts to Neneng, Aminah apologized to Neneng for hurting Neneng's feelings and Neneng forgave her. Then at 08:03-08:34 Ambu came and advised them to forgive each other. From that scene Alif, Alya and their friends approached Neneng who was sad by the lake. Alya and Aminah gave clothes and shoes to Neneng as Aminah's apology for mocking Neneng and making her sad, then Neneng forgave Aminah and was happy because she got new clothes and shoes from Alya and Aminah. Then Ambu comes to advise Alif, Alya and their friends to forgive each other so that feelings become peaceful. In the scene above there is material for moral education, namely forgiving each other. To forgive means to be willing to forgive others without being embedded with hatred and having the desire to repay them. Neneng and Aminah showed mutual forgiveness. When Aminah mocked Neneng for not having new items on Eid day, Aminah felt guilty for her actions and apologized for mocking and hurting Neneng's feelings, then Neneng forgave her.

When people interact with each other, there are many things that go unnoticed, such as when people accidentally say or do things that hurt other people's feelings. However, if these things were allowed to continue, the relationship between the two people would suffer, according to the person concerned. Islamic tradition advocates forgiving fully and unconditionally, even if one is not asked to do so. Furthermore, Prophet Muhammad SAW set an example for society by acting like this, it is recommended to pray for the individual who has hurt someone to show complete forgiveness. In other words, forgiveness must not only be shown verbally, but also internally. The Islamic recipe for full forgiveness includes praying

(also known as asking God's forgiveness on behalf of others) and giving some consideration. Islam also calls on its adherents to maintain security and peace for all interested parties (Khasan, 2017, pp. 69–94).

Everyone has the capacity to learn how to act in a more forgiving way, claim Rahayu and Setiawati. You may learn to forgive yourself, others, and circumstances. Because it is a reaction to certain transgressions, forgiveness can help a person reduce stress by increasing the frequency and intensity of positive sensations and experiences in their life. Interventions that build on the notion of forgiveness are applied in a variety of settings with the goals of accepting and releasing negative emotions including anger, hopelessness, and guilt, promoting personal growth, and improving interpersonal relationships. People can benefit from the ability to forgive others in many ways. Practicing forgiveness is a moral activity that can enhance relationships with others, offering consideration of the other person's needs, his own physical and mental health, and his own sense of well-being (Setiawati, 2019).

God gave people the ability to learn from their mistakes and develop consequently. One of the qualities we are encouraged to have been forgiveness, which is a beautiful quality because it can be difficult to convince everyone to overlook the wrongs that other people have done. All parties must start by forgiving themselves and others for the smallest deeds. As well as ending hostilities and rivalries, this reconciliation will contribute to building peace. As a result, religion has taught us to forgive each other in front of other people. We will feel more comfortable when we can interact with others without feeling guilty or having the impression that we have been treated unfairly. Life will become more meaningful and livelier because there will be no hostility and distrust.

### **Akhlak Mazmumah (Reprehensible)**

Akhlak mazmumah also found in the cartoon Alif and Alya in episode 3 "Sharing Victory", namely in the form of:

#### **Show Off (Riya')**

At 04:31-04:57 minutes. Alif and Alya came to the park to meet their friends. Then Aminah told and showed off the items her parents had given her because she had fasted for a full month with the aim of getting praise from her friends. From the scene there is a despicable behavior in the form of showing off (*road*) what Aminah showed was when she showed off new and expensive items given by her parents to Alif, Alya and their friends. Show off (*riya*) is engaging in religious rituals or performances with the aim of earning praise from others, not from Allah alone. People who like to brag and attract attention don't really care to help others; instead, they do it for praise, adulation, and fame. Riya Always appearing and seeking attention to receive compliments, adulation and celebrity, people are never sincere in the act of giving. We have a responsibility as human beings to treat one another fairly and avoid ridicule at all costs.

We should only be concerned with serving Allah, as Hamid emphasized (Hamid, 2013, p. 954), for we are His servants. Therefore, the sole aim of all our acts of worship and charity is to please Allah. We commit the sin of shirk if we perform worship with the motive of *riya'*, which can be interpreted as "showing off" or "getting praise from others" (associating partners with him). *Riya* is a terrible disease that destroys worship, turning it into meaningless floating dust and making it appear as if it never existed at all. We Muslims are required to avoid *riya* at all costs because we have spiritual ailments that are impossible to avoid and therefore fall into the category of *asghar* (minor) shirk. The essence of *riya*, which can be summed up as the act of performing all worship for the sole purpose of pleasing Allah and not for the purpose of being seen by others or gaining their approval, should be avoided at all costs.

#### **Discrimination**

After showing off the items her parents had given her, at 05:03-05:27 Aminah also offended Neneng by mocking her because Neneng was not wearing new clothes. From this

scene there is moral education material in the form of discrimination. When we talk about discrimination, we mean treating others differently based on race, ethnicity, socioeconomic status, or some other characteristic. Discriminatory behavior was carried out by Aminah after showing off the new items given by her father and mother to her friends. She also mocked and offended Neneng for not having new items on Eid. This kind of behavior is called economic discrimination, causing misunderstanding, and hurting other people where Aminah taunts Neneng, who knows that Neneng is an orphan and only lives with her mother. As stated by Yulianto, discrimination is the application of unfair treatment to individuals or groups of individuals. Discrimination can take many different forms, but the most common are those based on a person's racial or ethnic background, their religious or philosophical beliefs, their socioeconomic status, their gender or gender identity, their ability to work, or their social caste. In most cases, it is also carried out against members of minority groups. As a result, the consequences or ramifications will be unpleasant and have far-reaching impacts, ranging from the experience of being a victim of violence to feelings of alienation, inferiority or cornered (Yulianto, 2016, p. 2).

The form of prejudice that evident in society is a sign of segregation and is one of its symptoms. This includes interracial interactions where ethics (decency) are applied based on the superiority or inferiority of certain groups, especially regarding the choice of friends and partners, as well as the segregation of residence for residents of certain races in major cities of the Western and Eastern world. The existence of various racial and ethnic prejudices contributes to the emergence of various social behaviors. According to Armiwulan, racial and ethnic discrimination often creates conflict, which can lead to social instability in the surrounding environment. This is true. Racist and ethnic prejudices may be at least partly due to the stigma that develops in society against certain groups (Armiwulan, 2015, pp. 493-502). However, discriminatory government policies implemented at the national or city level can also be a cause of racial and ethnic prejudice. When we talk about discrimination, we mean treating others differently based on race, ethnicity, socioeconomic status, or some other characteristic. Being discriminatory means having a discriminatory character. We constantly hear about discriminatory attitudes being adopted in many countries, which usually results in racist regulations. There are bound to be many victims of this type of abuse, and it can even end in physically abusive treatment. Discrimination involves behaviors or morals that are contrary to Islamic teachings that emphasize the values of equality (*as-sawa'*), brotherhood (*ukhuwah*), and mutual help (*ta'awun*) (*mazmumah*). Therefore, if we are Muslims, we should refrain from taking part in such disgusting behavior.

## Conclusion

Based on the above analysis, it can be concluded that in the Alif and Alya cartoon episodes 2 "Come on Hurry" and 3 "Share Victory" there is moral education material in the form of following the teachings of the Prophet, including patience, repentance, honesty, respect for parents, gratitude, sincerity, and forgive each other. In the cartoon Alif and Alya there are also disgraceful characters in the form of showing off and discrimination.

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